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the widow and children of
the late Rev.

Stephen Brown Bathe, M.A.,
Balliol, Rector of Rushbury.
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1822

S. H. Moulton

Concord



Explanatory Notes

UPON

THE NEW TESTAMENT.



BY

JOHN WESLEY, M.A.

LATE FELLOW OF LINCOLN-COLLEGE, OXFORD.



2^d Edition.

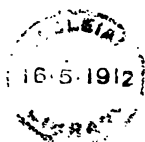


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1813.



Preface.

1. FOR many years I have had a desire of setting down and laying together, what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this kind, by a deep sense of my own inability: of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when by much importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt any thing of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else: being prevented by my present weakness, from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the notes themselves, that they were not principally designed for men of learning; who are provided with many other helps: and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother-tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design first to set down the text itself, for the most part, in the common English translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, that it is incapable of being brought in several places nearer to the original. Neither will I affirm, that the Greek copies from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am very sensible this will be liable to objection : nay, to objections of quite opposite kinds. Some will probably think, the text is altered too much ; and others, that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place, altered it, for altering's sake : but there, and there only, where, First, The sense was made better, stronger, clearer, or more consistent with the context : Secondly, Where the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true ; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations, as add neither clearness nor strength to the text ? This I could not prevail upon myself to do : so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity ; yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words, by which God has often conveyed strength or comfort to our souls ?

6. I have endeavoured to make the Notes as short as possible, that the comment may not obscure or swallow up the text : and as plain as possible, in pursuance of my main design, to assist the unlearned reader : for this reason I have studiously avoided, not only all curious and critical inquiries, and all use of the learned languages, but all such methods of reasoning and modes of expression, as people in common life are unacquainted with : for the same reason, as I rather endeavour to obviate than to propose and answer objections, so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) *Bengelius*, than I entirely changed my design, being thoroughly convinced, it might be of more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged ; omitting that part which was purely critical, and giving the substance of the rest. Those various readings likewise which he has shewed to have a vast majority of ancient copies and

translations on their side, I have without scruple incorporated with the text: which after his manner I have divided all along, (though not omitting the common division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such a help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations, to Dr. Heylin's *Theological Lectures*: and for many more to Dr. Guise, and to the *Family Expositor* of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoken, only according to its own intrinsic value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus, a vehicle to convey such poison. Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own!

10. Concerning the Scriptures in general, it may be observed, the Word of the Living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelists wrote. This is what we now style the Holy Scriptures: this is that *Word of God which remaineth for ever*: of which, though *heaven and earth pass away, one jot or tittle shall not pass away*. The Scripture therefore of the *Old and New*

Testament, is a most solid and precious system of divine truth. Every part thereof is worthy of God: and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all the writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use than prefixing the argument to each chapter; the division of the *New Testament* into chapters, having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human composures sink into nothing before it: God speaks not as man, but as God. His thoughts are very deep, and thence his words are of inexhaustible virtue. And the language of his messengers also is exact in the highest degree: for the words which were given them, accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but a grammar of the language of the Holy Ghost." To understand this thoroughly, we should observe the *emphasis* which lies on every word; the *holy affections* expressed thereby, and the *tempers* shewn by every writer. But how little are these, the latter especially, regarded! Though they are wonderfully diffused through the whole *New Testament*, and are in truth a continued commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those sacred writings in which the New Testament or Covenant is described. The former part of this contains the writings of the evangelists and apostles: the latter, the revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven; then, the institution and history of the Christian church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

Bristol Hot-Wells, January 4, 1754.

NOTES

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

THE Gospel (that is, Good Tidings) means a book containing the good tidings of our salvation by Jesus Christ.

St. Mark, in his Gospel, presupposes that of St. Matthew, and supplies what is omitted therein. St. Luke supplies what is omitted by both the former: St. John what is omitted by all the three.

St. Matthew particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. Mark wrote a short compendium, and yet added many remarkable circumstances omitted by St. Matthew, particularly with regard to the apostles, immediately after they were called. St. Luke treated principally of the office of Christ, and mostly in an historical manner. St. John refuted those who denied his Godhead: each choosing to treat more largely on those things, which most suited the time when, and the persons to whom he wrote.

The Gospel according to St. Matthew contains,

- I. The Birth of Christ, and what presently followed it:
 - a. His Genealogy C. i. 1--17
 - b. His Birth 18--25
 - c. The Coming of the wise Men C. ii. 1--12
 - d. His Flight into Egypt and Return 13--23
- II. The Introduction:
 - a. John the Baptist C. iii. 1--12
 - b. The Baptism of Christ " 13--17
 - c. His Temptation and Victory C. iv. 1--11
- III. The Actions and Words by which Jesus proved he was the Christ.
 - a. At Capernaum 12--16
 Where we may observe
 1. His Preaching 17
 2. Calling Andrew and Peter, James and John 18--22
 3. Preaching and Healing, with a great Concourse of People, 23--25
 4. Sermon on the Mount C. v. vi, vii.
 5. Healing the Leper viii. 1-- 4
 6. the Centurion's Servant 5--12
 7. Peter's Mother-in-law 14--15
 8. many that were sick 16--17
 - b. In his Journey (wherein he admonished two that offered to follow him) over the Sea:
 Here we may observe,
 1. His Dominion over the Winds and Seas 18--27
 2. The Devils passing from the Men into the Swine 28--34
 - c. At Capernaum again. Here, C. ix.
 1. He cures the Paralytic 1-- 8
 2. Calls Matthew, and defends his conversing with Publicans and Sinners 9--13
 3. Answers concerning Fasting 14--17
 4. Raises Jairus's Daughter (after curing the Issue of Blood) 18--26
 5. Gives Sight to two blind men 27--31
 6. Dispossesses the Demoniac 32--34
 7. Goes through the Cities, and directs to pray for Labourers 35--38

- III. 8. Sends and instructs Labourers, and preaches himself C. x. 1. xi. 1.
 9. Answers the Message of John 2--6
 10. Commends John, reproves the unbelieving Cities, invites the Weary 7--30
 11. Defends the Disciples plucking the Corn C. xii. 1--8
 12. Heals the withered hand 9--13
 13. Retires from the Pharisees lying in wait 14--21
 14. Cures the Demoniac, while the People wonder, and the Pharisees blaspheming are refuted 22--37
 15. Reproves them that require a Sign 38--45
 16. Declares who are his Relations, and 46--50
 17. Teaches by Parables C. xiii. 1--52
 d. At Nazareth: 53--58
 e. In other Places.
 1. Herod having killed John, doubts concerning Jesus, Jesus retiring, is sought for by the People C. xiv. 1--13
 2. He heals the Sick, and feeds five thousand 14--21
 3. His Voyage and Miracles in the Land of Gennesaret 22--36
 4. Unwashed Hands C. xv. 1--20
 5. The Woman of Canaan 21--28
 6. Many Sick healed 29--31
 7. Four thousand fed 32--38
 8. Those who require a Sign reproved C. xv. 39. xvi. 1--4
 9. The Leaven of the Pharisees 5--12
- IV. Predictions of his Death and Resurrection:
 a. The First Prediction.
 1. Preparation for it by a Confirmation that he is the Christ 13--20
 2. The Prediction itself, and Reproof of Peter 21--28
 b. The Second Prediction.
 1. The Transfiguration, and Silence enjoined C. xvii. 1--13
 2. The Lunatic healed 14--21
 3. The Prediction itself 22--23
 4. Tribute paid 24--27
 5. Who is greatest in Christ's Kingdom C. xviii. 1--20
 6. The Duty of forgiving our Brother 21--35
 c. The Third Prediction.
 1. Jesus departs out of Galilee C. xix. 1--2
 2. Of Divorce, and Celibacy 3--12
 3. His Tenderness to little Children 13--15
 4. The rich Man drawing back, and hence of the Salvation of the Rich 16--22
 of the Reward of following Christ 23--30
 of the last and the first C. xx. 1--16
 5. The Prediction itself 17--19
 6. The Request of James and John; Humility enjoined 20--28
 7. The two blind Men cured 29--34
- V. Transactions at Jerusalem before his Passion:
 a. Sunday,
 His royal Entry into Jerusalem C. xxi. 1--11
 His purging the Temple 12--17
 b. Monday,
 The barren Fig-tree 18--22
 c. Tuesday, Transactions,
 In the Temple:
 1. The chief Priests and Elders confuted,
 By a Question concerning John's Baptism 23--27
 By the Parables,
 of the two Sons 28--32
 of the Vineyard 33--44
 2. Seek to lay Hands on him 45--46

V.	3. The Parable of the Marriage-feast	C. xxii.	1--14
	4. He is questioned concerning paying Tribute the Resurrection the great Commandment		15--23 23--33 34--40
	5. Christ's Question, concerning David's Lord Caution, concerning the Scribes and Pharisees, Severe Reproof of them, and of Jerusalem	C. xxiii.	41--46 1--12 13--36 37--89
	Out of the Temple :		
	1. His Discourse of the Destruction of Jerusalem, and the End of the World	C. xxiv.	1--51
	2. The ten Virgins; the Talents; the last Judgment	C. xxv.	1--46
VI.	His Passion and Resurrection,		
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	a. Wednesday,		
	His Prediction	C. xxvi.	1-- 2
	The Consultation of the chief Priests and Elders		3-- 5
	Judas bargains to betray him		6--16
	b. Thursday,		
	1. In the Day-time,		
	The Passover prepared		17--19
	2. In the Evening,		
	The Traitor discovered		20--25
	The Lord's Supper		26--29
	3. In the Night,		
	1. Jesus foretels the Cowardice of the Apostles		33--35
	2. Is in an agony		36--46
	3. Is apprehended; reproves Peter and the Multitude; is forsaken of all		47--56
	4. Is led to Caiaphas, falsely accused, owns himself the Son of God, is condemned, derided		57--68
	5. Peter denies him and weeps		69--75
	c. Friday,		
	1. The Height of his Passion :		
	In the Morning,		
	1. Jesus is delivered to Pilate	C. xxvii.	1-- 2
	2. The Death of Judas		3--10
	3. Jesus's Kingdom and Silence		11--14
	4. Pilate, though warned by his Wife, condemns him		15--26
	5. He is mocked and led forth		27--32
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	The Vinegar and Gall; the Crucifixion; his Garments divided; the Inscription on the Cross; the two Robbers; Blasphemies;		33--44
	From the Sixth to the Ninth Hour,		
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	2. His Death		50
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	The Centurion wonders; the Women behold		54--56
	3. His Burial		57--61
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B.	His Resurrection,		
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	By our Lord himself		9--10
	2. Denied by his Adversaries		11--15
	3. Proved to his Apostles		16--20

Matthew.

- CHAP. I. THE * book of the generation of Jesus Christ, the
2 Son of David, the Son of Abraham. Abraham begat Isaac,
and Isaac begat Jacob, and Jacob begat Judah and his
3 brethren; And Judah begat Pharez and Zarah of Tamar,
4 and Pharez begat Esrom, and Esrom begat Aram; And
Aram begat Aminadab, and Aminadab begat Naason,
5 and Naason begat Salmon; And Salmon begat Boaz of
Rahab, and Boaz begat Obed of Ruth, and Obed begat
6 Jesse; And Jesse begat David the king.
7 And David the king begat Solomon, of the wife of
Uriah; and Solomon begat Rehoboam, and Rehoboam
8 begat Abijah, and Abijah begat Asa; And Asa begat
Jehoshaphat, and Jeshoshaphat begat Jehoram, and Jeho-
9 ram begat Uzziah; And Uzziah begat Jotham, and

* Luke iii. 31.

CHAP. I. Ver. 1. *The book of the generation of Jesus Christ*—That is, strictly speaking, the account of his birth and genealogy. This title, therefore, properly relates to the verses that immediately follow: but as it sometimes signifies the history of a person, in that sense it may belong to the whole book. If there were any difficulties in this Genealogy, or that given by St. Luke, which could not easily be removed, they would rather affect the Jewish tables, than the credit of the Evangelists: for they act only as historians, setting down these genealogies, as they stood in those public and allowed records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if there were any. For these accounts sufficiently answer the end for which they are recited. They unquestionably prove the grand point in view, that Jesus was of the family from which the promised Seed was to come. And they had more weight with the Jews for this purpose, than if alterations had been made by inspiration itself. For such alterations would have occasioned endless disputes between them and the disciples of our Lord. *The son of David, the son of Abraham*—He is so called, because to these he was more peculiarly promised; and of these it was often foretold the Messiah should spring.

V. 3. *Of Thamar*—St. Matthew adds the names of those women also, that were remarkable in the sacred history.

V. 4. *Naason*—Who was prince of the tribe of Judah, when the Israelites entered into Canaan.

V. 5. *Obed begat Jesse*—The providence of God was peculiarly shewn in this, That Salmon, Boaz, and Obed, must each of them have been near one hundred years old, at the birth of his son here recorded.

V. 6. *David the king*—Particularly mentioned under this character, because his throne is given to the Messiah.

V. 8. *Jehoram begat Uzziah*—Jehoahaz, Joash, and Amaziah coming between. So that he begat him *mediately*, as Christ is *mediately* the Son of David and of Abraham. So the progeny of Hezekiah, after many generations, are called *The sons that should issue from him, which he should beget*, Isaiah xxxix. 7.

- 10 Jotham begat Ahaz, and Ahaz begat Hezekiah; And Hezekiah begat Manassah, and Manassah begat Amon, and Amon begat Josiah; And Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begat Salathiel, and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor; And Azor begat Zadok, and Zadok begat Achim, and Achim begat Eliud; And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob; And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham to David are fourteen generations: and from David to the carrying away to Babylon, are fourteen generations, and from the carrying away to Babylon to Christ are fourteen generations.

V. 11. *Josiah begat Jeconiah*—Mediately, Jehoiakim coming between. *And his brethren*—That is, his uncles. The Jews term all kinsmen brethren. *About the time they were carried away*—Which was a little after the birth of Jeconiah.

V. 16. *The husband of Mary*—Jesus was generally believed to be the son of Joseph. It was needful for all who believed this, to know that Joseph was sprung from David. Otherwise they would not allow Jesus to be the Christ. *Jesus who is called Christ*—The name *Jesus* respects chiefly the promise of blessing made to Abraham: the name *Christ*, the promise of the Messiah's kingdom, which was made to David.

It may be farther observed, that the word *Christ* in Greek, and *Messiah* in Hebrew, signify Anointed, and imply the prophetic, priestly, and royal characters, which were to meet in the Messiah. Among the Jews, anointing was the ceremony whereby Prophets, Priests, and Kings, were initiated into those offices. And if we look into ourselves, we shall find a want of Christ in all these respects. We are by nature at a distance from God, alienated from him, and incapable of a free access to him. Hence we want a Mediator, an Intercessor, in a word, a *Christ*, in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want Christ in his prophetic office, to enlighten our minds, and teach us the whole will of God. We find also within us a strange misrule of appetites and passions. For these we want Christ in his royal character, to reign in our hearts, and subdue all things to himself.

V. 17. *So all the generations*—Observe, in order to complete the three fourteen, David ends the first fourteen, and begins the second, (which reaches to the captivity,) and Jesus ends the third fourteen.

When we survey such a series of generations, it is a natural and obvious reflection, *how like the leaves of a tree, one passeth away, and another cometh! Yet the earth still abideth.* And with it, the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children.

Of those who formerly lived upon earth, and perhaps made the most conspicuous figure, how many are there whose names are perished with them! How many, of whom only the names are remaining! Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by men, we are remembered by God! If our names, lost on earth, are at length found written in the book of life!

- 18 Now the birth of Christ was on this wise : His mother
 19 Mary, being espoused to Joseph, before they came to-
 20 gether she was found with child by the Holy Ghost. Then
 21 Joseph her husband, being a just man, and yet not willing
 22 to make her a public example, purposed to put her away
 23 privately. But while he was thinking on these things,
 24 behold an angel of the Lord appeared to him in a dream,
 25 saying, Joseph, *thou* son of David, fear not to take to
 thee Mary thy wife ; for that which is begotten in her is
 of the Holy Ghost. And she shall bring forth a son, and
 thou shalt call his name Jesus ; for he shall save his
 people from their sins. (Now all this was done, that it
 might be fulfilled, which was spoken of the Lord by the
 prophet, saying, * Behold the virgin shall be with child,
 and bring forth a Son, and they shall call his name Emma-
 nuel, which is, being interpreted, God with us.) Then
 Joseph, being raised from sleep, did as the angel of the
 Lord had commanded him, and took unto him his wife :
 But he knew her not, till she had † brought forth her Son,
 the first-born. And he called his name Jesus.

CHAP. II. Now after Jesus was born in Bethlehem of Judea,
 in the days of Herod the king, behold wise men came from

* Isaiah vii. 14. † Luke ii. 7.

V. 19. *A just man*—A strict observer of the law : therefore not thinking it right to keep her.

V. 21. *Jesus*—That is, a Saviour. It is the same name as *Joshua*, (who was a type of him,) which properly signifies, *The Lord, Salvation*. His people—*Israel*. And all the *Israel* of God.

V. 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew manner of speaking, that the person spoken of shall really and effectually be what he is called, and actually fulfil that title. Thus, *Unto us a child is born—and his name shall be called Wonderful, Counsellor, the Mighty God, the Prince of Peace*—that is, He shall be all these, though not so much nominally, as really, and in effect. And thus was he called *Emmanuel* ; which was no common name of Christ, but points out his nature and office : as he is God incarnate, and dwells by his Spirit in the hearts of his people.

It is observable, the words in Isaiah are, *Thou* (namely, his mother) *shalt call* ; but here, *They*—that is, all his people, *shall call*—shall acknowledge him to be *Emmanuel*, GOD with us. *Which, being interpreted*—This is a clear proof, that St. Matthew wrote his Gospel in Greek, and not in Hebrew.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward : no more than it can be inferred from that expression, (2 Sam. vi. 23,) *Michal had no child till the day of her death*, that she had children afterward. Nor do the words that follow, *the first-born son*, alter the case. For there are abundance of places, wherein the term *first-born* is used, though there were no subsequent children.

V. 1. *Bethlehem of Judea*—There was another Bethlehem in the tribe of Zebulon. *In the days of Herod*—Commonly called Herod the Great, born at Ascalon. The sceptre was now on the point of departing from Judah.

2 the East to Jerusalem, saying, Where is he that is born
king of the Jews? For we have seen his star in the
3 East, and are come to do him homage. When Herod
the king had heard *these things*, he was troubled, and all
4 Jerusalem with him. And having assembled all the chief
priests and Scribes of the people, he inquired of them,
5 Where the Christ was to be born? And they said to him,
In Bethlehem of Judea; for thus it is written by the
6 Prophet, * And thou, Bethlehem, in the land of Judah,
art in no wise the least among the princes of Judah; for
out of thee shall come forth a Governor, who shall rule
7 my people Israel. Then Herod, having privately called
the wise men, inquired of them with great exactness, at
8 what time the star appeared: And sending them to Beth-
lehem, he said, Go, inquire exactly concerning the young
child, and if ye find *him*, bring me word again, that I also

* Micah v. 2.

Among his sons were Archelaus, mentioned ver. 22; Herod Antipas, mentioned ch. xiv.; and Philip, mentioned Luke iii. Herod Agrippa, mentioned Acts xii. was his grandson. *Wise men*—The first fruits of the Gentiles: probably they were Gentile philosophers, who, through the divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary revelations of himself, as he did Melchisedec, Job, and several others, who were not of the family of Abraham; to which he never intended absolutely to confine his favours. The title given them in the original, was anciently given to all philosophers, or men of learning; those particularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies.

From the East—So Arabia is frequently called in Scripture. It lay to the east of Judea, and was famous for gold, frankincense, and myrrh. *We have seen his star*—Undoubtedly they had before heard Balaam's prophecy. And probably when they saw this unusual star, it was revealed to them that this prophecy was fulfilled. *In the East*—That is, while we were in the East.

V. 2. *To do him homage*—To pay him that honour, by bowing to the earth before him, which the Eastern nations used to pay to their monarchs.

V. 4. *The chief priests*—That is, not only the high-priest and his deputy, with those who formerly had borne that office; but also the chief man in each of those twenty-four courses, into which the body of priests were divided, 1 Chron. xxiv. 10. *The Scribes* were those whose peculiar business it was, to explain the Scriptures to the people. They were the public preachers; or expounders of the law of Moses: whence the chief of them were called *Doctors of the Law*.

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the cities belonging to the princes or heads of thousands in Judah. When this and several other quotations from the Old Testament are compared with the original, it plainly appears, the Apostles did not always think it necessary, exactly to transcribe the passages they cited, but contented themselves with giving the general sense, though with some diversity of language. The words of Micah, which we render, *Though thou be little*, may be rendered, *Art thou little?* And then the difference which seems to be here between the Prophet and the Evangelist vanishes away.

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe

- 9 may come and do him homage. And having heard the king, they departed; and lo the star which they had seen in the East, moved on before them, till it came and stood
 10 over where the young child was. And seeing the star,
 11 they rejoiced with exceeding great joy. And being come into the house, they saw the young child with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, gold,
 12 frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.
- 13 And when they had retired, behold an angel of the Lord appeareth, to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee; for Herod will
 14 seek the young child to destroy him. And he arose, and took the young child and his mother by night, and retired
 15 into Egypt, And continued there till the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, * Out of Egypt have I called my
 16 Son. Then Herod, seeing that he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years old and under; according to the time which he had exactly inquired of the wise men.
 17 Then was fulfilled that which was spoken by Jeremiah

* Hosea xi. 1.

he was born: otherwise would not so suspicious a prince have tried to make sure work at once?

V. 10. *Seeing the star*—standing over where the child was.

V. 11. *They presented to him gifts*—It was customary to offer some present, to any eminent person whom they visited. And so it is, as travellers observe, in the Eastern countries to this day. *Gold, frankincense, and myrrh*—Probably these were the best things their country afforded; and the presents ordinarily made to great persons. This was a most seasonable providential assistance, for a long and expensive journey into Egypt, a country where they were entirely strangers, and were to stay for a considerable time.

V. 15. *That it might be fulfilled*—That is, whereby was fulfilled. The original word frequently signifies, not the design of an action, but barely the consequence or event of it. *Which was spoken of the Lord by the Prophet*—on another occasion: *Out of Egypt have I called my Son*—which was now fulfilled as it were anew; Christ being in a far higher sense, the Son of God, than Israel, of whom the words were originally spoken.

V. 16. *Then Herod, seeing that he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*—A party of soldiers: *In all the confines thereof*—In all the neighbouring places, of which Rama was one.

V. 17. *Then was fulfilled*—A passage of Scripture, whether prophetic, historical, or poetical, is, in the language of the New Testament, fulfilled, when an event happens to which it may with great propriety be accommodated.

18 the prophet, saying, * In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, 19 because they are not. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in 20 Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead 21 who sought the young child's life. And he arose and took the young child and his mother, and came into the land of 22 Israel. But having heard, Archelaus reigneth over Judea, in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream, he turned 23 aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III. † In those days cometh John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye; 3 for the kingdom of heaven is at hand. For this is he that

* Jer. xxxi. 15. † Mark i. 1. Luke iii. 1.

V. 18. *Rachel weeping for her children*—The Benjamites, who inhabited Rama, sprung from her. She was buried near this place; and is here beautifully represented, risen, as it were out of her grave, and bewailing her lost children. *Because they are not*—that is, are dead. The preservation of Jesus from this destruction, may be considered as a figure of God's care over his children in their greatest danger. God does not often, as he easily could, cut off their persecutors at a stroke; but he provides a hiding-place for his people, and by methods not less effectual, though less pompous, preserves them from being swept away, even when the enemy comes in like a flood.

V. 22. *He was afraid to go thither*—into Judea; and so *turned aside into the region of Galilee*—a part of the land of Israel not under the jurisdiction of Archelaus.

V. 23. *He came and dwelt in Nazareth*—(where he had dwelt before he went to Bethlehem) a place contemptible to a proverb. *So that* hereby was fulfilled what had been *spoken in effect, by several of the Prophets*, (though by none of them in express words,) *He shall be called a Nazarene*—that is, He shall be despised and rejected, shall be a mark of public contempt and reproach.

CHAP. III. Ver. 1. *In those days*—that is, while Jesus dwelt there. *In the wilderness of Judea*—This was a wilderness properly so called, a wild, barren, desolate place, as was that also where our Lord was tempted. But generally speaking, a wilderness in the New Testament, means only a common, or less cultivated place, in opposition to pasture and arable land.

V. 2. *The kingdom of heaven*, and the kingdom of God, are but two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth: the proper disposition for the glory of heaven, rather than the possession of it. *Is at hand*—As if he had said, God is about to erect that kingdom, spoken of by Daniel, (c. ii. 44, and vii. 13, 14,) the kingdom of the God of heaven. It properly signifies here, the Gospel dispensation, in which subjects were to be gathered to God by his Son, and a

*Jewish religion had such to lowest pitch of unreality
Sadducees believed nothing spiritual, nothing they did not test by sense.
Scribes & Pharisees spent time in theological discussion which
they mistook for religion. This took latter of H.S for its spirit*

16

MATTHEW.

Pharisees content to seem religious

- was spoken of by the prophet Isaiah, saying, * The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight. And this John had his raiment of camels hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
- 5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath warned you

* Isaiah xl. 3.

society to be formed, which was to subsist first on earth, and afterwards with God in glory. In some places of Scripture, the phrase more particularly denotes the state of it on earth: in others, it signifies only the state of glory: but it generally includes both. The Jews understood it of a temporal kingdom, the seat of which they supposed would be Jerusalem; and the expected Sovereign of this kingdom, they learned from Daniel to call *the Son of Man*.

Both John the Baptist and Christ, took up that phrase, *the kingdom of heaven*, as they found it, and gradually taught the Jews (though greatly unwilling to learn) to understand it right: The very demand of repentance, as previous to it, shewed it was a spiritual kingdom, and that no wicked man, how politic, brave, or learned soever, could possibly be a subject of it.

V. 3. *The way of the Lord*—Of Christ. *Make his paths straight*—By removing every thing which might prove an hindrance to his gracious appearance.

V. 4. *John had his raiment of camels hair*—Coarse and rough, suiting his character and doctrine. *A leathern girdle*—Like Elijah, in whose spirit and power he came. *His food was locusts and wild honey*—Locusts are ranked among clean meats, Lev. xi. 22. But these were not always to be had. So in default of those, he fed on wild honey.

V. 6. *Confessing their sins*—Of their own accord; freely and openly.

Such prodigious numbers could hardly be baptized, by immersing their whole bodies under water: nor can we think they were provided with change of raiment for it, which was scarcely practicable for such vast multitudes. And yet they could not be immersed naked with modesty, nor in their wearing apparel with safety. It seems, therefore, that they stood in ranks on the edge of the river, and that John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified Christ's baptizing them *with the Holy Ghost and with fire*, which John spoke of, as prefigured by his baptizing with water, and which was eminently fulfilled, when the Holy Ghost sat upon the disciples in the appearance of tongues, or flames of fire.

V. 7. *The Pharisees* were a very ancient sect among the Jews. They took their name from an Hebrew word, which signifies to *separate*, because they separated themselves from all other men. They were outwardly strict observers of the Law, fasted often, made long prayers, rigorously kept the Sabbath, and paid all tithe, even of mint, anise, and cummin. Hence they were in high esteem among the people. But inwardly, they were full of pride and hypocrisy.

The Sadducees were another sect among the Jews, only not so considerable as the Pharisees. They denied the existence of angels, and the immortality of the soul, and by consequence the resurrection of the dead. *Ye brood of vipers*—In like manner, the crafty Herod is styled a *fox*, and persons of insidious, ravenous, profane, or sensual dispositions, are named respectively by him who saw their hearts, *serpents, dogs, wolves, and swine*. Terms, which are not the random language of passion, but a judicious designation of the

- 8 to flee from the wrath to come? Bring forth therefore
 9 fruit worthy of repentance: And say not confidently
 within yourselves, We have Abraham to our Father; for
 I say unto you, God is able of these stones to raise up
 10 children to Abraham. But the axe also already lieth
 at the root of the trees; therefore every tree that
 bringeth not forth good fruit, is hewn down and cast
 11 into the fire. I indeed baptize you with water unto
 repentance; but he that cometh after me is mightier than
 I; whose shoes I am not worthy to bear; he shall bap-
 12 tize you with the Holy Ghost and with fire: Whose fan
 is in his hand, and he will thoroughly cleanse his floor,
 and gather the wheat into the garner; but will burn up
 the chaff with unquenchable fire.
- 13 * Then cometh Jesus from Galilee to Jordan unto
 14 John, to be baptized by him. But John forbad him,
 saying, I have need to be baptized of thee, and comest
 15 thou to me? And Jesus answering said to him, Suffer it
 now, for thus it becometh us to fulfil all righteousness.

* Mark i. 9. Luke iii. 21.

persons meant by them. For it was fitting such men should be marked out, either for a caution to others, or a warning to themselves.

V. 8. *Repentance* is of two sorts; that which is termed *legal*, and that which is styled *evangelical* repentance. The former (which is the same that is spoken of here) is, a thorough conviction of sin. The latter is, a change of heart (and consequently of life) from all sin to all holiness.

V. 9. *And say not confidently*—The word in the original, vulgarly rendered, *Think not*, seems here, and in many places, not to diminish, but rather add to the force of the word with which it is joined. *We have Abraham to our father*—It is almost incredible, how great the presumption of the Jews was, on this their relation to Abraham. One of their famous sayings was, “Abraham sits near the gates of hell, and suffers no Israelite to go down into it.” *I say unto you*—This preface always denotes the importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the axe also already lieth*—That is, there is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman, that has laid down his axe, to put off his coat, and then immediately goes to work to cut down the tree. This refers to the *wrath to come*, in the seventh verse. *Is hewn down*—Instantly, without farther delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love, which many waters cannot quench. And this was done, even with a visible appearance as of fire, on the day of pentecost.

V. 12. *Whose fan*—That is, the word of the Gospel. *His floor*—That is, his church, which is now covered with a mixture of wheat and chaff. *He will gather the wheat into the garner*—Will lay up those who are truly good, in heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every messenger of God to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, *That it becometh us to do* (me to receive baptism, and

- 16 Then he suffered him. And Jesus being baptized, went up straightway from the water, and lo the heavens were opened to him, and he saw the Spirit of God descending
 17 like a dove, and coming upon him. And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

CHAP. IV. 1. Then * was Jesus led up by the Spirit
 2 into the wilderness, to be tempted by the devil. And having fasted forty days and forty nights, he was afterwards hungry. And the tempter coming to him, said, If thou be the Son of God, command that these stones be
 4 made bread. But he answering said, It is written, † Man shall not live by bread alone, but by every word that
 5 proceedeth out of the mouth of God. Then the devil

* Mark i. 12. Luke iv. 1. † Deut viii. 3.

you to administer it) in order to fulfil, that is, that I may fully perform every part of the righteous law of God, and the commission he hath given me.

V. 16. *And Jesus being baptized*—Let our Lord's submitting to baptism, teach us an holy exactness, in the observance of those institutions which owe their obligations merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sin to wash away; and yet he was baptized: and God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in a humble attendance on divine appointments? *Lo the heavens were opened, and he saw the Spirit of God*—St. Luke adds, *in a bodily form*—Probably in a glorious appearance of fire, perhaps in the shape of a dove, descending with a hovering motion, till it rested upon him. This was a visible token of those secret operations of the blessed Spirit, by which he was anointed in a peculiar manner; and abundantly fitted for his public work.

V. 17. *And lo a voice*—We have here a glorious manifestation of the ever blessed Trinity: the Father speaking from heaven, the Son spoken to, the Holy Ghost descending upon him. *In whom I delight*—What an encomium is this! How poor to this are all other kinds of praise! To be the pleasure, the delight of God, this is praise indeed: this is true glory: this is the highest, the brightest light, that virtue can appear in.

CHAP. IV. Ver. 1. *Then*—After this glorious evidence of his Father's love, he was completely armed for the combat. Thus after the clearest light and the strongest consolation, let us expect the sharpest temptations. *By the Spirit*—Probably through a strong inward impulse.

V. 2. *Having fasted*—Whereby doubtless he received more abundant spiritual strength from God. *Forty days and forty nights*—As did Moses, the giver of the Law, and Elijah, the great restorer of it. *He was afterwards hungry*—And so prepared for the first temptation.

V. 3. *Coming to him*—In a visible form; probably in a human shape, as one that desired to inquire farther into the evidences of his being the Messiah.

V. 4. *It is written*—Thus Christ answered, and thus we may answer all the suggestions of the devil. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore it is not needful I should work a miracle to procure bread, without any intimation of my Father's will.

6 taketh him with him into the holy city, and setteth him
 on the battlement of the temple; And saith to him, If
 thou be the Son of God, cast thyself down; for it is
 written, * He shall charge his angels concerning thee,
 and in their hands they shall bear thee up, lest at any
 7 time thou dash thy foot against a stone. Jesus said to
 him, It is written again, † Thou shalt not tempt the Lord
 8 thy God. Again, the devil taketh him with him to an
 exceeding high mountain, and sheweth him all the king-
 9 doms of the world and the glory of them; And saith to
 him, All these things will I give thee, if thou wilt fall
 10 down and worship me. Then Jesus saith to him, Get
 thee hence, Satan; for it is written, ‡ Thou shalt wor-
 ship the Lord thy God, and him only shalt thou serve.
 11 Then the devil leaveth him, and behold angels came and
 waited upon him.
 12 § But when he heard that John was cast into prison,
 13 he retired into Galilee. And leaving Nazareth, he came
 and dwelt at Capernaum, which is on the sea coast, in
 14 the borders of Zebulon and Naphthali: That it might be
 fulfilled which was spoken by Isaiah the prophet, saying,
 15 || The land of Zebulon and the land of Naphthali, by the
 way of the sea, beyond Jordan, Galilee of the Gentiles,

* Pa. xci. 11, 12. † Deut. vi. 16. ‡ Deut. vi. 13. § Mark i. 14.

|| Isa. ix. 1, 2.

V. 5. *The holy city*—So Jerusalem was commonly called, being the place God had peculiarly chosen for himself. *On the battlement of the temple*—Probably over the king's gallery, which was of such a prodigious height, that no one could look down from the top of it, without making himself giddy.

V. 6. *In their hands*—That is, with great care.

V. 7. *Thou shalt not tempt the Lord thy God*—By requiring farther evidence, of what he hath already made sufficiently plain.

V. 8. *Sheweth him all the kingdoms of the world*—In a kind of visionary representation.

V. 9. *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly Christ answering this suggestion, calls him by his own name, which he had not done before.

V. 10. *Get thee hence, Satan*—Not, *Get thee behind me*, that is, into thy proper place; as he said on a quite different occasion to Peter, speaking what was not expedient.

V. 11. *Angels came and waited upon him*—Both to supply him with food, and to congratulate his victory.

V. 12. *He retired into Galilee*—This journey was not immediately after his temptation. He first went from Judea into Galilee, John i. 43; ch. ii. 1. Then into Judea again, and celebrated the passover at Jerusalem, John ii. 13. He baptized in Judea, while John was baptizing at Enon, John iii. 22, 23. All this time John was at liberty, ver. 24. But the Pharisees being offended, ch. iv. ver. 1, and John put in prison, he then took this journey into Galilee.

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his word, and even attempted to kill him, Luke iv. 29.

V. 15. *Galilee of the Gentiles*—That part of Galilee which lay beyond Jor-

- 16 The people who walked in darkness, saw a great light; and to them who sat in the region of the shadow of death, light is sprung up.
- 17 From that time Jesus began to preach, and to say,
- 18 Repent, for the kingdom of heaven is at hand. * And walking by the sea of Galilee, he saw two brethren, Simon, called Peter, and Andrew his brother, casting a
- 19 net into the sea, for they were fishers. And he saith to them, Come after me, and I will make you fishers of men.
- 20 And straightway leaving the nets, they followed him.
- 21 And going on from thence, he saw two other brethren, James, the son of Zebedee, and John his brother, in the vessel with Zebedee their father, mending their nets;
- 22 and he called them. And leaving the vessel and their father, they immediately followed him.
- 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease, and all manner of
- 24 malady among the people. And his fame went through all Syria; and they brought to him all sick people, that were held with divers diseases and tormenting pains; and demoniacs, and lunatics, and paralytics; and he
- 25 healed them. And there followed him great multitudes from Galilee and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

* Mark i. 16. Luke v. 1.

dan was so called, because it was in great measure inhabited by Gentiles, that is, Heathens.

V. 16. Here is a beautiful gradation; first, they walked; then they sat in darkness; and lastly, in the region of the shadow of death.

V. 17. From that time Jesus began to preach—He had preached before, both to Jews and Samaritans, John iv. 41, 45. But from this time began his solemn, stated preaching. Repent, for the kingdom of heaven is at hand—Although it is the peculiar business of Christ, to establish the kingdom of heaven in the hearts of men, yet it is observable, he begins his preaching in the same words with John the Baptist: because the repentance which John taught, still was, and ever will be, the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in whom it is to be established, but also with regard to the Christian church, the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the Mosaic dispensation.

V. 23. The Gospel of the kingdom.—The Gospel, that is, the joyous message, is the proper name of our religion: as will be amply verified in all, who earnestly and perseveringly embrace it.

V. 24. Through all Syria—The whole province, of which the Jewish country was only a small part. And demoniacs—Men possessed with devils; and lunatics, and paralytics—Men ill of the palsy, whose cases were, of all others, most deplorable and most helpless.

V. 25. Decapolis—A tract of land on the east side of the sea of Galilee, in which were ten cities near each other.

CHAP. V. 1. And seeing the multitudes, he went up into the mountain; and when he was sat down, his disciples came to him. And he opened his mouth, and taught them, saying, * Happy are the poor in spirit; for theirs is the kingdom of heaven. Happy are they that mourn; for they shall be comforted. Happy are the meek; for they shall inherit the earth. Happy are they that hunger and thirst after righteousness; for they shall be satisfied. 7 Happy are the merciful; for they shall obtain mercy.

* Luke vi. 20.

CHAP. V. Ver. 1. *And seeing the multitudes*—At some distance, as they were coming to him from every quarter. *He went up into the mountain*—Which was near: where there was room for them all. *His disciples*—Not only his twelve disciples, but all who desired to learn of him.

V. 2. *And he opened his mouth*—A phrase which always denotes a set and solemn discourse; and *taught them*—To bless men, to make men happy, was the great business, for which our Lord came into the world. And accordingly he here pronounces eight blessings together, annexing them to so many steps in Christianity. Knowing that happiness is our common aim, and that an innate instinct continually urges us to the pursuit of it, he, in the kindest manner, applies to that instinct, and directs it to its proper object.

Though all men desire, yet few attain happiness, because they seek it where it is not to be found. Our Lord therefore begins his divine institution, which is the complete art of happiness, by laying down before all that have ears to hear, the true and only method of acquiring it.

Observe the benevolent condescension of our Lord. He seems, as it were, to lay aside his supreme authority as our Legislator, that he may the better act the part of our Friend and Saviour. Instead of using the lofty style in positive commands, he, in a more gentle and engaging way, insinuates his will and our duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following discourse there is, 1. A sweet invitation to true holiness and happiness, ver. 3—12: 2. A persuasive to impart it to others, ver. 13—16: 3. A description of true, Christian holiness, ver. 17—ch. vii. 12: (in which it is easy to observe, the latter part exactly answers the former:) 4. The conclusion: giving a sure mark of the true way, warning against false prophets, exhorting to follow after holiness. *The poor in spirit*—They who are unfeignedly penitent, they who are truly convinced of sin; who see and feel the state they are in by nature, being deeply sensible of their sinfulness, guiltiness, helplessness. *For theirs is the kingdom of heaven*—The present, inward kingdom: righteousness, and peace, and joy in the Holy Ghost, as well as the eternal kingdom, if they endure to the end.

V. 4. *They that mourn*—Either for their own sins, or for other men's, and are steadily and habitually serious. *They shall be comforted*—More solidly and deeply even in this world, and eternally, in heaven.

V. 5. *Happy are the meek*—They that hold all their passions and affections evenly balanced. *They shall inherit the earth*—They shall have all things really necessary for life and godliness. They shall enjoy whatever portion God hath given them here, and shall hereafter possess the new earth, wherein dwell eth righteousness.

V. 6. *They that hunger and thirst after righteousness*—After the holiness here described. *They shall be satisfied* with it.

V. 7. *The merciful*—The tender-hearted: they who love all men as themselves: *They shall obtain mercy*—Whatever mercy therefore we desire from God, the same let us shew to our brethren. He will repay us a thousand fold, the love we bear to any for his sake.

- 8 *Happy are the pure in heart; for they shall see God.*
 9 *Happy are the peace-makers; for they shall be called*
 10 *the children of God. Happy are they who are perse-*
 11 *cuted for righteousness' sake; for theirs is the kingdom*
 12 *of heaven. Happy are ye when men shall revile and*
 13 *persecute you, and say all manner of evil against you*
 14 *falsely for my sake. Rejoice, and be exceeding glad; for*
 15 *great is your reward in heaven: for so persecuted they*
 16 *the prophets who were before you.*
 17 * *Ye are the salt of the earth: but if the salt have lost*
 18 *its savour, wherewith shall it be salted? It is thenceforth*
 19 *good for nothing, but to be cast out, and to be trodden*
 20 *under foot of men. Ye are the light of the world.*
 21 *A city that is situated on a mountain cannot be hid.*
 22 † *Neither do they light a candle, and put it under a bushel,*
 23 *but on a candlestick, and it giveth light to all that are in*

* Mark ix. 50. Luke xiii. 34. † Mark iv. 21. Luke viii. 16. xi. 33.

V. 8. *The pure in heart*—The sanctified: they who love God with all their hearts. *They shall see God*—In all things here; hereafter in glory.

V. 9. *The peace-makers*—They that out of love to God and man, do all possible good to all men. *Peace*, in the Scripture sense, implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged by God and men. One would imagine a person of this amiable temper and behaviour would be the darling of mankind. But our Lord well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them before of the treatment all were to expect, who were determined thus to tread in his steps, by immediately subjoining, *Happy are they who are persecuted for righteousness' sake.*

Through this whole discourse, we cannot but observe, the most exact method which can possibly be conceived. Every paragraph, every sentence is closely connected both with that which precedes and that which follows it. And is not this the pattern for every Christian preacher? If any then are able to follow it, without any premeditation, well: if not, let them not dare to preach without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of the Spirit of Christ.

V. 10. *For righteousness' sake*—That is, because they have, or follow after, the righteousness here described. He that is truly a *righteous* man, he that *mourns*, and he that is *pure in heart*, yea, *all that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. iii. 12. The world will always say, Away with such fellows from the earth. *They are made to reprove our thoughts. They are grievous to us even to behold. Their lives are not like other men's; their ways are of another fashion*, Wisd. ii. 14, 15.

V. 11. *Revile*—When present: *Say all evil*—When you are absent.

V. 12. *Your reward*—Even over and above the happiness that naturally and directly results from holiness.

V. 13. *Ye*—Not the apostles, not ministers only; but all ye who are thus holy, *are the salt of the earth*—Are to season others.

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the sun in the firmament: no more than a *city on a mountain*—Probably pointing to that on the brow of the opposite hill.

V. 15. Nay, the very design of God in giving you this light, was that it might shine.

- 16 the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.
- 17 Think not that I am come to destroy the law or the
- 18 prophets: I am not come to destroy, but to fulfil. * For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till
- 19 all things be effected. Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall be great in the
- 20 kingdom of heaven. For I say unto you, that unless your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no wise enter into the
- 21 kingdom of heaven. Ye have heard, that it was said to them of old, † Thou shalt do no murder; and whosoever
- 22 shall do murder, shall be liable to the judgment. But I say unto you, that whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say

* Luke xvi. 17. xxi. 33. † Exod. xx. 13.

V. 16. *That they may see—and glorify*—That is, that seeing your good works, they may be moved to love and serve God likewise.

V. 17. *Think not*—Do not imagine, fear, hope, *that I am come*—Like your teachers, *to destroy the law or the prophets*. *I am not come to destroy*—The moral law, *but to fulfil*—To establish, illustrate, and explain its highest meaning, both by my life and doctrine.

V. 18. *Till all things shall be effected*—Which it either requires or foretells. For the law has its effect, when the rewards are given, and the punishments annexed to it inflicted, as well as when its precepts are obeyed.

V. 19. *One of the least*—So accounted by men: *And shall teach*—Either by word or example; *shall be the least*—That is, shall have no part therein.

V. 20. *The righteousness of the Scribes and Pharisees*—Described in the sequel of this discourse.

V. 21. *Ye have heard*—From the Scribes, reciting the law: *Thou shalt do no murder*—And they interpreted this, as all the other commandments, barely of the outward act. *The judgment*—The Jews had in every city a court of twenty-three men, who could sentence a criminal to be strangled. But the sanhedrim only (the great council which sat at Jerusalem, consisting of seventy-two men) could sentence to the more terrible death of stoning. That was called *the judgment*, this *the council*.

V. 22. *But I say unto you*—Which of the prophets ever spake thus? Their language is, Thus saith the Lord. Who hath authority to use this language, but the one Lawgiver, who is able to save and to destroy? *Whosoever is angry with his brother*—Some copies add, *Without a cause*: but this is utterly foreign to the whole scope and tenor of our Lord's discourse. If he had only forbidden, the being *angry without a cause*, there was no manner of need of that solemn declaration, *I say unto you*; for the Scribes and Pharisees themselves said as much as this. Even they taught, men ought not to be angry *without a cause*. So that this *righteousness* does not exceed theirs. But Christ teaches, that we ought not, *for any cause*, to be so angry, as to call any man *Raca*, or *Fool*. We ought not, for any cause, to be angry at the person of the

- to his brother, *Raca*, shall be liable to the council; but whosoever shall say, *Thou fool*, shall be liable to hell-fire.
- 23 Therefore if thou bring thy gift to the altar, and shalt there remember that thy brother hath ought against thee,
- 24 Leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy
- 25 gift. * Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to
- 26 the officer, and thou be cast into prison. Verily I say unto thee, thou shalt in no wise come out thence, till thou hast paid the last farthing.
- 27 Ye have heard, that it was said, † Thou shalt not com-
- 28 mit adultery. But I say unto you, That whosoever look-
eth upon a woman to lust after her, hath already com-
- 29 mitted adultery with her in his heart. ‡ But if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should
- 30 be cast into hell. And if thy right hand cause thee to

* Luke xii. 58. † Exod. xx. 14. ‡ Matt. xviii. 8. Mark ix. 43.

sinner, but at his *sin* only. Happy world! Were this plain and necessary distinction thoroughly understood, remembered, practised. *Raca* means, a silly man, a trifler. *Whosoever shall say, thou fool*—Shall revile or seriously reproach any man. Our Lord specifies three degrees of murder, each liable to a sorer punishment than the other: not indeed from men, but from God. *Hell-fire*—In the valley of Hinnom (whence the word in the original is taken) the children were used to be burnt alive to Moloch. It was afterwards made a receptacle for the filth of the city, where continual fires were kept to consume it. And it is probable if any criminals were burnt alive, it was in this accursed and horrible place. Therefore, both as to its former and latter state, it was a fit emblem of hell. It must here signify a degree of future punishment, as much more dreadful than those incurred in the two former cases, as burning alive is more dreadful than either strangling or stoning.

V. 23. *Thy brother hath ought against thee*—On any of the preceding accounts: for any unkind thought or word; any that did not spring from love.

V. 24. *Leaving thy gift, go*—For neither thy gift nor thy prayer will atone for thy want of love: but this will make them both an abomination before God.

V. 25. *Agree with thine adversary*—With any against whom thou hast thus offended; *while thou art in the way*—Instantly, on the spot; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his cause to God. *Till thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said, refers to meekness: what follows, to purity of heart.

V. 27. *Thou shalt not commit adultery*—And this, as well as the sixth commandment, the Scribes and Pharisees interpreted barely of the outward act.

V. 29, 30. If a person as dear as a right eye, or as useful as a right hand, cause thee thus to offend, though but in heart.

offend, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, * Whosoever shall put away his wife,
32 let him give her a writing of divorce. But I say unto you, Whosoever shall put away his wife, save for the cause of whoredom, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery.

33 Again, ye have heard that it was said to them of old,
+ Thou shalt not forswear thyself, but shalt perform thine
34 oaths unto the Lord. But I say unto you, Swear not at
35 all, neither by heaven, for it is God's throne: Nor by the earth, for it is his footstool; neither by Jerusalem, for it
36 is the city of the great King. Neither shalt thou swear by thy head; for thou canst not make one hair white or
37 black. But let your conversation be yea, yea; nay, nay; for whatsoever is more than these, is of the evil one.

38 Ye have heard that it hath been said, ‡ An eye for an
39 eye, and a tooth for a tooth. But I say unto you, That ye resist not the evil man: but whosoever shall smite

* Deut. xxiv. 1. Matt. xix. 7. Mark x. 2. Luke xvi. 18. † Exod. xx. 7.

‡ Deut. xix. 21.

Perhaps here may be an instance of a kind of transposition, which is frequently found in the sacred writings: so that the 29th verse may refer to 27, 28; and the 30th to ver. 21, 22. As if he had said, Part with any thing, however dear to you, or otherwise useful, if you cannot avoid sin while you keep it. Even cut off your right hand, if you are of so passionate a temper, that you cannot otherwise be restrained from hurting your brother. Pull out your eyes, if you can no otherwise be restrained from lusting after women.

V. 31. *Let him give her a writing of divorce*—Which the Scribes and Pharisees allowed men to do, on any trifling occasion.

V. 32. *Causeth her to commit adultery*—If she marry again.

V. 33. Our Lord here refers to the promise made to the *pure in heart*, of seeing God in all things, and points out a false doctrine of the Scribes, which arose from their not thus seeing God.

What he forbids is, the swearing at all: 1. By any creature, 2. In our ordinary conversation: both of which the Scribes and Pharisees taught to be perfectly innocent.

V. 36. *For thou canst not make one hair white or black*—Whereby it appears, that this also is not thine, but God's.

V. 37. *Let your conversation be yea, yea; nay, nay*—That is, in your common discourse, barely affirm or deny.

V. 38. *Ye have heard*—Our Lord proceeds to enforce such meekness and love on those who are persecuted for righteousness' sake, (which he pursues to the end of the chapter,) as were utterly unknown to the Scribes and Pharisees. *It hath been said*—In the Law, as a direction to judges, in case of violent and barbarous assaults, *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous revenge.

V. 39. *But I say unto you, that you resist not the evil man*—Thus, the Greek

- 40 thee on the right cheek, turn to him the other also; And
 41 if a man will sue thee and take away thy coat, let him
 42 have thy cloak also. And whosoever shall compel thee
 43 to go with him one mile, go with him twain. * Give to
 him that asketh thee, and from him that would borrow of
 thee, turn not away.
- 43 Ye have heard, that it hath been said, † Thou shalt love
 44 thy neighbour, and hate thine enemy. But I say unto
 you, ‡ Love your enemies, bless them that curse you, do
 good to them that hate you, and pray for them that
 45 despitefully use you and persecute you: That ye may be
 the children of your Father, who is in heaven; for he
 maketh his sun to rise on the evil and on the good, and
 46 sendeth rain on the just and the unjust. For if ye love
 them that love you, what reward have ye? Do not even
 47 the publicans the same? And if ye salute your friends

* Luke vi. 30. † Lev. xix. 18. ‡ Luke vi. 27, 35.

word translated *resist*, signifies *standing in battle array, striving for victory*.
If a man smite thee on the right cheek—Return not evil for evil: yea, turn to
 him the other—Rather than revenge thyself.

V. 40, 41. Where the damage is not great, choose rather to suffer it, though
 possibly it may on that account be repeated, than to demand an eye for an eye,
 to enter into a rigorous prosecution of the offender. The meaning of the
 whole passage seems to be, Rather than return evil for evil, when the wrong is
 purely personal, submit to one bodily wrong after another, give up one part
 of your goods after another, submit to one instance of compulsion after another.
 That the words are not literally to be understood, appears from the behaviour
 of our Lord himself, John xviii. 22, 23.

V. 42. Thus much for your behaviour towards the violent. As for those
 who use milder methods, *Give to him that asketh thee*—Give and lend to any so
 far (but no farther, for God never contradicts himself) as is consistent with
 thy engagements to thy creditors, thy family, and the household of faith.

V. 43. *Thou shalt love thy neighbour, and hate thy enemy*—God spoke the
 former part; the Scribes added the latter.

V. 44. *Bless them that curse you*—Speak all the good you can to and of
 them, who speak all evil to and of you. Repay love in thought, word, and
 deed, to those who hate you, and shew it both in word and deed.

V. 45. *That ye may be the children*—That is, that ye may continue and
 appear such before men and angels. *For he maketh his sun to rise*—He gives
 them such blessings as they will receive at his hands. Spiritual blessings
 they will not receive.

V. 46. *The publicans*—were officers of the revenue, farmers, or receivers of
 the public money: men employed by the Romans to gather the taxes and
 customs, which they exacted of the nations they had conquered. These were
 generally odious for their extortion and oppression, and were reckoned by the
 Jews as the very scum of the earth.

V. 47. *And if you salute your friends only*—Our Lord probably glances at
 those prejudices, which different sects had against each other, and intimates,
 that he would not have his followers imbibe that narrow spirit. Would to
 God this had been more attended to, among the unhappy divisions and subdivi-
 sions, into which his church has been crumbled! And that we might at
 least advance so far, as cordially to embrace our brethren in Christ, of what-
 ever party or denomination they are!

only, what do ye more *than others*? Do not even the hea-
 48 thens so? Therefore ye shall be perfect, as your Father
 who is in heaven is perfect.

CHAP. VI. 1. Take heed that ye practise not your
 righteousness before men, to be seen of them: otherwise
 ye have no reward from your Father who is in heaven.
 2 Therefore when thou dost alms, do not sound a trumpet
 before thee, as the hypocrites do, in the synagogues and
 in the streets, that they may have glory of men. Verily
 3 I say unto you, they have their reward. But when thou
 dost alms, let not thy left hand know what thy right hand
 4 doth: That thy alms may be in secret, and thy Father
 5 who seeth in secret will reward thee openly. And when
 thou prayest, thou shalt not be as the hypocrites; for they
 love to pray, standing in the synagogues, and in the cor-
 ners of the streets, that they may appear unto men:

V. 48. *Therefore ye shall be perfect, as your Father who is in heaven is perfect*—So the original runs, referring to all that holiness, which is described in the foregoing verses, which our Lord in the beginning of the chapter recommends as happiness, and in the close of it as perfection.

And how wise and gracious is this, to sum up, and as it were, to seal all his commandments with a promise! Even the proper promise of the Gospel, that he will put those laws in our minds, and write them in our hearts! He well knew, how ready our unbelief would be to cry out, This is impossible! And therefore stakes upon it all the power, truth, and faithfulness of him, to whom all things are possible.

CHAP. VI. Ver. 1. In the foregoing chapter our Lord particularly described the nature of inward holiness. In this he describes that purity of intention without which none of our outward actions are holy. This chapter contains four parts, 1. The right intention and manner in giving alms, ver. 1—4. 2. The right intention, manner, form, and pre-requisites of prayer, ver. 5—15. 3. The right intention and manner of fasting, ver. 16—18. 4. The necessity of a pure intention in all things, unmixed either with the desire of riches, or worldly care and fear of want, ver. 19—34.

This verse is a general caution against vain-glory, in any of our good works: all these are here summed up together in the comprehensive word *righteousness*. This general caution our Lord applies in the sequel to the three principal branches of it, relating to our neighbour, ver. 2—4: to God, ver. 5—6: and to ourselves, ver. 16—18.

To be seen—Barely the being seen, while we are doing any of these things, is a circumstance purely indifferent. But the doing them with this view, to be seen and admired, this is what our Lord condemns.

V. 2. *As the hypocrites do*—Many of the Scribes and Pharisees did this, under a pretence of calling the poor together. *They have their reward*—All they will have; for they shall have none from God.

V. 3. *Let not thy left hand know what thy right hand doth*—A proverbial expression for doing a thing secretly. Do it as secretly as is consistent, 1. With the doing it at all. 2. With the doing it in the most effectual manner.

V. 5. *The synagogues*—These were properly the places where the people assembled, for public prayer, and hearing the Scriptures read and expounded.

- 6 verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret; and thy
 7 Father, who seeth in secret, shall reward thee. But when ye pray, use not vain repetitions, as the heathens; for they think they shall be heard for their much speaking.
 8 Be not therefore like them; for your Father knoweth
 9 what things ye have need of, before ye ask him. * Thus therefore pray ye; Our Father who art in heaven, hallowed

* Luke xi. 2.

They were in every city from the time of the Babylonish captivity, and had service in them thrice a day on three days in the week. In every synagogue was a council of grave and wise persons, over whom was a president called the ruler of the synagogue. But the word here, as well as in many other texts, signifies, any places of public concourse.

V. 6. *Enter into thy closet*—That is, do it with as much secrecy as thou canst.

V. 7. *Use not vain repetitions*—To repeat any words without meaning them, is certainly a vain repetition. Therefore we should be extremely careful in all our prayers to mean what we say; and to say only what we mean from the bottom of our hearts. The vain and heathenish repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal cause why so many who still profess religion, are a disgrace to it. Indeed all the words in the world are not equivalent to one holy desire. And the very best prayers are but *vain repetitions*, if they are not the language of the heart.

V. 8. *Your Father knoweth what things ye have need of*—We do not pray to inform God of our wants. Omniscient as he is, he cannot be informed of any thing which he knew not before: and he is always willing to relieve them. The chief thing wanting is, a fit disposition on our part to receive his grace and blessing. Consequently, one great office of prayer is, to produce such a disposition in us: to exercise our dependence on God; to increase our desire of the things we ask for; to make us so sensible of our wants, that we may never cease wrestling till we have prevailed for the blessing.

V. 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray; what matter of desire, what manner of address would most please himself, would best become us, has here dictated to us a most perfect and universal form of prayer, comprehending all our real wants, expressing all our lawful desires; a complete directory and full exercise of all our devotions.

Thus—For these things; sometimes, in these words, at least in this manner, short, close, full.

This prayer consists of three parts, the preface, the petitions, and the conclusion. The preface, *Our Father, who art in heaven*—Lays a general foundation for prayer, comprising what we must first know of God, before we can pray in confidence of being heard. It likewise points out to us that faith, humility, love of God and man, with which we are to approach God in prayer.

I. *Our Father*—Who art good and gracious to all, our Creator, our Preserver: the Father of our Lord, and of us in him, thy children by adoption and grace: not my Father only, who now cry unto thee, but the Father of the universe, of angels and men: *Who art in heaven*—Beholding all things, both in heaven and earth; knowing every creature, and all the works of every creature, and every possible event from everlasting to everlasting: the Almighty Lord and Ruler of all, superintending and disposing all things: In

10 be thy name. Thy kingdom come; thy will be done on
 11 earth, as *it is* in heaven. Give us this day our daily
 12 bread. And forgive us our debts, as we forgive our
 13 debtors. And lead us not into temptation, but deliver
 us from evil. For thine is the kingdom, and the power,
 and the glory, for ever and ever. Amen.

14 * For if ye forgive men their trespasses, your heavenly
 15 Father will also forgive you. But if ye forgive not men
 their trespasses, neither will your Father forgive your

* Mark xi. 25.

heaven---Eminently there, but not there alone, seeing thou fillest heaven and earth.

II. 1. *Hallowed be thy name*---Mayst thou, O Father, be truly known by all intelligent beings, and with affections suitable to that knowledge: Mayest thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men.

2. *Thy kingdom come*---May thy kingdom of grace come quickly, and swallow up all the kingdoms of the earth: May all mankind, receiving thee, O Christ, for their King, truly believing in thy name, be filled with righteousness, and peace, and joy; with holiness and happiness, till they are removed hence into thy kingdom of glory, to reign with thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*---May all the inhabitants of the earth do thy will as willingly as the holy angels: May these do it continually even as they, without any interruption of their willing service; yea, and perfectly as they: Mayst thou, O Spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight.

4. *Give us*---O Father, (for we claim nothing of right, but only of thy free mercy,) *this day*---(for we take no thought for the morrow) *our daily bread*---All things needful for our souls and bodies: not only *the meat that perisheth*, but the sacramental bread, and thy grace, the food which endureth to everlasting life.

5. *And forgive us our debts, as we also forgive our debtors*---Give us, O Lord, redemption in thy blood, even the forgiveness of sins: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses.

6. *And lead us not into temptation, but deliver us from evil*---Whenever we are tempted, O thou that helpest our infirmities, suffer us not to enter into temptation; to be overcome or suffer loss thereby; but make a way for us to escape, so that we may be more than conquerors through thy love, over sin and all the consequences of it. Now the principal desire of a Christian's heart being the glory of God, (ver. 9, 10,) and all he wants for himself or his brethren, being the daily bread of soul and body, (or the support of life, animal and spiritual,) pardon of sin, and deliverance from the power of it and of the devil; (ver. 11, 12, 13;) there is nothing besides that a Christian can wish for; therefore this prayer comprehends all his desires. Eternal life is the certain consequence, or rather completion of holiness.

III. *For thine is the kingdom*---The sovereign right of all things that are or ever were created: *The power*---The executive power, whereby thou governest all things in thy everlasting kingdom: *And the glory*---The praise due from every creature, for thy power, and all thy wondrous works, and the mightiness of thy kingdom, which endureth through all ages, even for ever and ever. It is observable, that though the doxology, as well as the petitions of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly, yet is the whole fully applicable both to every person, and to the ever-blessed and undivided Trinity.

- 16 trespasses. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast; verily
 17 I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face;
 18 That thou appear not unto men to fast, but to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee.
- 19 * Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through
 20 and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where
 21 thieves do not break through nor steal. For where your
 22 treasure is, there will your heart be also. † The eye is the lamp of the body: if therefore thine eye be single,
 23 thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness: if
 therefore the light that is in thee be darkness, how great
 24 is that darkness! ‡ No man can serve two masters: for either he will hate the one and love the other, or he will cleave to the one and neglect the other. Ye cannot serve
 25 God and Mammon. § Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

* Luke xii. 33. † Luke xi. 34. ‡ Luke xvi. 13. § Luke xii. 29.

V. 16. *When ye fast*—Our Lord does not enjoin either fasting, alms-deeds, or prayer: all these being duties which were before fully established in the church of God. *Disfigure*—By the dust and ashes which they put upon their head, as was usual at the times of solemn humiliation.

V. 17. *Anoint thy head*—So the Jews frequently did. *Dress thyself as usual.*

V. 19. *Lay not up for yourselves*—Our Lord here makes a transition from religious to common actions, and warns us of another snare, the love of money, as inconsistent with purity of intention, as the love of praise. *Where rust and moth consume*—Where all things are perishable and transient.

He may likewise have a farther view in these words, even to guard us against making any thing on earth our treasure. For then a thing properly becomes our treasure, when we set our affections upon it.

V. 22. *The eye is the lamp of the body*—And what the eye is to the body, the intention is to the soul. We may observe with what exact propriety our Lord places purity of intention, between worldly desires and worldly cares, either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on God and heaven, thy whole soul will be full of holiness and happiness. *If thy eye be evil*—Not single, aiming at any thing else.

V. 24. *Mammon*—Riches, money; any thing loved or sought, without reference to God.

V. 25. And if you serve God, you need be careful for nothing. *Therefore take not thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true service of God as worldly desires. *Is not the life more than meat?*—And if God give the greater gift, will he deny the smaller?

26 Behold the birds of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
 27 And which of you, by taking thought, can add to his age
 28 the smallest measure? And why take ye thought for raiment? Consider the lilies of the field, how they
 29 grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was
 30 not arrayed like one of these. Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, *will he* not much more *clothe* you, O ye of
 31 little faith? Therefore take not thought, saying, What shall we eat, or what shall we drink, or what shall we
 32 wear? (For after all these things do the heathens seek) for your heavenly Father knoweth that ye need all these
 33 things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added to you.
 34 Take not therefore thought for the morrow: for the

V. 27. *And which of you*—If you are ever so careful, can even add a moment to your own life thereby? This seems by far the most easy and natural sense of the words.

V. 29. *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern monarchs were often clothed in white robes.

V. 30. *The grass of the field*—Is a general expression including both herbs and flowers. *Into the still*—This is the natural sense of the passage. For it can hardly be supposed, that grass or flowers should be thrown *into the oven* the day after they were cut down. Neither is it the custom, in the hottest countries, where they dry fastest, to heat ovens with them. *If God so clothe*—The word properly implies the putting on a complete dress, that surrounds the body on all sides; and beautifully expresses that external membrane, which (like the skin in a human body) at once adorns the tender fabric of the vegetable, and guards it from the injuries of the weather. Every microscope in which a flower is viewed, gives a lively comment on this text.

V. 31. *Therefore take not thought*—How kind are these precepts! The substance of which is only this, Do thyself no harm! Let us not be so ungrateful to him, nor so injurious to ourselves, as to harass and oppress our minds with that burden of anxiety, which he has so graciously taken off. Every verse speaks at once to the understanding, and to the heart. We will not therefore indulge these unnecessary, these useless, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have need of these things; who has given us the life, which is more than meat, and the body, which is more than raiment. And thus instructed in the philosophy of our heavenly Master, we will learn a lesson of faith and cheerfulness, from every bird of the air, and every flower of the field.

V. 33. *Seek the kingdom of God and his righteousness*—Singly aim at this, that God reigning in your heart, may fill it with the righteousness above described. And indeed whoever seeks this *first*, will soon come, to seek this only.

V. 34. *The morrow shall take thought for itself*—That is, Be careful for the morrow, when it comes. *The evil thereof*—Speaking after the manner of men:

morrow shall take thought for itself: sufficient for the day is the evil thereof.

CHAP. VII. 1. * Judge not, that ye be not judged.
 2 For with what judgment ye judge, ye shall be judged;
 and with what measure ye mete, it shall be measured to
 3 you. † And why beholdest thou the mote in thy brother's
 eye, but observest not the beam in thine own eye?
 4 Or how sayst thou to thy brother, Let me pull out the
 mote from thine eye, and behold a beam is in thine own
 5 eye? Thou hypocrite, first cast out the beam out of
 thine own eye, and then shalt thou see clearly to cast the
 6 mote out of thy brother's eye. Give not that which is
 holy to dogs, neither cast your pearls before swine, lest
 they trample them under their feet, and turning, rend
 7 you. ‡ Ask, and it shall be given you; seek, and ye shall

* Luke vi. 37. † Luke vi. 41. ‡ Luke xi. 9.

but all trouble is, upon the whole, a real good. It is good physic which God dispenses daily to his children, according to the need, and the strength of each.

CHAP. VII. Our Lord now proceeds to warn us against the chief hindrances of holiness. And how wisely does he begin with *judging*! Wherein all young converts are so apt to spend that zeal which is given them for better purposes.

Ver. 1. *Judge not*—any man without full, clear, certain knowledge, without absolute necessity, without tender love.

V. 2. *With what measure ye mete, it shall be measured to you*—Awful words! So we may, as it were, choose for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect *judgment without mercy, who have shewed no mercy*.

V. 3. In particular, why do you open your eyes to any fault of your brother, while you yourself are guilty of a much greater? *The mote*—The word properly signifies a *splinter or shiver of wood*. This, and a *beam*, its opposite, were proverbially used by the Jews, to denote, the one, small infirmities, the other, gross, palpable faults.

V. 4. *How sayest thou*—With what face?

V. 5. *Thou hypocrite*—It is mere hypocrisy, to pretend zeal for the amendment of others, while we have none for our own. *Then*—When that which obstructed thy sight is removed.

V. 6. Here is another instance of that transposition, where, of the two things proposed, the latter is first treated of. *Give not—to dogs—lest turning they rend you: Cast not—to swine, lest they trample them under foot*.

Yet even then, when *the beam is cast out of thine own eye, Give not*—That is, Talk not of the *deep things of God*, to those whom you know to be wallowing in sin; neither declare the *great things* God hath done for your soul, to the profane, furious, persecuting wretches. Talk not of perfection, for instance, to the former; nor of your own experience, to the latter. But our Lord does in no wise forbid us to reprove, as occasion is, both the one and the other.

V. 7. But *ask*—Pray for them, as well as for yourselves: in this there can be no such danger. *Seek*—Add your own diligent endeavours to your asking; *and knock*—Persevere importunately in that diligence.

- 8 find; knock and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth;
 9 and to him that knocketh, it shall be opened. What man is there of you, who if his son ask bread, will give him a
 10 stone? And if he ask a fish, will give him a serpent?
 11 If ye then being evil, know how to give good gifts to your children, how much more will your Father who is in
 12 heaven, give good things to them that ask him. * Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.
 13 † Enter ye in through the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and
 14 many there are that go in through it: Because strait is the gate and narrow is the way that leadeth to life, and
 15 few there are that find it. But beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. ‡ By their fruits ye shall know
 16 them. Do men gather grapes from thorns, or figs from
 17 thistles? So every good tree bringeth forth good fruit;
 18 but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt

* Luke vi. 31. † Luke xiii. 24. ‡ Luke vi. 43, 44.

V. 8. *For every one that asketh, receiveth*—Provided he ask aright, and ask what is agreeable to God's will.

V. 11. *To them that ask him*—But on this condition, that ye follow the example of his goodness, by doing to all as ye would they should do to you. *For this is the law and the prophets*—This is the sum of all, exactly answering ch. v. 17. The whole is comprised in one word, Imitate the God of love.

Thus far proceeds the doctrinal part of the sermon. In the next verse begins the exhortation to practise it.

V. 13. *The strait gate*—The holiness described in the foregoing chapters. And this is the narrow way. *Wide is the gate, and many there are that go in through it*—They need not seek for this; they come to it of course. *Many go in through it, because strait is the other gate*—Therefore they do not care for it; they like a wider gate.

V. 15. *Beware of false prophets*—Who in their preaching describe a broad way to heaven: it is their prophesying, their teaching the broad way, rather than their walking in it themselves, that is here chiefly spoken of. All those are false prophets, who teach any other way than that our Lord hath here marked out. *In sheep's clothing*—With outside religion and fair professions of love: *Wolves*—Not feeding, but destroying souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy rule, whereby to know true from false prophets: and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets, who though speaking the very truth, yet are not sent by the Spirit of God, but come in their own name, to declare it: their grand MARK is, "Not turning men from the power of Satan to God."

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good*

- 19 tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.
 20 Wherefore by their fruits ye shall know them.
 21 * Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the
 22 will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in
 23 thy name have done many wonderful works? † And then will I declare to them, I never knew you: depart from
 24 me, ye that work iniquity. ‡ Therefore whosoever heareth these my sayings, and doth them, I will liken him
 25 to a wise man, who built his house on the rock. And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell not; for it was founded
 26 on the rock. But every one that heareth these my sayings, and doth them not, shall be likened to a foolish man,
 27 who built his house on the sand. And the rain descended, and the floods came, and the winds blew and beat on that
 28 house; and it fell, and great was the fall of it. And when Jesus had ended these sayings, the multitudes were
 29 astonished at his teaching, For he taught them as one having authority, and not as the Scribes.

* Luke vi. 46. † Luke xiii. 27. ‡ Luke vi. 47.

fruit.—But it is certain, the goodness or badness here mentioned, respects the doctrine, rather than the personal character: for a bad man preaching the good doctrine here delivered, is sometimes an instrument of converting sinners to God. Yet I do not aver, that all are true prophets, who speak the truth, and thereby convert sinners. I only affirm, that none are such who do not.

V. 19. *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire*—How dreadful then is the condition of that teacher who hath brought no sinners to God.

V. 21. *Not every one*—That is, no one, *that saith, Lord, Lord*—That makes a mere profession of me and my religion, *shall enter*—Whatever their false teachers may assure them to the contrary: *He that doth the will of my Father*—As I have now declared it. Observe: Every thing short of this, is only saying, *Lord, Lord*.

V. 22. *We have prophesied*—We have declared the mysteries of thy kingdom: written books; preached excellent sermons: *In thy name done many wonderful works*—So that even the working of miracles is no proof that a man has saving faith.

V. 23. *I never knew you*—There never was a time that I approved of you: so that as many souls as they had saved, they were themselves never saved from their sins. Lord, is it my case?

V. 29. *He taught them*—The multitudes, *as one having authority*—With a dignity and majesty peculiar to himself as the great Lawgiver, and with the demonstration and power of the Spirit; *and not as the Scribes*—Who only expounded the law of another; and that in a lifeless, ineffectual manner.

- CHAP. VIII. 1. And when he was come down from
 2 the mountain, great multitudes followed him. And *
 behold a leper came and worshipped him, saying, Lord,
 3 if thou wilt, thou canst make me clean. And Jesus,
 stretching forth his hand, touched him, saying, I will; be
 thou made clean. And immediately his leprosy was
 4 cleansed. And Jesus saith to him, See thou tell no man,
 but go, shew thyself to the priest, and offer the gift that
 † Moses commanded, for a testimony to them.
 5 ‡ And when he was entered into Capernaum, there
 came to him a centurion, beseeching him, and saying,
 6 Lord, my servant lieth in the house, ill of the palsy,
 7 grievously tormented. And Jesus saith to him, I will
 8 come and heal him. The centurion answering, said, Lord,
 I am not worthy that thou shouldst come under my roof:
 but speak in a word only, and my servant shall be healed.
 9 For I am a man, under authority, having soldiers under
 me: and I say unto this man, Go, and he goeth, and to

* Mark i. 40. † Lev. xiv. 9. ‡ Luke vii. 1.

CHAP. VIII. Ver. 2. *A leper came*—Leprosies in those countries were seldom curable by natural means, any more than palsies or lunacy. Probably this leper, though he might not mix with the people, had heard our Lord at a distance.

V. 4. *See thou tell no man*—Perhaps our Lord only meant here, not till thou hast shewed thyself to the priest who was appointed to inquire into the case of leprosy. But many others he commanded, absolutely to tell none, of the miracles he had wrought upon them. And this he seems to have done, chiefly for one or more of these reasons: 1. To prevent the multitudes from thronging in him, in the manner related Mark i. 45. 2. To fulfil the prophecy (Isaiah xlii. 1) That he would not be vain or ostentatious: this reason St. Matthew assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a king, John vi. 15. And, 4. That he might not enrage the chief priests, Scribes, and Pharisees, who were the most bitter against him, any more than was unavoidable, Matt. xvi. 30, 31. *For a testimony*—That I am the Messiah; to them—The priests, who otherwise might have pleaded want of evidence.

V. 5. *There came to him a centurion*—A captain of an hundred Roman soldiers. Probably he came a little way towards him, and then went back. He thought himself not worthy to come in person, and therefore spoke the words that follow by his messengers. As it is not unusual in all languages, so in the Hebrew it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken by his order. And accordingly St. Matthew relates as said by the centurion himself, what others said by order from him. An instance of the same kind we have, in the case of Zebedee's children. From St. Matthew (xx. 20) we learn, it was their mother that spoke those words, which, Mark x. 35, 37, themselves are said to speak: because she was only their mouth.

Yet from ver. 13, *Go thy way home*, it appears, he at length came in person: probably on hearing that Jesus was nearer to his house than he apprehended when he sent the second message by his friends.

V. 8. *The centurion answered*—By his second messengers.

V. 9. *For I am a man under authority*—I am only an inferior officer: and

another, Come, and he cometh, and to my servant, Do
 10 this, and he doth *it*. When Jesus heard *it*, he marvelled,
 and said to them that followed, Verily I say unto you, I
 11 have not found so great faith, no, not in Israel. * And I say
 unto you, That many shall come from the east and west,
 and shall sit down with Abraham, and Isaac, and Jacob,
 12 in the kingdom of heaven. But the children of the king-
 dom shall be cast out into the outer darkness: † there
 13 shall be the weeping and the gnashing of teeth. And
 Jesus said to the centurion, Go thy way, and as thou hast
 believed, be it unto thee. And his servant was healed in
 that hour.

14 ‡ And Jesus, coming to Peter's house, saw his wife's
 15 mother lying, and sick of a fever. And he touched her
 hand, and the fever left her; and she arose and waited
 upon them.

16 § When it was evening, they brought to him many
 demoniacs; and he cast out the spirits with a word, and
 17 healed all that were ill: Whereby was fulfilled what was
 spoken by the prophet Isaiah, saying, || Himself took our
 infirmities, and bare our diseases.

18 And Jesus seeing great multitudes about him, com-
 19 manded to go to the other side. ¶ And a certain Scribe
 came and said to him, Master, I will follow thee whither-
 20 soever thou goest. And Jesus saith to him, The foxes

* Luke xiii. 29. † Matthew xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30.
 ‡ Mark i. 29. Luke iv. 38. § Mark i. 32. Luke iv. 40. || Isaiah liii. 4.
 ¶ Luke ix. 57.

what I command, is done even in my absence: how much more what thou
 commandest, who art Lord of all?

V. 10. *I have not found so great faith, no, not in Israel*—For the centurion
 was not an Israelite.

V. 11. *Many from the farthest parts of the earth, shall embrace the terms
 and enjoy the rewards of the gospel-covenant established with Abraham. But
 the Jews, who have the first title to them, shall be shut out from the feast;
 from grace here, and hereafter from glory.*

V. 12. *The outer darkness*—Our Lord here alludes to the custom the ancients
 had of making their feasts in the night-time. Probably while he was speak-
 ing this, the centurion came in person.

V. 14. *Peter's wife's mother*—St. Peter was then a young man, as were all the
 apostles.

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke
 it in a more exalted sense. The evangelist here only alludes to those words,
 as being capable of this lower meaning also. Such instances are frequent in
 the sacred writings, and are elegancies rather than imperfections. He ful-
 filled these words in the highest sense, by bearing our sins in his own body on
 the tree: in a lower sense, by sympathising with us in our sorrows, and healing
 us of the diseases which were the fruit of sin..

V. 18. *He commanded to go to the other side*—That both himself and the people
 might have a little rest.

- have holes, and the birds of the air *have* nests; but the
 21 Son of Man hath not where to lay his head. And another
 of his disciples said to him, Lord, suffer me first to go and
 22 bury my father. But Jesus said to him, Follow me, and
 23 leave the dead to bury their dead. * And when he was
 24 come into the vessel, his disciples followed him. And
 behold there was a great tempest in the sea, so that the
 vessel was covered with the waves. But he was asleep.
 25 And his disciples, coming to him, awoke him, saying,
 26 Lord, save us; we perish. And he saith to them, Why
 are ye fearful, O ye of little faith? Then arising, he
 rebuked the winds and the sea, and there was a great
 27 calm. But the men marvelled, saying, What manner of
 man is this, that even the winds and the sea obey him?
 28 † And when he was come to the other side, into the
 country of the Gergesenes, there met him two demoniacs,
 coming out of the tombs, exceeding fierce, so that no one
 29 could pass by that way. And behold they cried out, say-
 ing, What have we to do with thee, Jesus, thou Son of
 God? Art thou come hither to torment us before the
 30 time? And there was at some distance from them an

* Mark iv. 35. Luke viii. 22. † Mark v. 1. Luke viii. 26.

V. 20. *The Son of Man*—The expression is borrowed from Dan. vii. 13, and is the appellation which Christ commonly gives himself: which he seems to do out of humility, as having some relation to his mean appearance in this world. *Hath not where to lay his head*—Therefore do not follow me, from any view of temporal advantage.

V. 21. *Another said*—I will follow thee without any such view: but I must mind my business first. It is not certain, that his father was already dead. Perhaps his son desired to stay with him, being very old, till his death.

V. 22. *But Jesus said*—When God calls, leave the business of the world, to them who are dead to God.

V. 24. *The ship was covered*—So man's extremity is God's opportunity.

V. 26. *Why are ye fearful*—Then he *rebuked the winds*—First, he composed their spirits, and then the sea.

V. 28. *The country of the Gergesenes*—Or of the *Gaderenes*. Gergesa and Gadara were towns near each other. Hence the country between them took its name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the person who spoke to our Lord first. But this is no way inconsistent with the account which St. Matthew gives. *The tombs*—Doubtless those malevolent spirits love such tokens of death and destruction. Tombs were usually in those days in desert places, at a distance from towns, and were often made in the sides of caves, in the rocks and mountains. *No one could pass*—Safely.

V. 29. *What have we to do with thee*—This is an Hebrew phrase which signifies, Why do you concern yourself about us? 2 Sam. xvi. 16. *Before the time*—The great day.

V. 30. *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore our Lord both justly and mercifully permitted them to be destroyed.

31 herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the
 32 herd of swine. And he said to them, Go. And coming out, they went into the swine, and behold the whole herd rushed down the precipice into the sea, and perished in
 33 the waters. But they that kept them fled, and, going into the city, told every thing, and what had befallen the
 34 demoniacs. And behold the whole city came out to meet Jesus; and, seeing him, they besought him to depart out of their coasts.

CHAP. IX. 1. And *going into the vessel, he passed
 2 over and came to his own city. † And behold they brought to him a paralytic, lying on a couch; and Jesus, seeing their faith, said to the paralytic, Son, Take courage; thy sins are forgiven thee.
 3 And behold certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their
 4 thoughts, said, Why think ye evil in your hearts? For which is easier? To say, Thy sins are forgiven thee?
 5 Or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the paralytic,) Arise, take up thy couch,
 6 and go to thy house. And he arose and went to his own
 7 house. And the multitude, seeing it, marvelled, and glorified God, who had given such power to men.
 8 † And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed him.

* Mark v. 18. Luke viii. 37. † Mark ii. 3. Luke v. 18. ‡ Mark ii. 14. Luke v. 97.

V. 31. *He said, Go*—A word of permission only, not command.

V. 33. *They besought him to depart out of their coast*—They loved their swine so much better than their souls! How many are of the same mind!

CHAP. IX. Ver. 1. *His own city*—Capernaum, ch. iv. 13.

V. 2. *Seeing their faith*—Both that of the paralytic, and of them that brought him: *Son*—A title of tenderness and condescension.

V. 3. *This man blasphemeth*—Attributing to himself a power (that of forgiving sins) which belongs to God only.

V. 5. *Which is easier*—Do not both of them argue a divine power? Therefore if I can heal his disease, I can forgive his sin; especially as his disease is the consequence of his sins. Therefore these must be taken away, if that is.

V. 6. *On earth*—Even in my state of humiliation.

V. 8. So what was to the Scribes an occasion of blaspheming, was to the people an incitement to praise God.

V. 9. *He saw a man named Matthew*—Modestly so called by himself. The other evangelists call him by his more honourable name Levi. *Sitting*—In

- 10 And as he sat at table in the house, behold many publicans and sinners came, and sat down with him and his
 11 disciples. And the Pharisees, seeing *it*, said to his disciples, Why eateth your Master with publicans and sin-
 12 ners? But Jesus, hearing *it*, said to them, They that are
 13 whole need not a physician, but they that are sick. But go ye and learn what that meaneth, * I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners.
- 14 † Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples
 15 fast not? And Jesus said to them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they
 16 fast. No man putteth a piece of new cloth on an old garment: for that which is put in to fill it, taketh from
 17 the garment and the rent is made worse. Neither do men put new wine into old leathern bottles, else the bottles burst, and the wine is spilled, and the bottles are destroyed; but they put new wine into new bottles, and both are preserved.

* Hosea vi. 6. † Mark ii. 18. Luke v. 33.

the very height of his business, at the receipt of custom—The custom-house, or place where the customs were received.

V. 10. *As Jesus sat at table in the house*—Of Matthew, who having invited many of his old companions, made him a feast, (Mark ii. 15,) and that a great one, though he does not himself mention it. The *publicans*, or collectors of the taxes which the Jews paid the Romans, were infamous for their illegal exactions: *Sinners*—Open, notorious sinners.

V. 11. *The Pharisees said to his disciples, Why eateth your Master?*—Thus they commonly ask our Lord, Why do thy disciples this? And his disciples, Why doth your Master?

V. 13. *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy and not sacrifice*—That is, I will have mercy rather than sacrifice. I love acts of mercy better than sacrifice itself.

V. 14. *Then*—While he was at table.

V. 15. *The children of the bride-chamber*—The companions of the bridegroom. *Mourn*—Mourning and fasting usually go together. As if he had said, while I am with them, it is a festival time, a season of rejoicing, not mourning. But after I am gone, all my disciples likewise shall be in *fastings* often.

V. 16. This is one reason. It is not a proper time for them to fast. Another is, they are not ripe for it. *New cloth*—The words in the original properly signify, cloth that hath not passed through the fuller's hands, and which is consequently much harsher, than what has been washed and worn; and therefore yielding less than that, will tear away the edges to which it is sewed.

V. 17. *New*—Fermenting wine will soon burst those bottles, the leather of which is almost worn out. The word properly means vessels made of goat skins, wherein they formerly put wine (and do in some countries to this day)

- 18 * While he spake these things to them, behold a certain ruler coming, worshipped him, saying, My daughter is just dead: but come and lay thine hand on her, and
 19 she shall live. And Jesus arose and followed him, and
 20 so did his disciples. (And behold a woman, who had had a flux of blood twelve years, coming behind him, touched
 21 the hem of his garment. For she said within herself, If
 22 I but touch his garment, I shall be made whole. And Jesus turning, and seeing her, said, Daughter, Take courage; thy faith hath made thee whole. And the woman
 23 was made whole from that hour.) And Jesus, coming into the ruler's house, and seeing the minstrels and the crowd
 24 making a noise, Saith to them, Withdraw; for the maid
 25 is not dead, but sleepeth: and they derided him. But when the crowd were put forth, he went in and took her
 26 by the hand; and the maid arose. And the fame of it went abroad into all that country.
 27 And as Jesus passed thence, two blind men followed him, crying aloud, and saying, Thou Son of David, have
 28 mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? They say unto
 29 him, Yea, Lord. Then he touched their eyes, saying,
 30 Be it unto you, according to your faith. And their eyes were opened; and Jesus strictly charged them, saying,
 31 See that no man know *it*. But when they were gone out, they spread his fame abroad in all that country.

* Mark v. 23. Luke viii. 41

to convey it from place to place. *Put new wine into new bottles*—Give harsh doctrine to such as have strength to receive them.

V. 18. *Just dead*—He had left her at the point of death, Mark v. 23. Probably a messenger had now informed him, she was dead.

V. 20. *Coming behind*—Out of bashfulness and humility.

V. 22. *Take courage*—Probably she was struck with fear, when he turned and looked upon her, (Mark v. 33. Luke viii. 47,) lest she should have offended him, by touching his garment privately; and the more so, because she was unclean, according to the Law, Lev. xv. 25.

V. 23. *The minstrels*—The musicians. The original word means flute-players. Musical instruments were used by the Jews as well as the Heathens, in their lamentations for the dead, to sooth the melancholy of surviving friends, by soft and solemn notes. And there were persons who made it their business to perform this, while others sung to their music. Flutes were used especially on the death of children; louder instruments on the death of grown persons.

V. 24. *Withdraw*—There is no need of you now: *for the maid is not dead*—Her life is not at an end: *but sleepeth*—This is only a temporary suspension of sense and motion, which should rather be termed sleep than death.

V. 25. *The maid arose*—Christ raised three dead persons to life: this child, the widow's son, and Lazarus: one newly departed, another on the bier, the

- 32 * As they were going out, behold they brought a dumb
 33 demoniac to him. And when the devil was cast out, the
 dumb spake: and the multitudes marvelled, saying, It
 was never seen thus, *even* in Israel. But the Pharisees
 34 said, He casteth out the devils by the prince of the
 devils.
 35 And Jesus went about all the cities and villages, teach-
 ing in their synagogues, and preaching the gospel of the
 kingdom, and healing every disease and every malady.
 36 But seeing the multitudes, he was moved with tender
 compassion for them, because they were faint and scat-
 37 tered, as sheep having no shepherd.† Then saith he to
 his disciples, The harvest truly is great, but the labour-
 38 ers are few. Pray ye therefore the Lord of the harvest,
 that he would thrust forth labourers into his harvest.

CHAP. X. 1. And † having called to him his twelve
 disciples, he gave them power over unclean spirits, to
 cast them out, and to heal every disease and every
 2 malady. § Now the names of the twelve apostles are
 these; the first, Simon, who is called Peter, and Andrew
 3 his brother; James the son of Zebedee, and John his

* Luke xi. 14. † Luke x. 9. ‡ Mark iii. 14. vi. 7. Luke vi. 13. ix. 1.
 § Acts i. 13.

third smelling in the grave: to shew us, that no degree of death is so desperate as to be past his help.

V. 33. *Even in Israel*—Where so many wonders have been seen.

V. 36. *Because they were faint*—In soul rather than in body. *As sheep having no shepherd*—And yet they had many teachers: they had Scribes in every city. But they had none who cared for their souls; and none that were able, if they had been willing, to have wrought any deliverance. They had no pastors after God's own heart.

V. 37. *The harvest truly is great*—When Christ came into the world, it was properly the time of harvest: till then it was the seed-time only. *But the labourers are few*—Those whom God sends; who are holy, and convert sinners. Of others there are many.

V. 38. *The Lord of the harvest*—Whose peculiar work and office it is, and who alone is able to do it; *that he would thrust forth*—For it is an employ not pleasing to flesh and blood; so full of reproach, labour, danger, temptation of every kind, that nature may well be averse to it. Those who never felt this, never yet knew what it is, to be labourers in Christ's harvest. He sends them forth, when he calls them by his Spirit, furnishes them with grace and gifts for the work, and makes a way for them to be employed therein.

CHAP. X. Ver. 1. *His twelve disciples*—Hence it appears that he had already chosen out of his disciples, those whom he afterwards termed *Apostles*. The number seems to have relation to the twelve patriarchs, and the twelve tribes of Israel.

V. 2. *The first, Simon*—The first who was called to a constant attendance on Christ: although Andrew had seen him before Simon.

brother; Philip and Bartholomew, Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, having commanded them, saying, Go not into the way of the Gentiles, and into a city of the Samaritans enter not: but go rather to the lost sheep of the house of Israel. And as ye go, proclaim, saying, The kingdom of heaven is at hand. Heal the sick: cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: * Nor scrip for your

* Mark x. 7.

V. 3. *Lebbeus*—Commonly called Judas, the brother of James.

V. 4. *Iscariot*—So called from Iscariot, (the place of his birth,) a town of the tribe of Ephraim, near the city of Samaria.

V. 5. *These twelve Jesus sent forth*—Herein exercising his supreme authority, as God over all. None but God can give men authority to preach his word. *Go not*—Their commission was thus confined now, because the calling of the Gentiles was deferred till after the more plentiful effusion of the Holy Ghost on the day of pentecost. *Enter not*—Not to preach; but they might, to buy what they wanted, John iv. ix.

V. 8. *Cast out devils*—It is a great relief to the spirits of an infidel, sinking under a dread, that possibly the Gospel may be true, to find it observed by a learned brother, that the diseases therein ascribed to the operation of the devil, have the very same symptoms, with the natural diseases of lunacy, epilepsy, or convulsions: whence he very readily and willingly concludes, that the devil had no hand in them.

But it were well to stop and consider a little. Suppose God should suffer an evil spirit to usurp the same power over a man's body, as the man himself has naturally; and suppose him actually to exercise that power; could we conclude the devil had no hand therein, because his body was bent in the very same manner, wherein the man himself might have bent it naturally?

And suppose God gives an evil spirit a greater power, to affect immediately the origin of the nerves in the brain, by irritating them to produce violent motions, or so relaxing them that they produce little or no motion; still the symptoms will be those of over tense nerves, as in madness, epilepsies, convulsions; or of relaxed nerves, as in paralytic cases. But could we conclude thence, that the devil had no hand in them? Will any man affirm, that God cannot or will not, on any occasion whatever, give such a power to an evil spirit? Or that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular case, cannot be justly charged with falsehood, merely for affirming the reality of a possible thing. Yet in this manner are the evangelists treated by those unhappy men, who above all things dread the truth of the Gospel, because, if it is true, they are of all men the most miserable.

Freely ye have received—All things; in particular, the power of working miracles; *freely give*—Exert that power wherever you come.

V. 9. *Provide not*—The stress seems to lie on this word: they might use what they had ready; but they might not stay a moment, to provide any thing more, neither take any thought about it. Nor indeed were they to take any thing with them, more than was strictly necessary; 1. Lest it should retard them: 2. Because they were to learn hereby to trust God in all future exigencies.

V. 10. *Neither scrip*—That is, a wallet, or bag, to hold provisions: *Nor yet*

- journey, nor two coats, nor shoes, nor yet a staff; for the
 11 workman is worthy of his maintenance. * And into what-
 soever city or town ye shall enter, inquire who in it is
 12 worthy, and there abide till ye go thence. And when ye
 13 come into an house, salute it. And if the house be wor-
 thy, your peace shall come upon it: but if it be not wor-
 14 thy, your peace shall return to you. And whosoever will
 not receive you, nor hear your words; when ye go out
 of that house or city, shake off the dust from your feet.
 15 Verily I say unto you, it shall be more tolerable for the
 land of Sodom and Gomorrah, in the day of judgment,
 than for that city.
 16 † Behold I send you forth as sheep in the midst of
 wolves: be ye therefore wise as serpents, and harmless
 17 as doves. ‡ But beware of men; for they will deliver
 you to the councils, and scourge you in their synagogues.
 18 And ye shall be brought before governors and kings for
 my sake, for a testimony to them and to the heathens.
 19 § But when they deliver you, take no thought, how or
 what ye shall speak; for it shall be given you in that
 20 very hour what ye shall speak. For it is not ye that
 speak, but the Spirit of your Father who speaketh in you.
 21 || But the brother shall deliver up the brother to death,

* Mark vi. 10. Luke ix. 4. † Luke x. 3. ‡ Matt. xxiv. 9. § Luke xii. 11.
 || Luke xxi. 16.

a staff—We read, Mark vi. 8, *Take nothing, save a staff only*. He that had one might take it; they that none, might not provide any. *For the workman is worthy of his maintenance*—The word includes all that is mentioned in the 9th and 10th verses; all that they were forbidden to *provide* for themselves, so far as it was needful for them.

V. 11. *Inquire who is worthy*—That you should abide with him: who is disposed to receive the Gospel. *There abide*—In that house, till ye leave the town.

V. 12. *Salute it*—In the usual Jewish form, “Peace (that is, all blessings) be to this house.”

V. 13. *If the house be worthy*—Of it, God shall give them the peace you wish them. If not, he shall give you what they refuse. The same will be the case, when we pray for them that are not worthy.

V. 14. *Shake off the dust from your feet*—The Jews thought the land of Israel so peculiarly holy, that when they came home from any heathen country, they stopped at the borders, and shook or wiped off the dust of it from their feet, that the holy land might not be polluted with it. Therefore the action here enjoined was a lively intimation, that these Jews who had rejected the Gospel, were holy no longer, but were on a level with heathens and idolaters.

V. 17. But think not that all your innocence and all your wisdom will screen you from persecution. *They will scourge you in their synagogues*—In these the Jews held their courts of judicature, about both civil and ecclesiastical affairs.

V. 19. *Take no thought*—Neither at this time, nor on any sudden call, need we be careful, how or what to answer.

and the father the child; and children shall rise up against
 22 *their* parents, and kill them. * And ye shall be hated of
 all men for my name's sake: but he that endureth to the
 23 end, the same shall be saved. But when they persecute
 you in this city, flee to another; for verily I say unto you,
 Ye shall not have gone over the cities of Israel, till the
 24 Son of Man be come. † The disciple is not above his
 25 teacher, nor the servant above his lord. It is enough for
 the disciple, that he be as his teacher, and the servant as
 his lord. ‡ If they have called the master of the house Beel-
 26 zebub, how much more them of his household? § Therefore
 fear them not; for there is nothing covered which shall not
 27 be made manifest; nor hid that shall not be known. || What
 I tell you in the dark, speak ye in the light; and what ye
 28 hear in the ear, proclaim on the house-tops. And be not
 afraid of them who kill the body, but are not able to kill the
 soul, but rather be afraid of him who is able to destroy
 29 both soul and body in hell. Are not two sparrows sold
 for a farthing? And one of them shall not fall to the
 30 ground without your Father. ¶ Yea, even the hairs of
 31 your head are all numbered. Fear ye not therefore; ye
 32 are of more value than many sparrows. ** Whosoever
 therefore shall confess me before men, him will I confess

* Matt. xxiv. 13. † Luke vi. 40. John xv. 20. ‡ Matt. xii. 24. § Mark
 iv. 22. Luke viii. 17. xii. 2. || Luke xii. 3. ¶ Luke xii. 7. ** Mark viii.
 36. Luke ix. 26.

V. 22. *Of all men*—That know not God.

V. 23. *Ye shall not have gone over the cities of Israel*—Make what haste ye
 will; till the Son of Man be come—To destroy their temple and nation.

V. 25. *How much more*—This cannot refer to the quantity of reproach and
 persecution; (for in this the servant cannot be above his Lord:) but only to
 the certainty of it.

V. 26. *Therefore fear them not*; for ye have only the same usage with
 your Lord. *There is nothing covered*—So that however they may slander you
 now, your innocence will at length appear.

V. 27. *Even what I now tell you secretly*, is not to be kept secret long, but
 declared publicly. *Therefore what ye hear in the ear, publish on the house-top*
 Two customs of the Jews seem to be alluded to here. Their doctors used to
 whisper in the ear of their disciples, what they were to pronounce aloud to
 others. And as their houses were low and flat-roofed, they sometimes preached
 to the people from thence.

V. 28. *And be not afraid of any thing which ye may suffer for proclaiming*
it. Be afraid of him who is able to destroy both body and soul in hell—It is
 remarkable, that our Lord commands those who love God, still to fear him,
 even on this account, under this notion.

V. 29, 30. The particular providence of God is another reason for your not
 fearing man. For this extends to the very smallest things. And if he has
 such care over the most inconsiderable creatures, how much more will he take
 care of you, (provided you *confess him before men*, before powerful enemies of
 the truth,) and that not only in this life, but in the other also?

V. 32. *Whosoever shall confess me*—Publicly acknowledge me for the pro-

33 before my Father who is in heaven. But whosoever shall
 deny me before men, him will I also deny before my
 34 Father who is in heaven.* Think not that I am come
 to send peace on earth: I am not come to send peace,
 35 but a sword. For I am come to set a man at variance
 with his father, and the daughter with her mother, and
 36 the daughter-in-law with her mother-in-law. † And the
 37 foes of a man *shall* be they of his own household. He
 that loveth father or mother more than me, is not worthy
 of me; and he that loveth son or daughter more than me,
 38 is not worthy of me; ‡ And he that taketh not his cross
 39 and followeth after me, is not worthy of me. § He that
 findeth his life, shall lose it; and he that loseth his life
 40 for my sake, shall find it. || He that entertaineth you,
 entertaineth me; and that entertaineth me, entertaineth
 41 him that sent me. He that entertaineth a prophet in the
 name of a prophet, shall receive a prophet's reward; and
 he that entertaineth a righteous man in the name of a
 righteous man, shall receive a righteous man's reward.
 42 ¶ And whosoever shall give to drink to one of these little
 ones a cup of cold water only, in the name of a disciple,
 verily I say unto you, he shall in no wise lose his reward.

CHAP. XI. 1. And when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and preach in their cities.

* Luke xii. 51. † Micah vii. 6. ‡ Matt. xvi. 24. Luke xiv. 27. § Matt. xvi. 25. John xii. 25. || Matt. xviii. 5. Luke x. 10. John xiii. 30. ¶ Mark ix. 42.

misad Messiah. But this confession implies the receiving his whole doctrine, (Mark viii. 38,) and obeying all his commandments.

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. *For think not that I am come*—That is, think not that universal peace will be the immediate consequence of my coming. Just the contrary. Both public and private divisions will follow, wheresoever my Gospel comes with power. Yet this is not the design, though it be the event, of his coming, through the opposition of devils and men.

V. 36. *And the foes of a man*—That loves and follows me.

V. 37. *He that loveth father or mother more than me*—He that is not ready to give up all these, when they stand in competition with his duty.

V. 38. *He that taketh not his cross*—That is, whatever pain or inconvenience cannot be avoided, but by doing some evil, or omitting some good.

V. 39. *He that findeth his life shall lose it*—He that saves his life, by denying me, shall lose it eternally; and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

V. 41. *He that entertaineth a prophet*—That is, a preacher of the Gospel: *In the name of a prophet*—That is, because he is such, shall share in his reward.

V. 42. *One of these little ones*—The very least Christian.

CHAP. XI. Ver. 1. *In their cities*—The other cities of Israel.

2 * Now when John had heard in the prison the works
 3 of Christ, he sent two of his disciples, And said to him,
 4 Art thou he that is to come, or look we for another?
 And Jesus answering, said to them, Go and tell John the
 5 things which ye hear and see. † The blind receive their
 sight, the lame walk; the lepers are cleansed, and the
 deaf hear; the dead are raised, and the poor have the
 6 gospel preached to them: And happy is he whosoever
 7 shall not be offended at me. And as they departed, Jesus
 said to the multitudes concerning John; What went ye
 out into the wilderness to see? A reed shaken with the
 8 wind? But what went ye out to see? A man clothed
 in soft raiment? Behold they that wear soft clothing,
 9 are in kings' houses. But what went ye out to see? A
 prophet? Yea, I say unto you, and more than a prophet.
 10 For this is he of whom it is written, ‡ Behold I send my
 messenger before thy face, who shall prepare thy way
 11 before thee. Verily I say unto you, among them that
 are born of women, there hath not risen a greater pro-
 phet than John the Baptist; but he that is least in the

* Luke vii. 19. † Isaiah xxix. 19. xxxv. 5. ‡ Mal. iii. 1.

Ver. 2. *He sent two of his disciples*—Not because he doubted himself; but to confirm their faith.

V. 3. *He that is to come*—The Messiah.

V. 4. *Go and tell John the things which ye hear and see*—Which are a stronger proof of my being the Messiah, than any bare assertions can be.

V. 5. *The poor have the Gospel preached to them*—The greatest mercy of all.

V. 6. *Happy is he who shall not be offended at me*—Notwithstanding all these proofs, that I am the Messiah.

V. 7. *As they departed, he said concerning John*—Of whom probably he would not have said so much, when they were present. *A reed shaken by the wind?*—No; nothing could ever shake John, in the testimony he gave to the truth. The expression is proverbial.

V. 8. *A man clothed in soft, delicate raiment*—An effeminate courtier, accustomed to fawning and flattery? You may expect to find persons of such a character in palaces, not in a wilderness.

V. 9. *More than a prophet*—For the prophets only pointed me out afar off; but John was my immediate fore-runner.

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an ancient author explains thus: "One perfect in the Law, as John was, is inferior to one who is baptized unto the death of Christ. For this is the kingdom of heaven, even to be buried with Christ, and to be raised up together with him. John was greater than all who had been then born of women; but he was cut off before the kingdom of heaven was given. [He seems to mean that righteousness, peace, and joy, which constitute the present, inward kingdom of heaven.] "He was blameless as to that righteousness which is by the law; but he fell short of those who are perfected by the Spirit of life which is in Christ. Whosoever therefore is least in the kingdom of heaven, by Christian regeneration, is greater than any who has attained only the righteousness of the law, because the law maketh nothing perfect." It may farther mean, the least true Christian believer, has a more perfect knowledge of Jesus Christ,

12 kingdom of heaven is greater than he. And from the days of John the Baptist till now, the kingdom of heaven is entered by force, and they who strive with all their
 13 might take it by violence. * For all the prophets and
 14 the law prophesied until John. And if ye are willing
 15 to receive *him*, he is † Elijah, who was to come. He
 16 that hath ears to hear, let him hear. But whereto shall I liken this generation? It is like children sitting in the
 17 markets, and calling to their fellows, And saying, We have piped unto you, and ye have not danced; we have
 18 mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath
 19 a devil. The Son of Man came eating and drinking, and they say, Behold a glutton and a wine-bibber, a friend of publicans and sinners; but wisdom is justified by her
 20 children. Then began he to upbraid the cities, wherein the most of his mighty works had been done, because they
 21 repented not. ‡ Wo to thee, Chorazin, wo to thee, Bethsaida: for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have
 22 repented long ago in sackcloth and ashes. Moreover I

* Luke xvi. 16. † Mal iv. 5. ‡ Luke x. 13.

of his redemption and kingdom, than John the Baptist had, who died before the full manifestation of the gospel.

V. 12. *And from the days of John*—That is, from the time John had fulfilled his ministry, men rush into my kingdom with a violence like that of those who are taking a city by storm.

V. 13. *For all the prophets and the law prophesied until John*—For all that is written in the law and the prophets only foretold as distant what is now fulfilled. In John the old dispensation expired, and the new began.

V. 15. *He that hath ears to hear, let him hear*—A kind of proverbial expression, requiring the deepest attention to what is spoken.

V. 16. *This generation*—That is, the men of this age. They are like those froward children of whom their fellows complain, that they will be pleased no way.

V. 18. *John came neither eating nor drinking*—In a rigorous, austere way, like Elijah. *And they say, he hath a devil*—Is melancholy, from the influence of an evil spirit.

V. 19. *The Son of Man is come, eating and drinking*—Conversing in a free, familiar way. *Wisdom is justified by her children*—That is, My wisdom herein is acknowledged by those who are truly wise.

V. 20. *Then began he to upbraid the cities*—It is observable he had never upbraided them before. Indeed at first they had received him with all gladness, Capernaum in particular.

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not curses or imprecations, as has been commonly supposed; but a solemn, compassionate declaration of the misery they were bringing on themselves. Chorazin and Bethsaida were cities of Galilee, standing by the lake of Genesareth. Tyre and Sidon were cities of Phenicia, lying on the sea-shore. The inhabitants of them were heathens.

V. 23, 24. *Moreover I say to you*—Besides the general denunciation of wo

say to you, It shall be more tolerable for Tyre and Sidon
 23 in the day of judgment than for you. And thou, Capernaum, who hast been exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have
 24 remained to this day. Moreover I say unto you, It shall be more tolerable for the land of Sodom in the day of
 25 judgment than for thee. * At that time Jesus answering said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,
 26 and hast revealed them to babes. Even so, Father; for so it seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth the Son
 27 but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son is pleased to
 28 reveal him. Come to me, all ye that labour, and are
 29 heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in
 30 heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light.

* Luke x. 21.

to those stubborn unbelievers, the degree of their misery will be greater, than even that of Tyre and Sidon, yea, of Sodom.

V. 23. *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my presence and miracles.

V. 25. *Jesus answering*—This word does not always imply, that something had been spoken, to which an answer is now made. It often means no more, than the *speaking in reference* to some action or circumstance preceding. The following words Christ speaks in reference to the case of the cities above-mentioned; *I thank thee*—That is, I acknowledge and joyfully adore the justice and mercy of thy dispensations: *Because thou hast hid*—That is, because thou hast suffered these things to be hid from men, who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to God-ward.

V. 27. *All things are delivered to me*—Our Lord here addressing himself to his disciples, shews why men wise in other things, do not know this: namely, because none can know it by natural reason; none but those to whom he revealeth it.

V. 28. *Come to me*—Here he shews, to whom he is pleased to reveal these things: to the weary and heavy-laden: *Ye that labour*—After rest in God: *And are heavy laden*—With the guilt and power of sin: *And I will give you rest*—I alone (for none else can) will freely give you (what ye cannot purchase) rest from the guilt of sin by justification, and from the power of sin by sanctification.

V. 29. *Take my yoke upon you*—Believe in me; receive me as your prophet, priest, and king: *For I am meek and lowly in heart*—Meek toward all men, lowly toward God: *And ye shall find rest*—Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the yoke of Christ: but in thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but through want of meekness or lowliness.

V. 30. *For my yoke is easy*—Or rather gracious, sweet, benign, delightful: *And my burden*—Contrary to those of men, is ease, liberty, and honour.

CHAP. XII. 1. * At that time Jesus went on the sabbath through the corn, and his disciples were hungry, and
 2 plucked the ears of corn, and ate. But the Pharisees seeing it, said to him, Behold thy disciples do what is not
 3 lawful to do on the sabbath. But he said to them, Have ye not read what David did, when he was hungry, and
 4 they that were with him? † How he entered into the house of God, and ate the shew-bread, which it was not
 5 lawful for him to eat, neither for them who were with him, but only for the priests? Or have ye not read in the law, that on the sabbath-days the priests in the temple
 6 profane the sabbath and are blameless? But I say to you, That a greater than the temple is here. ‡ And if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.
 8 For the Son of man is Lord even of the sabbath.
 9 § And departing thence, he went into their synagogue.
 10 And behold there was a man who had a withered hand. And they asked him, saying, Is it lawful to heal on the
 11 sabbath? that they might accuse him. And he said to them, What man shall there be among you, that shall have one sheep who, if it fall into a pit on the sabbath,

* Mark ii. 23. Luke vi. 1. † 1 Sam. xxi. 6. ‡ Matt. ix. 13. § Mark iii. 1. Luke vi. 6.

CHAP. XII. Ver. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present necessity: dried corn was a common food among the Jews.

V. 3. *Have ye not read what David did*—And necessity was a sufficient plea for his transgressing the law in a higher instance.

V. 4. *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shew-bread*—So they called the bread which the priest, who served that week, put every sabbath-day on the golden-table that was in the holy place, before the Lord. The loaves were twelve in number, and represented the twelve tribes of Israel: when the new were brought, the stale were taken away, but were to be eaten by the priests only.

V. 5. *The priests in the temple profane the sabbath*—That is, do their ordinary work on this, as on a common day, cleaning all things, and preparing the sacrifices. *A greater than the temple*—If therefore the sabbath must give way to the temple, much more must it give way to me.

V. 7. *I will have mercy and not sacrifice*—That is, when they interfere with each other, I always prefer acts of mercy, before matters of positive institution: yea, before all ceremonial institutions whatever; because these being only means of religion, are suspended of course, if circumstances occur, wherein they clash with love, which is the end of it.

V. 8. *For the Son of Man*—Therefore they are *guiltless*, were it only on this account, that they act by my authority, and attend on me in my ministry, as the priests attended on God in the temple: *Is Lord even of the sabbath*—This certainly implies, that the sabbath was an institution of great and distinguished importance: it may perhaps also refer to that signal act of authority which Christ afterwards exerted over it, in changing it from the seventh to the first day of the week. If we suppose here is a transposition of the 7th and 8th verses, then the 8th verse is a proof of the 6th.

12 will not lay hold on it and lift it out? How much then
 13 is a man better than a sheep? Wherefore it is law-
 14 ful to do good on the sabbath-day. Then saith he to the
 man, Stretch forth thy hand. And he stretched it forth;
 15 and it was restored whole, as the other. Then the
 Pharisees went out, and took council together against
 16 him, how they might destroy him. And Jesus knowing it
 withdrew from thence; and great multitudes followed
 17 him, and he healed them all, And charged them not to
 make him known: That it might be fulfilled which was
 18 spoken by the prophet Isaiah, saying, * Behold my Ser-
 vant, whom I have chosen, my Beloved, in whom my
 soul delighteth: I will put my Spirit upon him, and he
 19 shall shew judgment to the heathens. He shall not strive,
 nor clamour, neither shall any man hear his voice in the
 20 streets. He shall not break a bruised reed, and smoking
 flax he shall not quench, till he send forth judgment unto
 21 victory. And in his name shall the heathens trust.
 22 † Then was brought to him a demoniac, blind and
 dumb; and he healed him, so that the blind and dumb
 23 both spake and saw. And all the multitude were amazed
 24 and said, Is not this the Son of David? ‡ But the Pha-
 risees hearing it said, This fellow casteth not out devils
 25 but by Beelzebub the prince of the devils. And Jesus,
 knowing their thoughts, said to them, Every kingdom
 divided against itself is brought to desolation, and every

* Isa. xl. 1, &c. † Luke xi. 14. ‡ Mark iii. 22.

V. 12. *It is lawful to do good on the sabbath-day*—To save a beast, much more a man.

V. 18. *He shall shew judgment to the heathens*—That is, He shall publish the merciful gospel to them also: the Hebrew word signifies either mercy or justice.

V. 19. *He shall not strive, nor clamour; neither shall any man hear his voice in the streets*—That is, He shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. We may observe, each word rises above the other, expressing a still higher degree of humility and gentleness.

V. 20. *A bruised reed*—A convinced sinner; one that is bruised with the weight of sin: *Smoking flax*—One that has the least good desire, the faintest spark of grace: *Till he send forth judgment unto victory*—That is, till he make righteousness completely victorious over all its enemies.

V. 21. *In his name*—That is, in him.

V. 22. *A demoniac, blind and dumb*—Many undoubtedly supposed these defects to be merely natural. But the Spirit of God saw otherwise, and gives the true account both of the disorder and the cure. How many other disorders, seemingly natural, may even now be owing to the same cause?

V. 23. *Is not this the Son of David*—That is, the Messiah.

V. 25. *Jesus knowing their thoughts*—It seems, they had as yet only said it in their hearts.

city or house divided against itself shall not be established.
 26 And if Satan cast out Satan, he is divided against himself:
 27 how then shall his kingdom be established? And if I by
 Beelzebub cast out devils, by whom do your children cast
 28 them out? Therefore they shall be your judges. But if
 it be by the Spirit of God *that* I cast out devils, then
 29 the kingdom of God is come upon you. How can one
 enter into the strong one's house, and plunder his goods,
 unless he first bind the strong one? And then he will
 30 plunder his house. He that is not with me is against me,
 31 and he that gathereth not with me, scattereth. * Wherefore
 I say to you, All manner of sin and blasphemy shall be for-
 given to men; but the blasphemy against the Spirit shall
 32 not be forgiven to men. And whosoever speaketh against
 the Son of Man, it shall be forgiven him: but whosoever
 speaketh against the Holy Ghost, it shall not be forgiven
 33 him, neither in this world, nor in that to come. † Either
 make the tree good and its fruit good, or make the tree cor-
 rupt and its fruit corrupt; for the tree is known by its fruit.

* Mark iii. 28. Luke xii. 10. † Matt. vii. 16. Luke vi. 43.

V. 26. *How shall his kingdom be established?*—Does not that subtle spirit know, this is not the way to establish his kingdom?

V. 27. *By whom do your children?*—That is, disciples, *cast them out*—It seems, some of them really did this; although the sons of Sceva could not. *Therefore they shall be your judges*—Ask them, if Satan will cast out Satan: let even them be judges in this matter. And they shall convict you of obstinacy and partiality, who impute that in me to Beelzebub, which in them you-impute to God. Besides, how can I rob him of his subjects, till I have conquered him? *The kingdom of God is come upon you*—Unawares; before you expected: so the word implies.

V. 29. *How can one enter into the strong one's house, unless he first bind the strong one?*—So Christ coming into the world, which was then eminently the strong one's, Satan's house, first bound him, and then took his spoils.

V. 30. *He that is not with me is against me*—For there are no neutrals in this war. Every one must be either with Christ or against him; either a loyal subject or a rebel. And there are none upon earth, who neither promote nor obstruct his kingdom. For he that does not gather souls to God, scatters them from him.

V. 31. *The blasphemy against the Spirit*—How much stir has been made about this! How many sermons, yea, volumes, have been written concerning it! And yet there is nothing plainer in all the bible. It is neither more nor less, than the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost.

V. 32. *Whosoever speaketh against the Son of Man*—In any other respect: *It shall be forgiven him*—Upon his true repentance: *But whosoever speaketh thus against the Holy Ghost, it shall not be forgiven, neither in this world, nor in the world to come*—This was a proverbial expression among the Jews, for a thing that would never be done. It here means farther, He shall not escape the punishment of it, either in this world or in the world to come. The judgment of God shall overtake him, both here and hereafter.

V. 33. *Either make the tree good, and its fruit good: or make the tree corrupt, and its fruit corrupt*—That is, you must allow, they are both good, or both

34 Ye brood of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the
 35 mouth speaketh. A good man out of the good treasure bringeth forth good things: and an evil man out of the evil
 36 treasure bringeth forth evil things. But I say to you, That every idle word which men shall speak, they shall
 37 give an account thereof in the day of judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.

38 * Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign from thee. And he answering, said to them, An evil and adulterous generation seeketh a sign, and there shall no sign be given it,
 40 but the sign of the prophet Jonah. † For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in
 41 the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah;

* Matt. xvi. 1. Luke xi. 26, 29. † Jonah ii. 1.

bad. For if the fruit is good, so is the tree; if the fruit is evil, so is the tree also. *For the tree is known by its fruit*—As if he had said, Ye may therefore know me by my fruits. By my converting sinners to God, you may know that God hath sent me.

V. 34. In another kind likewise, *the tree is known by its fruit*—Namely, the heart by the conversation.

V. 36 Ye may perhaps think, God does not so much regard your words. *But I say to you*—That not for blasphemous and profane words only, but for every idle word which men shall speak—For want of seriousness or caution, for every discourse which is not conducive to the glory of God, they shall give account in the day of judgment.

V. 37. *For by thy words*—(as well as thy tempers and works) thou shalt then be either acquitted or condemned. Your words as well as actions shall be produced in evidence for or against you, to prove whether you were a believer or not: And according to that evidence you will either be acquitted or condemned in the great day.

V. 38. *We would see a sign*—Else we will not believe this.

V. 39. *An adulterous generation*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are all those who love the world, and all who seek the friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to convince them, had not their hearts been estranged from God, and consequently averse to the truth. *The sign of Jonah*—Who was herein a type of Christ.

V. 40. *Three days and three nights*—It was customary with the Eastern nations, to reckon any part of a natural day of twenty-four hours, for the whole day. Accordingly they used to say, A thing was done after three or seven days, if it was done on the third or seventh day, from that which was last mentioned. Instances of this may be seen 1 Kings xx. 29, and in many other places. And as the Hebrews had no word to express a natural day, they used night and day, or day and night for it. So that to say, a thing happened after three days and three nights, was with them the very same, as to say, it happened after three days, or on the third day. See Esther iv. 16.

v. 1. Gen. vii. 4, 12. Ex. xxiv. 18. xxxiv. 28.

- 42 and behold a greater than Jonah is here. * The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and
- 43 behold a greater than Solomon is here. † When the unclean spirit is gone out of a man, he walketh through
- 44 dry places, seeking rest, and findeth none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty, swept, and garnished.
- 45 Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. So shall it be also to this wicked generation.
- 46 ‡ While he yet talked to the multitude, behold his mother and his brethren stood without, seeking to speak
- 47 to him. And one said to him, Behold thy mother and thy
- 48 brethren stand without, seeking to speak to thee. And he answering, said to him that told him, Who is my
- 49 mother, and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother
- 50 and my brethren. For whosoever shall do the will of my Father who is heaven, the same is my brother, and sister, and mother.

* 1 Kings x. 1. † Luke xi. 24. ‡ Mark iii. 31. Luke viii. 19.

V. 42. *She came from the uttermost parts of the earth*—That part of Arabia from which she came, was the uttermost part of the earth that way, being bounded by the sea.

V. 43. But how dreadful will be the consequence of their rejecting me! *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—Wanders up and down; *through dry places*—Barren, dreary, desolate; or, places not yet watered with the gospel. *Seeking rest and findeth none*—How can he, while he carries with him his own hell? And is it not the case of his children too? Reader, is it thy case?

V. 44. *Whence I came out*—He speaks, as if he had come out of his own accord: see his pride! *He findeth it empty*—Of God, of Christ, of his Spirit: *Swept*—From love, lowliness, meekness, and all the fruits of the Spirit: *And garnished*—With levity and security: so that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—That is, a great many; a certain number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are degrees of wickedness among the devils themselves: *They enter in and dwell*—For ever, in him who is forsaken of God. *So shall it be to this wicked generation*—Yea, and to apostates in all ages.

V. 46. *His brethren*—His kinsmen: they were the sons of Mary the wife of Cleopas or Alpheus, his mother's sister; and came now seeking to take him, as one beside himself, Mark iii. 31.

V. 48. *And he answering said*—Our Lord's knowing why they came, sufficiently justifies his seeming disregard of them.

V. 49, 50. See the highest severity, and the highest goodness! Severity to his natural, goodness to his spiritual relations! In a manner disclaiming the

CHAP. XIII. 1. * The same day went Jesus out of
 2 the house, and sat by the sea-side. And great multi-
 tudes were gathered together to him, so that he went into
 the vessel and sat, and all the multitude stood on the
 3 shore. And he spake many things to them in parables,
 4 saying, Behold the sower went forth to sow. And while
 he sowed, some seeds fell by the highway-side, and the
 5 birds came and devoured them. Others fell upon stony
 places, where they had not much earth; and they sprung
 up immediately, because they had not depth of earth,
 6 And when the sun was up, they were scorched; and be-
 7 cause they had not root, they withered away. And some
 fell among thorns; and the thorns sprung up and choked
 8 them. And others fell on the good ground, and brought
 forth fruit, some an hundred fold, some sixty, some thirty.
 9 He that hath ears to hear, let him hear. And the dis-
 10 ciples came and said to him, Why speakest thou to them
 11 in parables? He answering, said unto them, Because to

* Mark iv. 1, Luke viii. 4.

former, who opposed the will of his heavenly Father, and owning the latter, who obeyed it.

CHAP. XIII. Ver. 2. *He went into the vessel*—Which constantly waited upon him, while he was on the sea-coast.

V. 3. In parables—The word is here taken in its proper sense, for apt similes or comparisons. This way of speaking, extremely common in the Eastern countries, drew and fixed the attention of many, and occasioned the truths delivered to sink the deeper into humble and serious hearers. At the same time, by an awful mixture of justice and mercy, it hid them from the proud and careless.

In this chapter our Lord delivers several parables; directing the four former (as being of general concern) to all the people; the three latter to his disciples.

Behold the sower—How exquisitely proper is this parable to be an introduction to all the rest! In this our Lord answers a very obvious and a very important question. The same Sower, Christ, and the same preachers sent by him, always sow the same seed: why has it not always the same effect? He that hath ears to hear, let him hear!

V. 4. And while he sowed, some seeds fell by the high-way side, and the birds came and devoured them—It is observable, that our Lord points out the grand hindrances of our bearing fruit, in the same order as they occur. The first danger is, that the birds will devour the seed. If it escape this, there is then another danger, namely, lest it be scorched, and wither away. It is long after this, that the thorns spring up and choke the good seed.

A vast majority of those who hear the word of God, receive the seed as by the *high-way side*. Of those who do not lose it by the birds, yet many receive it as *on stony places*. Many of them who receive it in a better soil, yet suffer the thorns to grow up and choke it: so that few even of these endure to the end, and bear fruit unto perfection: yet in all these cases, it is not the will of God that hinders, but their own voluntary perverseness.

V. 8. Good ground—Soft, not like that by the high-way side; deep, not like the stony ground; purged, not full of thorns.

you it is given to know the mysteries of the kingdom of
 12 heaven; but to them it is not given. For * whosoever
 hath, to him shall be given; and he shall have abundance;
 but whosoever hath not, from him shall be taken away
 13 even what he hath. Therefore I spake to them in
 parables, because seeing they see not, and hearing they
 14 hear not, neither do they understand. And in them is ful-
 filled the prophecy of Isaiah, who saith, † Hearing ye will
 hear, but in no wise understand; and seeing ye will see,
 15 but in no wise perceive. For the heart of this people is
 waxed fat, and *their* ears are dull of hearing, and their
 eyes have they closed: lest at any time they should see
 with *their* eyes, and hear with *their* ears, and understand
 with *their* hearts, and should be converted, and I should
 16 heal them. ‡ But blessed are your eyes, for they see;
 17 and your ears, for they hear. For verily I say unto you,
 That many prophets and righteous men have desired to
 see the things which ye see, and have not seen *them*, and
 to hear the things which ye hear, and have not heard
 18 *them*. Hear ye therefore the parable of the sower.
 19 When any one heareth the word of the kingdom, and

* Matt. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. † Isa. vi. 9. John xii.
 40. Acts xxviii. 26. ‡ Luke x. 23.

V. 11. *To you, who have, it is given to know the mysteries of the kingdom of heaven*—The deep things, which flesh and blood cannot reveal, pertaining to the inward, present kingdom of heaven. *But to them who have not, it is not given*—Therefore speak I in parables, that ye may understand, while they do not understand.

V. 12. *Whosoever hath*—That is, improves what he hath, uses the grace given according to the design of the Giver; *to him shall be given*—More and more, in proportion to that improvement. *But whosoever hath not*—Improves it not, *from him shall be taken even what he hath*. Here is the grand rule of God's dealing with the children of men: a rule, fixed as the pillars of heaven. This is the key to all his providential dispensations; as will appear to men and angels in that day.

V. 13. *Therefore I spake to them in parables, because seeing they see not*—In pursuance to this general rule, I do not give more knowledge to this people, because they use not that which they have already: having all the means of seeing, hearing, and understanding, they use none of them; they do not effectually see, or hear, or understand any thing.

V. 14. *Hearing ye will hear, but in no wise understand*—That is, *Ye will surely hear*: all possible means will be given you; yet they will profit you nothing; because your heart is sensual, stupid, and insensible; your spiritual senses are shut up; yea, you have closed your eyes against the light; as being unwilling to understand the things of God, and afraid, not desirous, that he should heal you.

V. 16. *But blessed are your eyes*—For you both see and understand. You know how to prize the light which is given you.

V. 19. *When any one heareth the word and considereth it not*—The first and most general cause of unfruitfulness. *The wicked one cometh*—Either inwardly; filling the mind with thoughts of other things: or by his agents. Such are

- considereth it not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who
 20 received seed by the highway-side. But he who received the seed in stony places, is he that heareth the word, and
 21 immediately receiveth it with joy. Yet he hath not root in himself, and so endureth but for a while; for when tribulation or persecution ariseth because of the word, straight-
 22 way he is offended. He that received the seed among the thorns, is he that heareth the word: and the care of this world and the deceitfulness of riches choke the word,
 23 and it becometh unfruitful. But he that received seed on the good ground, is he that heareth the word and considereth it: who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.
 24 He proposed to them another parable, saying, The kingdom of heaven is like a man sowing good seed in his

all they that introduce other subjects, when men should be considering what they have heard.

V. 20. The seed sown on stony places, therefore sprung up soon, because it did not sink deep, (ver. 5.) *He receiveth it with joy*—Perhaps with transport, with ecstasy: struck with the beauty of truth, and drawn by the preventing grace of God.

V. 21. *Yet hath he not root in himself*—No deep work of grace: no change in the ground of his heart. Nay, he has no deep conviction: and without this, good desires soon wither away. *He is offended*—He finds a thousand plausible pretences, for leaving so narrow and rugged a way.

V. 22. *He that received the seed among the thorns, is he that heareth the word and considereth it*—In spite of Satan and all his agents: yea, *hath root in himself*, is deeply convinced, and in great measure, inwardly changed; so that he will not draw back, even when tribulation or persecution ariseth. And yet even in him, together with the good seed, the thorns spring up, [ver. 7,] (perhaps unperceived at first,) till they gradually choke it, destroy all its life and power, and it becometh unfruitful.

Cares are thorns to the poor; wealth to the rich; the desire of other things to all. *The deceitfulness of riches*—Deceitful indeed! For they smile, and betray: kiss, and smite into hell. They put out the eyes, harden the heart, steal away all the life of God: fill the soul with pride, anger, love of the world: make men enemies to the whole cross of Christ! And all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God.

V. 23. *Some an hundred fold, some sixty, some thirty*—That is, in various proportions; some abundantly more than others.

V. 24. *He proposed another parable*—In which he farther explains the case of unfruitful hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal glory: sometimes the way to it, inward religion: sometimes, as here, the gospel dispensation: the phrase is likewise used, for a person or thing relating to any of those: so in this place, it means, Christ preaching the gospel, who is like a man sowing good seed—The expression is like, both here and in several other places, only means, that the thing spoken of, may be illustrated by the following similitude: *Who sowed good seed in his field*—God sowed nothing but good in his whole creation. Christ sowed only the good seed of truth in his church.

25 field. But while men slept, his enemy came and sowed
 26 darnel amidst the wheat, and went away. And when the
 blade was sprung up, and brought forth fruit, then
 27 appeared the darnel also. So the servants of the house-
 holder came to him, and said, Sir, didst not thou sow good
 28 seed in thy field? Whence then hath it darnel? He said
 to them, An enemy hath done this. The servants said to
 him, Wilt thou then, that we go and gather them up?
 29 But he said, No: lest gathering up the darnel, ye
 30 root up the wheat with them. Suffer both to grow toge-
 ther till the harvest; and at the time of the harvest I will
 say to the reapers, Gather ye together first the darnel,
 and bind it in bundles to burn it, but gather the wheat
 into my barn.

31 He proposed to them another parable, saying, * The
 kingdom of heaven is like a grain of mustard-seed, which
 32 a man took and sowed in his field: Which indeed is the
 least of all seeds, but when it is grown up, it is the great-
 est of herbs, and becometh a tree, so that the birds of the
 air come and lodge in the branches of it.

* Mark iv. 30. Luke xiii. 18.

V. 25. *But while men slept*—They ought to have watched: the Lord of the field sleepeth not. *His enemy came and sowed darnel*—This is very like wheat, and commonly grows among wheat rather than among other grain: but *tares* or vetches are of the pulse kind, and bear no resemblance to wheat.

V. 26. *When the blade was sprung up, then appeared the darnel*—It was not discerned before: it seldom appears, as soon as the good seed is sown: all at first appears to be peace, and love, and joy.

V. 27. *Didst not thou sow good seed in thy field? Whence then hath it darnel?*—Not from the Parent of God. Even the Heathen could say,

"No evil can from thee proceed;
 'Tis only suffer'd, not decreed:
 As darkness is not from the sun,
 Nor mount the shades, till he is gone."

V. 28. *He said, An enemy hath done this*—A plain answer to the great question, concerning the origin of evil. God made men (as he did angels) intelligent creatures, and consequently free either to choose good or evil: but he implanted no evil in the human soul: *An enemy* (with man's concurrence) *hath done this*.

Darnel, in the church, is properly outside Christians, such as have the form of godliness, without the power. Open sinners, such as have neither the form nor the power, are not so properly darnel, as thistles and brambles: these ought to be rooted up without delay, and not suffered in the Christian community. Whereas should fallible men attempt to gather up the darnel, they would often root up the wheat with them.

V. 31. *He proposed to them another parable*—The former parables relate chiefly to unfruitful hearers; these that follow to those who bear good fruit. *The kingdom of heaven*—Both the gospel dispensation, and the inward kingdom.

V. 32. *The least*—That is, One of the least: a way of speaking extremely common among the Jews. *It becometh a tree*—In those countries it grows exceeding large and high. So will the Christian doctrine spread in the world, and the life of Christ in the soul.

- 33 He spake another parable to them : * The kingdom of heaven is like leaven, which a woman taking, covered up in three measures of meal, till the whole was leavened.
- 34 All these things spake Jesus to the multitude in parables, and without a parable spake he not unto them;
- 35 Whereby was fulfilled what was spoken by the prophet, saying, † I will open my mouth in parables; I will utter things hid from the foundation of the world.
- 36 Then Jesus having sent the multitude away, went into the house : and his disciples came to him, saying, Declare
- 37 to us the parable of the darnel of the field. He answering said to them, He that soweth the good seed is the Son
- 38 of Man. The field is the world; the good seed are the children of the kingdom, but the darnel are the children
- 39 of the wicked one. The enemy that sowed them is the devil : the harvest is the end of the world; the reapers
- 40 are the angels. As therefore the darnel is gathered and burnt with fire, so shall it be at the end of this world.
- 41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and
- 42 them that do iniquity; And shall cast them into the furnace of fire; there shall be the wailing and the gnashing
- 43 of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.
- 44 Again, the kingdom of heaven is like treasure hid in a field, which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

* Luke xiii. 20. † Psalm lxxviii. 2.

V. 33. *Three measures*—This was the quantity which they usually baked at once; till the whole was leavened—Thus will the gospel leaven the world, and grace the Christian.

V. 34. *Without a parable spake he not unto them*—That is, Not at that time; at other times he did.

V. 38. *The good seed are the children of the kingdom*—That is, The children of God, the righteous.

V. 41. *They shall gather all things that offend*—Whatever had hindered or grieved the children of God; whatever things or persons had hindered the good seed which Christ had sown from taking root or bearing fruit. The Greek word is, *All scandals*.

V. 44. The three following parables are proposed not to the multitude, but peculiarly to the apostles: the two former of them relate to those who receive the gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven is like treasure hid in a field*—The kingdom of God within us, is a treasure indeed, but a treasure hid from the world, and from the most wise and prudent in it. He that finds this treasure (perhaps when he looked not for it) hides it deep in his heart, and gives up all other happiness for it.

- 45 Again, the kingdom of heaven is like a merchant seek-
 46 ing goodly pearls : Who having found one pearl of great
 value, went and sold all that he had, and bought it.
- 47 Again, the kingdom of heaven is like a net cast into
 48 the sea, and gathering of every kind : Which when it was
 full, they drew to the shore, and sitting down, gathered
 the good into vessels, but cast the bad away. So shall it
 49 be at the end of the world. The angels shall come forth
 50 and sever the wicked from among the just; And shall
 cast them into the furnace of fire : there shall be the wail-
 51 ing and the gnashing of teeth. Jesus saith to them,
 Have ye understood all these things ? They say to him,
 52 Yea, Lord. Then saith he to them, Therefore every Scribe
 instructed unto the kingdom of heaven, is like an house-
 holder, who bringeth out of his treasure things new and
 old.
- 53 And when Jesus had finished these parables, he de-
 54 parted thence : * And coming into his own country, he
 taught them in their synagogue, so that they were asto-
 nished and said, Whence hath HE this wisdom and these
 55 mighty works ? Is not this the carpenter's son ? Is not
 his mother called Mary ? And his brethren, James and
 Joses and Simon and Jude ? And his sisters, are they not
 56 all with us ? Whence then hath HE all these things ?

* Mark vi. 1. Luke iv. 16, 22.

V. 45. *The kingdom of heaven*—That is, one who earnestly seeks for it: in the 47th verse it means, The gospel preached, which is *like a net*, gathering of every kind: just so the gospel, wherever it is preached, gathers at first both good and bad, who are, for a season, full of approbation and warm with good desires. But Christian discipline, and strong, close exhortation, begin that separation in this world, which shall be accomplished by the angels of God, in the world to come.

V. 52. *Every Scribe instructed unto the kingdom of heaven*—That is, every duly prepared preacher of the gospel, has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

V. 53. *He departed thence*—He crossed the lake from Capernaum: And came once more into his own country—Nazareth: but with no better success than he had had there before.

V. 54. *Whence hath HE*—Many texts are not understood, for want of knowing the proper emphasis: and others are utterly misunderstood, by placing the emphasis wrong. To prevent this in some measure, the emphatical words are here printed in capital letters.

V. 55. *The carpenter's son*—The Greek word means, One that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were the sons of Mary, sister to the virgin, and wife of Clophas or Alphaeus. *James*—Styled by St. Paul also, the Lord's brother. Gal. i. 19. *Simon*—Surnamed the Canaanite.

MATTHEW.

57 * And they were offended at him. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house. And he wrought not many mighty works there, because of their unbelief.

CHAP. XIV. 1. † At that time Herod the tetrarch heard the fame of Jesus, And said to his servants, This is John the Baptist: he is risen from the dead, and therefore these mighty powers exert themselves in him. ‡ For Herod having apprehended John, had bound and put him in prison, for Herodias's sake, his brother Philip's wife. 4 For John had said to him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they accounted him a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them and pleased Herod. 7 Whereupon he promised with an oath, to give her whatever she should ask. And she being before instructed by her mother, said, Give me here John the Baptist's head in a charger. And the king was sorry; yet for the oath's

* John iv. 44. † Mark vi. 14. Luke ix. 7. ‡ Mark vi. 17.

V. 57. *They were offended at him*—They looked on him as a mean, ignoble man, not worthy to be regarded.

V. 58. *He wrought not many mighty works, because of their unbelief*—And the reason why many mighty works are not wrought now, is not, that the faith is every where planted; but, that unbelief every where prevails.

CHAP. XIV. Ver. 1. *At that time*—When our Lord had spent about a year in his public ministry. *Tetrarch*—King of the fourth part of his father's dominions.

V. 2. *He is risen from the dead*—Herod was a Sadducee: and the Sadducees denied the resurrection of the dead. But Sadduceism staggers, when conscience awakes.

V. 3. *His brother Philip's wife*—Who was still alive.

V. 4. *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her. For her father Aristobolus was their own brother. John's words were rough like his raiment. He would not break the force of truth, by using soft words even to a king.

V. 5. *He would have put him to death*—In his fit of passion: but he was then restrained by fear of the multitude; and afterwards by the reverence he bore him.

V. 6. *The daughter of Herodias*—Afterwards infamous for a life suitable to this beginning.

V. 8. *Being before instructed by her mother*—Both as to the matter and manner of her petition: *She said, Give me here*—Fearing, if he had time to consider, he would not do it: *John the Baptist's head in a charger*—A large dish or bowl.

V. 9. *And the king was sorry*—Knowing that John was a good man: *Yet for the oath's sake*—So he murdered an innocent man from mere tenderness of conscience!

sake, and them who sat with him at table, he commanded
 10 *it* to be given *her*. And he sent and beheaded John in
 11 the prison. And his head was brought in a charger, and
 given to the damsel; and she carried *it* to her mother.
 12 And his disciples came and took up the body, and buried
 13 *it*, and went and told Jesus. * And Jesus hearing *it*,
 withdrew thence by ship into a desert place apart: but
 when the people heard *thereof*, they followed him by land
 out of the cities.
 14 And coming forth he saw a great multitude, and was
 moved with tender compassion for them; and healed their
 15 sick. † And in the evening his disciples came to him,
 saying, This is a desert place; and the time is now past:
 send the multitude away, that going into the villages,
 16 they may buy themselves victuals. But Jesus said to
 17 them, They need not go: give ye them to eat. They
 say to him, We have here but five loaves and two fishes.
 18 He said, Bring them hither to me. And he commanded
 19 the multitude to sit down on the grass; and taking the
 five loaves and the two fishes, looking up to heaven, he
 blessed and brake, and gave the loaves to his disciples,
 20 and the disciples to the multitude. And they all ate and
 were satisfied: and they took up of the fragments that
 21 remained twelve baskets full. And they that had eaten
 were about five thousand, beside women and children.
 22 ‡ And he constrained his disciples, to go straightway into
 the vessel, and go before him to the other side, till he sent
 23 the multitude away. And having sent the multitude
 24 away, he went up into a mountain apart to pray. And
 in the evening he was there alone: but the vessel was
 now in the midst of the sea, tossed by the waves; for the

* Mark vi. 32, 34. Luke ix. 10. John vi. 1. † Mark vi. 35. Luke ix. 12.
 John vi. 5. ‡ Mark vi. 45. John vi. 15.

V. 10. *And he sent and beheaded John in the prison, and his head was given to the damsel*—How mysterious is the Providence, which left the life of so holy a man in such infamous hands! Which permitted it to be sacrificed to the malice of an abandoned harlot, the petulance of a vain girl, and the rashness of a foolish, perhaps drunken prince, who made a prophet's head the reward of a dance! But we are sure the Almighty will repay his servants in another world, for whatever they suffer in this.

V. 13. *Jesus withdrew into a desert place*—1. To avoid Herod; 2. Because of the multitude pressing upon him; (Mark vi. 32;) and, 3. To talk with his disciples, newly returned from their progress; (Luke ix. 10;) *apart*—From all but his disciples.

V. 15. *The time is now past*—The usual meal-time.

V. 22. *He constrained his disciples*—Who were unwilling to leave him.

V. 24. *In the evening*—Learned men say the Jews reckoned two evenings;

25 wind was contrary. In the fourth watch of the night he
 26 went to them walking on the sea. And the disciples seeing him walking on the sea, were affrighted, saying, It is
 27 an apparition: and they cried out for fear. But Jesus immediately spake to them, saying, Take courage: it is
 28 I: be not afraid. And Peter answering, said, Lord, if it
 29 be thou, bid me come to thee on the waters. And he said, Come. And Peter going down from the vessel,
 30 walked on the waters, to go to Jesus. But seeing the wind boisterous, he was afraid; and beginning to sink,
 31 he cried, Lord, save me. And immediately Jesus reaching forth his hand, caught him, and saith to him, O thou
 32 of little faith, wherefore didst thou doubt? And when
 33 they were come into the vessel, the wind ceased. Then they that were in the vessel, came and worshipped him, saying, Of a truth thou art the Son of God.

34 And having crossed over, they came into the land of
 35 Genesaret. * And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased;
 36 And besought him, that they might touch but the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV. 1. † Then came to Jesus Scribes and
 2 Pharisees who were at Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For
 3 they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the command-
 4 ment of God through your tradition? For God said,

* Mark vi. 54. † Mark vii. 1.

the first beginning at three in the afternoon, the second at sun-set. If so, the latter is meant here.

V. 25. *The fourth watch*—The Jews (as well as the Romans) usually divided the night into four watches, of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning. *If it be thou*—It is the same as *Sines* it is thou. The particle *if* frequently bears this meaning, both in ours and in all languages. So it means John xiii. 14, and 17. St. Peter was in no doubt, or he would not have quitted the ship.

V. 30. *He was afraid*—Though he had been used to the sea, and was a skillful swimmer. But so it frequently is. When grace begins to act, the natural courage and strength are withdrawn.

V. 33. *Thou art the Son of God*—They mean, The Messiah.

CHAP. XV. Ver. 2. *The elders*—The chief doctors or teachers among the Jews.

V. 3. *They wash not their hands when they eat bread*—Food in general is termed bread in Hebrew: so that to eat bread is the same as to make a meal.

* Honour thy Father and mother: and he that revileth
 5 father or mother, let him die the death. But ye say,
 Whosoever shall say to his father or mother, *It is a gift*,
 by whatsoever thou mightest have been profited by me:
 6 He shall in no wise honour his father or his mother.
 Thus have ye made void the command of God through
 7 your tradition. Ye hypocrites, well did Isaiah prophesy
 8 of you, saying, † This people draweth nigh to me with
 9 their lips; but their heart is far from me. But in vain
 do they worship me, teaching for doctrines the command-
 10 ments of men. And calling the multitude unto him he
 11 said to them, Hear and understand. Not that which
 goeth into the mouth defileth the man, but what cometh
 12 out of the mouth, this defileth the man. Then came his
 disciples, and said to him, Knowest thou that the Phari-
 13 sees, hearing this saying, were offended; He answered
 and said, Every plant which my heavenly Father hath not
 14 planted shall be rooted up. ‡ Let them alone: they are
 blind leaders of the blind: but if the blind lead the blind,
 15 both will fall into a ditch. Then answered Peter and
 16 said to him, Declare to us this parable. And Jesus said,
 17 Are ye also yet without understanding? Do ye not yet
 understand, that whatever entereth into the mouth, goeth
 18 into the belly, and is cast out into the vault? But the things
 which proceed out of the mouth, come out of the heart,
 19 and they defile the man. For out of the heart proceed
 evil thoughts, murders, adulteries, fornications, thefts,
 20 false witness, railings. These are the things which defile

* Exod. xx. 12. xxi. 17. † Isaiah xxix. 13. ‡ Luke vi. 39.

V. 4. *Honour thy father and mother*—Which implies all such relief as they stand in need of.

V. 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or, at least purpose to give to the treasury of the temple, what you might otherwise have had from me.

V. 7. *Well did Isaiah prophesy of you, saying, That is, The description which Isaiah gave of your fathers, is exactly applicable to you. The words therefore which were a description of them, are a prophecy with regard to you.*

V. 8. *Their heart is far from me*—And without this, all outward worship is mere mockery of God.

V. 9. *Teaching the commandments of men*—As equal with, nay, superior to, those of God. What can be a more heinous sin?

V. 13. *Every plant*—That is, every doctrine.

V. 14. *Let them alone*—If they are indeed blind leaders of the blind, let them alone; concern not yourselves about them: a plain direction how to behave, with regard to all such.

V. 17. *Are ye also yet without understanding?* How fair and candid are the sacred historians! Never concealing or excusing their own blemishes.

V. 19. *First evil thoughts*—then murders—and the rest. *Railings*—The Greek word includes all reviling, backbiting, and evil speaking.

a man; but to eat with unwashen hands defileth not a man.

21 * And Jesus going thence, retired to the coasts of Tyre
22 and Sidon. And behold a woman of Canaan, coming out
of those coasts, cried to him, saying, Have mercy on me,
O Lord, thou Son of David: my daughter is grievously
vexed with a devil. But he answered her not a word.
23 And his disciples came and besought him, saying, Send
24 her away, for she crieth after us. But he answering said,
I am not sent but to the lost sheep of the house of Israel.
25 Then she came and worshipped him, saying, Lord, help
26 me. But he answering said, It is not good, to take the
27 children's bread, and cast it to the dogs. And she said,
True, Lord: yet the dogs eat of the crumbs which fall
28 from their master's table. And Jesus answering said to
her, O woman, great is thy faith: be it unto thee as thou
wilt. And her daughter was healed from that hour.

29 † And Jesus passing thence, came nigh the sea of
Galilee; and going up into a mountain, he sat down
30 there. And great multitudes came to him, having with
them the lame, blind, dumb, disabled, and many others;
and cast them at the feet of Jesus, and he healed them:
31 So that the multitudes wondered, seeing the dumb to
speak, the disabled whole, the lame to walk, and the
blind to see: and they glorified the God of Israel.
32 ‡ Then Jesus calling his disciples to him said, I have
tender compassion on the multitude, because they con-
tinue with me now three days, and have nothing to eat:
and I am not willing to send them away fasting, lest they
33 faint in the way. And his disciples say to him, Whence

* Mark vii. 24. † Mark vii. 31. ‡ Mark viii. 1.

V. 22. *A woman of Canaan*—Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia, by the sea-side. *Cried to him*—From afar, *Thou Son of David*—So she had some knowledge of the promised Messiah.

V. 23. *He answered her not a word*—He sometimes tries our faith in like manner.

V. 24. *I am not sent*—Not primarily; not yet.

V. 25. *Then came she*—Into the house where he now was.

V. 28. *Thy faith*—Thy reliance on the power and goodness of God.

V. 29. *The sea of Galilee*—The Jews gave the name of seas; to all large lakes. This was a hundred furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the borders of Galilee, and the city of Tiberias stood on its western shore. It was likewise styled, *The lake of Genesareth*: perhaps a corruption of *Cinnereth*, the name by which it was anciently called, Numb. xxxiv. 11.

V. 32. *They continue with me now three days*—It was now the third day, since they came.

should we have so many loaves in the wilderness, as to
 34 satisfy so great a multitude? And Jesus saith to them,
 How many loaves have you? They said, Seven, and a
 35 few small fishes. And he commanded the multitude to
 36 sit down on the ground. And taking the seven loaves
 and the fishes, he gave thanks and brake *them* and gave
 37 to his disciples, and the disciples to the multitude. And
 they all ate and were satisfied, and they took up of the
 38 fragments that remained seven baskets full. And they
 that had eaten were four thousand men, besides women
 and children.
 39 And having sent away the multitude, he took ship
 again, and came into the coasts of Magdala.

CHAP. XVI. 1. * Then the Pharisees and Sadducees
 came to him and tempting, desired him to shew them a sign
 2 from heaven. † He answering said to them, In the evening
 3 ye say, *It will be fair weather*; for the sky is red: And in
 the morning, *It will be foul weather to-day*; for the sky
 is red and lowring. O ye hypocrites, ye know to discern
 the face of the sky; can ye not *discern* the signs of the
 4 times? A wicked and adulterous generation seeketh
 after a sign; but there shall no sign be given to it, but
 the sign of the prophet Jonah. And he left them and
 departed.

5 ‡ And when his disciples were come on the other side,
 6 they had forgotten to take bread. § And Jesus said to
 them, Take heed and beware of the leaven of the Phari-
 7 sees and Sadducees. And they reasoned among them-
 8 selves, saying, We have taken no bread. Jesus knowing
 it said to them, O ye of little faith, why reason ye among

* Mark viii. 11. Matt. xii. 33. † Luke xii. 54. ‡ Mark viii. 14. § Luke xii. 1.

V. 36. *He gave thanks, or blessed the food*—That is, He praised God for it, and prayed for a blessing upon it.

CHAP. XVI. Ver. 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

V. 3. *The signs of the times*—The signs which evidently shew, that this is the time of the Messiah.

V. 4. *A wicked and adulterous generation*—Ye would seek no farther sign, did not your wickedness, your love of the world, which is spiritual adultery, blind your understanding.

V. 6. *Beware of the leaven of the Pharisees*—That is, of their false doctrine: this is elegantly so called: for it spreads in the soul or the church, as leaven does in meal.

V. 7. *They reasoned among themselves*—What must we do then for bread, since we have taken no bread with us?

V. 8. *Why reason ye*—Why are you troubled about this? Am I not able, if need so require, to supply you by a word?

- 9 yourselves, because ye have taken no bread? Do ye not understand nor remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How do ye not understand, that I spake not to you concerning bread, to beware of the leaven of the Pharisees and Sadducees? Then they understood, that he did not bid *them* beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.
- 13 * And Jesus coming into the coasts of Cesarea Philippi, asked his disciples saying, Who do men say that the Son of Man is? And they said, Some say, John the Baptist; others Elijah; others Jeremiah, or one of the prophets. He saith to them, But who say ye that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God. And Jesus answering said to him, Happy art thou, Simon Barjonah; for flesh and blood have not revealed *this* to thee, but my Father who is in heaven.
- 18 And I say also to thee, Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. † And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on

* Mark viii. 27. Luke ix. 18. † Matt. xviii. 18.

V. 11. *How do ye not understand*—Besides, do you not understand, that I did not mean bread, by the leaven of the Pharisees and Sadducees?

V. 13. *And Jesus coming*—There was a large interval of time between what has been related, and what follows. The passages that follow were but a short time before our Lord suffered.

V. 14. *Jeremiah or one of the prophets*—There was at that time a current tradition among the Jews, that either Jeremiah or some other of the ancient prophets would rise again before the Messiah came.

V. 16. *Peter*—Who was generally the most forward to speak.

V. 27. *Flesh and blood*—That is, Thy own reason, or any natural power whatsoever.

V. 18. *On this rock*—Alluding to his name, which signifies a rock, namely, the faith which thou hast now professed; *I will build my church*—But perhaps when our Lord uttered these words, he pointed to himself, in like manner as when he said, *Destroy this temple*, (John ii. 19,) meaning the temple of his body. And it is certain, that as he is spoken of in Scripture, as the only foundation of the church, so this is that which the apostles and evangelists laid in their preaching. It is in respect of laying this, that the names of the twelve apostles (not of St. Peter only) were equally inscribed on the *twelve foundations* of the city of God, Rev. xxi. 14. *The gates of hell*—As gates and walls were the strength of cities, and as courts of judicature were held in their gates, this phrase properly signifies the power and policy of Satan and his instruments. *Shall not prevail against it*—Not against the church universal, so as to destroy it. And they never did. There hath been a small remnant in all ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone, (for they were equally given to all the apostles at the same time, John xx. 21, 22, 23,) but to him were first given the keys both of doctrine and dis-

earth shall be bound in heaven, and whatsoever thou shalt
 20 loose on earth shall be loosed in heaven. Then charged
 he his disciples, to tell no one, that he was the Christ.

21 * From that time Jesus began to shew his disciples, That
 he must go to Jerusalem and suffer many things from the
 elders and chief priests and Scribes, and be killed, and be
 22 raised again the third day. Then Peter taking hold of
 him, rebuked him, saying, Favour thyself, Lord: this
 23 shall in no wise be unto thee. But he turning said to
 Peter, Get thee behind me, Satan; thou art an offence to
 me: for thou savourest not the things of God, but the

* Mark viii. 34. Luke ix. 32. Matt. xvii. 19. xx. 18.

cipline. He first after our Lord's resurrection exercised the apostleship, Acts i. 15. And he first by preaching opened the kingdom of heaven, both to the Jews (Acts ii.) and to the Gentiles (Acts x.)

Under the terms of *binding* and *loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles: and undoubtedly what they thus performed on earth, God confirmed in heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus himself had not said it expressly even to his apostles, but left them to infer it from his doctrine and miracles. Neither was it proper the apostles should say this openly, before that grand proof of it, his resurrection. If they had, they who believed them would the more earnestly have sought to take and make him a king; and they who did not believe them, would the more vehemently have rejected and opposed such a Messiah.

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Perhaps this expression, *began*, always implies his entering on a set and solemn discourse. Hitherto he had mainly taught them only one point, That he was the Christ. From this time he taught them another, That Christ must, through sufferings and death, enter into his glory. *From the elders*—The most honourable and experienced men; *the chief priests*—Accounted the most religious; and *the Scribes*—The most learned body of men in the nation. Would not one have expected, that these should have been the very first to receive him? But *not many wise, not many noble*, were called. *Favour thyself*—The advice of the world, the flesh, and the devil, to every one of our Lord's followers.

V. 23. *Get thee behind me*—Out of my sight. It is not improbable, Peter might step before him, to stop him. *Satan*—Our Lord is not recorded to have given so sharp a reproof to any other of his apostles, on any occasion. He saw it was needful for the pride of Peter's heart, puffed up with the commendation lately given him. Perhaps the term *Satan*, may not barely mean, Thou art my enemy, while thou fanciest thyself most my friend; but also, Thou art acting the very part of Satan, both by endeavouring to hinder the redemption of mankind, and by giving me the most deadly advice, that can ever spring from the pit of hell. *Thou savourest not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a case, *Favour thyself*, is acting the part of the devil: 2. That the proper answer to such an adviser is, Get thee behind me: 3. That otherwise he will be an offence to us, an occasion of our stumbling, if not falling: 4. That this advice always proceeds from the not relishing the things of God, but the things of men. Yea, so far is this advice, *Favour thyself*, from being fit for a Christian either to give or take, that if any man will come after Christ, his very first step is, To deny or renounce himself: in the room of his own will, to substitute the will of God, as his one principle of action.

24 things of men. * Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, 25 and take up his cross, and follow me. + For whosoever will save his life, shall lose it, and whosoever will lose 26 his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his 27 soul? For the Son of Man shall come in the glory of Father, with his angels; and then shall he render to 28 every man according to his work. Verily I say to you, there are some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.

* Mark x. 38. + Mark x. 89. Mark viii. 35. Luke ix. 24. xvii. 33.
John xii. 25.

V. 24. *If any man be willing to come after me*—None is forced, but if any will be a Christian, it must be on these terms. *Let him deny himself and take up his cross*—A rule that can never be too much observed: let him in all things deny his own will, however pleasing, and do the will of God, however painful.

Should we not consider all crosses, all things grievous to flesh and blood, as what they really are, as opportunities of embracing God's will, at the expense of our own? And consequently as so many steps, by which we may advance toward perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them, will soon be a great gainer. Great crosses are occasions of great improvement: and the little ones, which come daily, and even hourly, make up in number, what they want in weight. We may in these daily and hourly crosses, make effectual oblations of our will to God: which oblations, so frequently repeated, will soon mount to a great sum. Let us remember then, (what can never be sufficiently inculcated,) That God is the Author of all events: that none is so small or inconsiderable, as to escape his notice and direction. Every event therefore declares to us the will of God, to which thus declared, we should heartily submit. We should renounce our own to embrace it. We should approve and choose what his choice warrants as best for us. Herein should we exercise ourselves continually; this should be our practice all the day long. We should in humility accept the little crosses that are dispensed to us, as those that best suit our weakness. Let us bear these little things, at least for God's sake, and prefer his will to our own in matters of so small importance. And his goodness will accept these mean oblations; for he despiseth not the day of small things.

V. 25. *Whosoever will save his life*—At the expense of his conscience: whosoever, in the very highest instance, that of life itself, will not renounce himself, shall be lost eternally. But can any man hope, he should be able *thus* to renounce himself, if he cannot do it in the smallest instances? *And whosoever will lose his life, shall find it*—What he loses on earth, he shall find in heaven.

V. 27. *For the Son of Man shall come*—For there is no way to escape the righteous judgment of God.

V. 28. And as an emblem of this, there are some here who shall live to see the Messiah coming to set up his mediatorial kingdom, with great power and glory, by the increase of his church, and the destruction of the temple, city, and polity of the Jews.

CHAP. XVII. 1. * And after six days, Jesus taketh Peter and James and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face shone as the sun, and his raiment became white as the light. And behold there appeared to them Moses and Elijah talking with him. Then Peter answering said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son, in whom I delight: hear ye him, And the disciples hearing it, fell on their face and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And lifting up their eyes, they saw no man, but Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the Scribes, That Elijah must come first? And Jesus answering said to them, Elijah truly doth come first, and will regulate all things. But I say to you, That Elijah is

* Mark ix. 2. Luke ix. 28.

CHAP. XVII. Ver. 1. *A high mountain*—Probably Mount Tabor.

V. 2. *And was transfigured*—Or transformed. The indwelling Deity darted out its rays through the veil of his flesh: and that with such transcendent splendor, that he no longer bore the *form of a servant*. His face shone with divine majesty, like the sun in its strength; and all his body was so irradiated by it, that his clothes could not conceal his glory, but became white and glittering as the very light, with which he covered himself as with a garment.

V. 3. *There appeared Moses and Elijah*—Here, for the full confirmation of their faith in Jesus, Moses the giver of the law, Elijah the most zealous of all the prophets, and God speaking from heaven, all bore witness to him.

V. 4. *Let us make three tents*—The words of rapturous surprise. He says *three*, not *six*: because the apostles desired to be with their Master.

V. 5. *Hear ye him*—As superior even to Moses and the prophets. See Deut. xviii. 17.

V. 7. *Be not afraid*—And doubtless the same moment he gave them courage and strength.

V. 9. *Tell the vision to no man*—Not to the rest of the disciples, lest they should be grieved and discouraged because they were not admitted to the sight; nor to any other persons, lest it should enrage some the more, and his approaching sufferings should make others disbelieve it; *till the Son of Man be risen again*—Till the resurrection should make it credible, and confirm their testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the Messiah? If no man is to know of his coming? Should we not rather tell every man, That he is come, and that we have seen him, witnessing to thee as the Messiah?

V. 11. *Regulate all things*—In order to the coming of Christ.

V. 12. *Elijah is come already*—And yet when the Jews asked John, *Art thou*

- come already, and they acknowledged him not, but have
 13 done to him whatever they listed. So shall also the
 Son of Man suffer from them. Then the disciples under-
 stood, that he spoke to them of John the Baptist.
 14 * And when they were come to the multitude, there
 came to him a man, kneeling down to him, and saying,
 15 Lord, have mercy on my son, for he is lunatic, and suffer-
 eth grievously; for often he falleth into the fire and often
 16 into the water. And I brought him to thy disciples, but
 17 they could not cure him. Then Jesus answering said,
 O unbelieving and perverse generation, how long shall I
 be with you? How long shall I suffer you? Bring him
 18 hither to me. And Jesus rebuked the devil, and he went
 out of him, and the child was cured from that hour.
 19 Then the disciples coming to Jesus apart, said, Why
 20 could not we cast him out? † And Jesus said to them,
 Because of your unbelief. For verily I say to you, If
 ye have faith as a grain of mustard-seed, ye shall say to
 this mountain, Remove hence to yonder place, and it shall
 21 remove, and nothing shall be impossible to you. Howbeit
 this kind goeth not out, but by prayer and fasting.
 22 ‡ And while they abode in Galilee, Jesus said to them,
 The Son of Man is about to be betrayed into the hands

* Mark ix. 14. Luke ix. 37. † Matt. xxi. 21. Luke xvii. 6. ‡ Mark ix. 20.
 Luke ix. 44.

Elijah? He said, I am not, (John i.) His meaning was, I am not Elijah the Tishbite, come again into the world. But he was the person of whom Malachi prophesied under that name.

V. 15. *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural: as the evil spirit would undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerves.

V. 17. *O unbelieving and perverse generation*—Our Lord speaks principally this to his disciples. *How long shall I be with you*—Before you steadfastly believe?

V. 20. *Because of your unbelief*—Because in this particular they had not faith. *If ye have faith as a grain of mustard-seed*—That is, the least measure of it. But it is certain, the faith which is here spoken of, does not always imply saving faith. Many have had it who thereby cast out devils, and yet will at last have their portion with them. It is only a supernatural persuasion given a man, that God will work thus by him at that hour. Now though I have all this faith, so as to remove mountains, yet if I have not the faith which worketh by love, I am nothing.

To remove mountains was a proverbial phrase among the Jews, and is still retained in their writings, to express a thing which is very difficult, and to appearance impossible.

V. 21. *This kind—of devils—goeth not out but by prayer and fasting*—What a testimony is here of the efficacy of fasting, when added to fervent prayer. Some kinds of devils the apostles had cast out before this, without fasting.

- 23 of men; And they will kill him, and the third day he will rise again: and they were exceeding sorry.
- 24 And when they were come to Capernaum, they that received the tribute-money came to Peter and said, Doth
- 25 not your master pay the tribute? He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own sons or of strangers? He saith to him, Of strangers. Jesus saith
- 26 to him, Then are the sons free. Yet that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

CHAP. XVIII. 1. At that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven?
2 * And Jesus calling to him a little child, set him in the

* Mark ix. 36. Luke x. 47.

V. 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither, to ask him for the tribute. *Doth not your master pay tribute*—This was a tribute or payment of a peculiar kind, being half a shekel, (that is, about fifteen pence,) which every master of a family used to pay yearly to the service of the temple, to buy salt, and little things not otherwise provided for. It seems to have been a voluntary thing, which custom rather than any law had established.

V. 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers*—That is, such as are not of their own family.

V. 26. *Then are the sons free*—The sense is, This is paid for the use of the house of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

V. 27. *Yet that we may not offend them*—Even those unjust, unreasonable men, who claim what they have no manner of right to: Do not contest it with them, but rather yield to their demand, than violate peace or love. O what would not one of a loving spirit do for peace? Any thing which is not expressly forbidden in the word of God. *A piece of money*—The original word is a *stater*, which was in value two shillings and sixpence: just the sum that was wanted. *Give for me and thee*—Peter had a family of his own: the other apostles were the family of Jesus.

How illustrious a degree of knowledge and power did our Lord here discover! Knowledge, penetrating into this animal, though beneath the waters; and power, in directing this very fish to Peter's hook, though he himself was at a distance! How must this have encouraged both him and his brethren in a firm dependence on divine Providence!

CHAP. XVIII. Ver. 1. *Who is the greatest in the kingdom of heaven*—Which of us shall be thy prime minister? They still dreamed of a temporal kingdom.

V. 2. *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good emperor Trajan, condemned to be cast to the wild beasts at Rome!

3 midst of them. * And said, Verily I say to you, except ye
 4 be converted, and become as little children, ye shall in no
 5 wise enter into the kingdom of heaven. Whosoever
 6 therefore shall humble himself as this little child, he is
 7 the greatest in the kingdom of heaven. † And whoso
 8 shall receive one such little child in my name, receiveth
 9 me. ‡ But whoso shall offend one of these little ones
 10 that believe in me, it were better for him that a mill-stone
 were hanged about his neck, and he were drowned in the
 11 depth of the sea. Wo to the world, because of offences;
 for it must needs be that offences come; but wo to that
 12 man by whom the offence cometh. § Wherefore if thy
 hand or thy foot cause thee to offend, cut them off and cast
 them from thee; it is good for thee to enter into life halt
 or maimed rather than having two hands or two feet to
 13 be cast into the everlasting fire. And if thine eye cause
 thee to offend, pluck it out, and cast it from thee: it is
 good for thee to enter into life with one eye, rather than
 14 having two eyes to be cast into hell-fire. See that ye
 despise not one of these little ones; for I say to you, that

* Matt. xix. 14. † Matt. x. 40. Luke x. 16. John xiii. 20. ‡ Mark ix. 42.
 Luke i. 1. § Matt. v. 29. Mark ix. 43.

V. 3. *Except ye be converted*—The first step towards entering into the kingdom of grace, is to *become as little children*: lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven, for a supply of all your wants. We may farther assert, (though it is doubtful, whether this text implies so much,) Except ye be turned from darkness to light, and from the power of Satan to God: Except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And all who are in this sense little children, are unspeakably dear to me. Therefore help them all you can, as if it were myself in person, and see that ye offend them not: that is, that ye turn them not out of the right way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—That is, unspeakable misery will be in the world through them; *for it must needs be that offences come*—Such is the nature of things, and such the weakness, folly, and wickedness of mankind, that it cannot be but they will come: *but wo to that man*—That is, miserable is that man, by whom the offence cometh. Offences are, all things whereby any one is turned out of, or hindered in the way of God.

V. 8, 9. *If thy hand, foot, eye, cause thee to offend*—If the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in the way. Is not this a hard saying? Yes; if thou take counsel with flesh and blood.

V. 10. *See that ye despise not one of these little ones*—As if they were beneath your notice. Be careful to receive and not to offend, the very weakest believer in Christ: for as inconsiderable as some of these may appear to thee, the very angels of God have a peculiar charge over them: even those of the highest order, who continually appear at the throne of the Most High. To

in heaven their angels continually behold the face of my
 11 Father who is in heaven: † For the Son of Man is come
 12 to save that which was lost. † What think ye? If a man
 have an hundred sheep, and one of them go astray, doth
 he not leave the ninety and nine and go into the mountains
 13 and seek that which was gone astray? And if so be that
 he find it, verily I say to you, he rejoiceth more over that
 sheep, than over the ninety and nine which went not
 14 astray. So it is not the will of your Father who is in
 15 heaven, that one of these little ones should perish. † But
 if thy brother shall sin against thee, go and reprove him,
 between thee and him alone: if he will hear thee, thou
 16 hast gained thy brother. But if he will not hear, take
 with thee one or two more, that by the mouth of two or
 17 three witnesses every word may be established. And if
 he will not hear them, tell it to the church; but if he will

* Luke xix. 10. † Luke xv. 4. † Luke xvii. 3.

behold the face of God, seems to signify the waiting near his throne; and to be an allusion to the office of chief ministers in earthly courts, who daily converse with their princes.

V. 11. Another, and a yet stronger reason for your not despising them is, That I myself came into the world to save them.

V. 14. *So it is not the will of your Father*—Neither doth my Father despise the least of them. Observe the gradation: the angels, the Son, the Father!

V. 15. But how can we avoid giving offence to some? Or being offended at others? Especially suppose they are quite in the wrong? Suppose they commit a known sin? Our Lord here teaches us how: he lays down a sure method of avoiding all offences. Whosoever closely observes this three-fold rule, will seldom offend others, and never be offended himself. If any do any thing amiss, of which thou art an eye or ear witness, thus saith the Lord, *If thy brother*—Any who is a member of the same religious community: *Sin against thee,*

1. *Go and reprove him alone*—If it may be, in person; if that cannot so well be done, by thy messenger; or in writing. Observe, Our Lord gives no liberty to omit this: or to exchange it for either of the following steps. If this do not succeed,

2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this does not succeed, then, and not before,

3. *Tell it to the elders of the church*—Lay the whole matter open before those, who watch over yours and his soul. If all this avail not, have no further intercourse with him, only such as thou hast with heathens.

Can any thing be plainer? Christ does here as expressly command all Christians who see a brother do evil, to take this way, not another, and to take these steps, in this order, as he does to honour their father and mother.

But if so, in what land do the Christians live?

If we proceed from the private carriage of man to man, to proceedings of a more public nature, in what Christian nation are church censures conformed to this rule? Is this the form in which ecclesiastical judgments appear, in the Popish, or even the Protestant world? Are these the methods used even by those who boast the most loudly of the authority of Christ to confirm their sentences? Let us earnestly pray, that this dishonour to the Christian

- not hear the church, let him be to thee as the heathen
 18 and the publican. Verily I say to you, * Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
 19 Again I say to you, That if two of you shall agree on earth, touching any thing that they shall ask, it shall
 20 be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
 21 Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? Till seven
 22 times? Jesus saith to him, I say not unto thee, till seven
 23 times, but till seventy times seven. Therefore the kingdom of heaven is like a king, who was minded to settle accounts
 24 with his servants. And when he had begun to settle, one was brought to him who owed him ten thousand talents.
 25 But as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and
 26 payment to be made. Then the servant falling prostrate at his feet, said, Lord, have patience with me, and I will
 27 pay thee all. And the Lord of that servant, moved with tender compassion, loosed him and forgave him the debt.
 28 But that servant going out, found one of his fellow-servants who owed him an hundred pence, and seized him

* Matt. xvi. 19.

name may be wiped away, and that common humanity may not, with such solemn mockery, be destroyed is the name of the Lord!

Let him be to thee as the heathen—To whom thou still owest earnest goodwill, and all the offices of humanity.

V. 18. *Whatsoever ye shall bind on earth*—By excommunication, pronounced in the Spirit and power of Christ. *Whatsoever ye shall loose*—By absolution from that sentence. In the primitive church, absolution meant no more than a discharge from church censure. *Again I say*—And not only your intercession for the penitent, but all your united prayers shall be heard. How great then is the power of joint prayer! *If two of you*—Suppose a man and his wife.

V. 20. *Where two or three are gathered together in my name*—That is, to worship me. *I am in the midst of them*—By my Spirit, to quicken their prayers, guide their counsels, and answer their petitions.

V. 22. *Till seventy times seven*—That is, as often as there is occasion. A certain number is put for an uncertain.

V. 23. *Therefore*—In this respect.

V. 24. *One was brought who owed him ten thousand talents*—According to the usual computation, if these were talents of gold, this would amount to seventy-two millions sterling. If they were talents of silver, it must have been four millions, four hundred thousand pounds. Hereby our Lord intimates the vast number and weight of our offences against God, and our utter incapacity of making him any satisfaction.

V. 25. *As he had not to pay, his Lord commanded him to be sold*—Such was the power which creditors anciently had over their insolvent debtors in several countries.

29 by the throat, saying, Pay me that thou owest. And his fellow-servant falling at his feet, besought him saying, 30 Have patience with me, and I will pay thee all: And he would not, but went and cast him into prison, till he 31 should pay the debt. But his fellow-servants, seeing what was done, were very sorry, and came and gave their 32 lord an exact account of all that was done. Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because thou intreatedst me. 33 Shouldst not thou also have had compassion on thy fellow- 34 servant, as I had pity on thee? And his lord being wroth delivered him to the tormentors, till he should pay all 35 that was due to him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX. 1. * And Jesus, when he had finished these sayings, departed from Galilee, and came into the 2 coasts of Judea beyond Jordan. And great multitudes 3 followed him, and he healed them there. And the Pharisees came to him, tempting him and saying, Is it lawful 4 for a man to put away his wife for every cause? And he answering said to them, Have ye not read, that he who

* Mark x. 1.

V. 30. *Went with him before a magistrate, and cast him into prison, protesting he should lie there, till he should pay the whole debt.*

V. 34. *His lord delivered him to the tormentors*—Imprisonment is a much severer punishment in the Eastern countries than in ours. State criminals, especially when condemned to it, are not only confined to a very mean and scanty allowance, but are frequently loaded with clogs or heavy yokes, so that they can neither lie nor sit at ease: and by frequent scourgings, and sometimes rackings, are brought to an untimely end. *Till he should pay all that was due to him*—That is, without all hope of release: for this he could never do.

How observable is this whole account; as well as the great inference our Lord draws from it! 1. The debtor was freely and fully forgiven; 2. He willingly and grievously offended; 3. His pardon was retracted, the whole debt required, and the offender delivered to the tormentors for ever. And shall we still say, But when we are once freely and fully forgiven; our pardon can never be retracted? Verily, verily I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*

CHAP. XIX. Ver. 1. *He departed*—And from that time, walked no more in Galilee.

V. 2. *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

V. 3. *The Pharisees came tempting him*—Trying to make him contradict Moses. *For every cause*—That is, for any thing which he dislikes in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead of contradicting him, our Lord

made them, made them male and female from the beginning. And said, * For this cause a man shall leave father and mother and cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. They say to him, Why then did Moses † command to give a writing of divorce, and put her away? He saith to them, Because of the hardness of your hearts, Moses permitted you to put away your wives; but from the beginning it was not so. And I say to you, Whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery, and he that marrieth her that is put away, committeth adultery. His disciples say to him, If the case of a man with his wife be so, it is not expedient to marry. But he said to them, All men do not receive this saying, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb, and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ‡ Then were brought to him little children, that he

* Gen. ii. 24. † Deut. xxiv. 1. Matt. v. 31. Mark x. 2. Luke xvi. 18.

‡ Mark x. 13. Luke xviii. 15.

confutes them by the very words of Moses. *He who made them, made them male and female from the beginning*—At least from the beginning of the Mosaic creation. And where do we read of any other? Does it not follow, that God's making Eve was part of his original design, and not a consequence of Adam's beginning to fall? By making them one man and one woman, he condemned polygamy: By making them *one flesh*, he condemned divorce.

V. 5. *And said*—By the mouth of Adam; who uttered the words.

V. 7. *Why did Moses command*—Christ replies, *Moses permitted* [not commanded] it, *because of the hardness of your hearts*—Because neither your fathers nor you could bear the more excellent way.

V. 9. *And I say to you*—I revoke that indulgence from this day, so that from henceforth, *Whosoever*, &c.

V. 11. *But he said to them*—This is not universally true: it does not hold, with regard to all men, but with regard to those only to whom is given this excellent gift of God. Now this is given to three sorts of persons, to some by natural constitution, without their choice: To others by violence against their choice; and to others by grace with their choice: who steadily withstand their natural inclinations, that they may wait upon God without distraction.

V. 12. *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! Who have abstained from marriage (though without condemning or despising it) that they might walk more closely with God! *He that is able to receive it, let him receive it*—This gracious command (for such it is unquestionably, since to say, Such a man may live single, is saying nothing. Whoever doubted this?) is not designed for all men: but only for those who are able to receive it. O let these receive it joyfully.

V. 13. *That he should lay his hands on them*—This was a rite which was very

- might lay *his* hands on them and pray: but his disciples
 14 rebuked them. * But Jesus said, Suffer the little chil-
 15 dren to come to me, and forbid them not; for of such is
 the kingdom of heaven. And he laid his hands on them
 and departed thence.
 16 † And behold one came and said to him, Good Master,
 What good thing shall I do, that I may have eternal life?
 17 And he said to them; Why callest thou me good? *There*
 18 *is none good but one, that is God:* but if thou wilt enter
 into life, keep the commandments. He saith to him,
 Which? Jesus said, † Thou shalt do no murder: thou
 shalt not commit adultery; thou shalt not steal; thou
 19 shalt not bear false witness; Honour *thy* father and
 mother, and thou shalt love thy neighbour as thyself.
 20 The young man saith to him, All these things have I kept
 21 from my childhood: what lack I yet? Jesus saith to
 him, If thou desirest to be perfect, go, sell what thou
 hast and give to the poor, and thou shalt have treasure
 22 in heaven; and come, follow me. But the young man
 hearing that saying, went away sorrowful; for he had
 great possessions.
 23 Then said Jesus to his disciples, Verily I say to you,
 a rich man shall with difficulty enter into the kingdom of

* Mark xviii. 3. † Mark x. 17. Luke xviii. 18. ‡ Exod. xx. 12, &c.

early used, in praying for a blessing on young persons. See Gen. xlviii. 14—20.

The disciples rebuked them—That is, them that brought them: probably thinking such an employ beneath the dignity of their Master.

V: 14. *Of such is the kingdom of heaven*—Little children, either in a natural or spiritual sense, have a right to enter into my kingdom.

V: 16. *And behold one came*—Many of the poor had followed him from the beginning. *One rich man came at last.*

V: 17. *Why callest thou me good*—Whom thou supposest to be only a man. *There is none good*—Supremely, originally, essentially, *but God.* *If thou wilt enter into life, keep the commandments*—From a principle of loving faith. Believe, and thence love and obey. And this undoubtedly is the way to eternal life. Our Lord therefore does not answer ironically, which had been utterly beneath his character, but gives a plain, direct serious answer to a serious question.

V: 20. *The young man saith, All these have I kept from my childhood*—So he imagined, and perhaps he had, as to the letter: but not as to the Spirit, which our Lord immediately shews.

V: 21. *If thou desirest to be perfect*—That is, to be a real Christian: *Sell what thou hast*—He who reads the heart, saw his bosom-sin was love of the world; and knew, he could not be saved from this, but by *literally* renouncing it. To him therefore he gave this particular direction, which he never designed for a general rule. For him this was necessary to salvation: to us, it is not so. To sell all was an absolute duty to him: to many of us, it would be an absolute sin. *The young man went away*—Not being willing to have salvation, at so high a price.

24. heaven. And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. His disciples hearing it, were exceedingly amazed, saying, Who then can be saved? But Jesus looking upon *them*, said to them, With men this is impossible; but with God all things are possible.
27. Then Peter answering said to him, Behold we have forsaken all and followed thee. What shall we have therefore? Jesus said to them, Verily I say to you, that ye who have followed me, in the renovation, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or land for my name's sake, shall receive an hundred fold, and inherit everlasting life. * But many first *will* be last, and the last *will* be first.

CHAP. XX. 1. For the kingdom of heaven is like

* Matt. xx. 16. Mark x. 31. Luke xiii. 30.

V. 24. *It is easier for a camel to go through the eye of a needle*, (a proverbial expression,) *than for a rich man to go through the strait gate*: that is, humanly speaking, it is an absolute impossibility. Rich man, tremble! Feel this impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved*—If rich men with all their advantages cannot? Who? A poor man: a peasant: a beggar: ten thousand of them; sooner than one that is rich.

V. 26. *Jesus looking upon them*—To compose their hurried spirits. O what a speaking look was there! *Said to them*—With the utmost sweetness: *With men this is impossible*—It is observable, he does not retract what he had said; no, nor soften it in the least degree, but rather strengthens it by representing the salvation of a rich man, as the utmost effort of Omnipotence.

V. 28. *In the renovation*—In the final renovation of all things: *Ye shall sit*—In the beginning of the judgment they shall stand; (2 Cor. v. 10.) Then being absolved, they shall sit with the Judge: (1 Cor. vi. 9.) *On twelve thrones*—So our Lord promised, without expressing any condition: yet, as absolute as the words are, it is certain, there is a condition implied, as in many scriptures, where none is expressed. In consequence of this, *these twelve* did not sit on those twelve thrones: for the throne of Judas another took, so that he never sat thereon.

V. 29. *And every one*—In every age and country; not you my apostles only: *That hath forsaken houses, or brethren, or wife, or children*—Either by giving any of them up, when they could not be retained with a clear conscience; or by willingly refraining from acquiring them: *Shall receive an hundred fold*—In value, though not in kind, even in the present world.

V. 30. *But many first*—Many of those who were first called, *shall be last*—Shall have the lowest reward; those who came after them being preferred before them: and yet possibly both the first and the last may be saved, though with different degrees of glory.

CHAP. XX. Ver. 1. That some of those who were first called may yet be

an householder, who went out early in the morning to
 2 hire labourers into his vineyard. And he having agreed
 with the labourers for a penny a day, he sent them into
 3 his vineyard. And going out about the third hour, he
 4 saw others standing idle in the market-place, And said
 to them, Go ye also into the vineyard, and whatsoever is
 5 right, I will give you. And they went. Again going
 6 out about the sixth and ninth hour, he did likewise. And
 going out about the eleventh hour, he found others stand-
 ing idle, and saith to them, Why stand ye here all the
 7 day idle? They say to him, Because no man hath hired
 us. He saith to them, Go ye also into the vineyard, and
 8 whatsoever is right ye shall receive. And in the evening
 the lord of the vineyard saith to the steward, Call the
 labourers, and pay them their hire, beginning from the
 9 last to the first. And when they came who *were hired*
 about the eleventh hour, they received every one a penny.
 10 But when the first came, they supposed they should have
 received more; and they likewise received every one a
 11 penny. And having received *it*, they murmured against
 12 the householder, saying, These last have wrought one
 hour, and thou hast made them equal unto us, who have

last, our Lord confirms by the following parable: of which the primary scope is, to shew, That many of the Jews would be rejected, and many of the Gentiles accepted; the secondary, That of the Gentiles, many who were first converted, would be last and lowest in the kingdom of glory, and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, The manner of God's proceeding in his kingdom, resembles that of an householder. *In the morning*—At six, called by the Romans and Jews, the first hour. From thence reckoning on to the evening, they called nine, the third hour; twelve, the sixth; three in the afternoon, the ninth; and five the eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this sense labourers, and are supposed, during their life, to be working in God's vineyard.

V. 2. The Roman penny was about seven pence halfpenny English. This was then the usual price of a day's labour.

V. 6. *About the eleventh hour*—That is, very late; long after the rest were called.

V. 8. *In the evening*—Of life; or of the world.

V. 9. *Who were hired about the eleventh hour*—Either the Gentiles, who were called long after the Jews into the vineyard, the church of Christ; or those in every age, who did not hear, or at least understand the gospel call, till their day of life was drawing to a period. Some circumstances of the parable seem best to suit the former, some the latter of these senses.

V. 10. *The first supposed they should have received more*—Probably the first here may mean the Jews, who supposed they should always be preferred before the Gentiles.

V. 12. *Thou hast made them equal to us*—So St. Peter expressly, Acts xv. 9. *God—hath put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith.* And those who are equally holy here, whenever they were called, will be equally happy hereafter.

13 borne the burden and heat of the day. And he answering said to one of them, Friend, I do thee no wrong.

14 Didst not thou agree with me for a penny? Take what is thine, and go: it is my will, to give to this last, even

15 as to thee: Is it not lawful to do what I will with my

16 own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus going up to Jerusalem, took the twelve

18 disciples apart in the way, and said to them, Behold we go up to Jerusalem, and the Son of Man will be betrayed

19 to the chief priest and Scribes, and they will condemn him to death, And shall deliver him to the Gentiles, to

mock and scourge and crucify him; and the third day he shall rise again.

20 ‡ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain

21 thing of him. And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the

22 one on thy right hand, and the other on thy left in thy kingdom. But Jesus answering said, Ye know not what

ye ask. Are ye able to drink the cup, that I am about to drink, or to be baptized with the baptism that I am hap-

23 tized with? They say unto him, We are able. And he

* Matt. xix. 30. xxii. 14. † Mark x. 32. Luke xviii. 31. ‡ Mark x. 35.

V. 14. *It is my will to give to the last called among the Heathens, even as to the first called among the Jews:* yea, and to the late converted publicans and sinners, even as to those who were called long before.

V. 15. *Is it not lawful for me to do what I will with my own*—Yea, doubtless: to give either to Jew or Gentile, a reward infinitely greater than he deserves. But can it be inferred from hence, that it is lawful, or possible, for the merciful Father of spirits, to

“Consign an unborn soul to hell;
Or damn him from his mother's womb!”

Is thine eye evil, because I am good—Art thou envious, because I am gracious? Here is an evident reference to that malignant aspect which is generally the attendant of a selfish and envious temper.

V. 16. *So the last shall be first, and the first last*—Not only with regard to the Jews and Gentiles, but in a thousand other instances. *For many are called*—All who hear the gospel: *but few chosen*—Only those who obey it.

V. 20. *Then came to him the mother of Zebedee's children*—Considering what he had been just speaking, was ever any thing more unseasonable? Perhaps Zebedee himself was dead, or was not a follower of Christ.

V. 21. *In thy kingdom*—Still they expected a temporal kingdom.

V. 22. *Ye know not what is implied in being advanced in my kingdom, and necessarily pre-required thereto.* All who share in my kingdom, must first share in my sufferings. Are you able and willing to do this? Both these expressions, *the cup, the baptism*, are to be understood of his sufferings and death. The like expressions are common among the Jews.

- saith to him, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left is not mine to give, save to them for whom it is prepared of my Father.
- 24 And the ten hearing *it*, were moved with indignation
 25 against the two brethren. But Jesus calling them to him
 said, Ye know that the princes of the Gentiles lord it
 over them, and they that are great, exercise authority
 26 upon them. * It shall not be so among you; but who-
 soever desireth to be great among you, let him be your
 27 minister; And whosoever desireth to be chief among you,
 28 let him be your servant: Even as the Son of Man came
 not to be served, but to serve, and to give his life a ran-
 som for many.
- 29 † And as they were going from Jericho, a great multi-
 30 tude followed him. And behold two blind men sitting by
 the way side, hearing that Jesus was passing by, cried out,
 saying, Have mercy on us, O Lord, thou Son of David.
- 31 And the multitude charged them to hold their peace: but
 they cried out the more, saying, Have mercy on us, O
 32 Lord, thou Son of David. And Jesus standing still called
 them and said, What do ye desire that I should do for you?
 33 They say to him, Lord, that our eyes may be opened.
 34 So Jesus moved with tender compassion, touched their
 eyes, and immediately their eyes received sight, and they
 followed him.

CHAP. XXI. 1. † And when they drew nigh to Jerusalem, and came to Bethpage, at the Mount of Olives,
 2 then sent Jesus two disciples, Saying to them, Go into the village over against you, and straightway ye shall

* Matt. xxiii. 11. † Mark x. 46. Luke xviii. 35. † Mark xi. 2. Luke xix. 29.
 John xii. 12.

V. 23. *But to sit on my right hand*—Christ applies to the glories of heaven, what his disciples were so stupid as to understand of the glories of earth. But he does not deny, That this is his to give. It is his to give in the strictest propriety, both as God, and as the Son of Man. He only asserts, That he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the faith that worketh by love.

V. 25. *Ye know that the princes of the Gentiles lord it over them*—And hence you imagine, the chief in my kingdom will do as they: but it will be quite otherwise.

V. 26. *Your minister*—That is, your servant.

V. 30. *Behold two blind men cried out*—St. Mark and St. Luke mention only one of them, blind Bartimeus. He was far the more eminent of the two; and, as it seems, spoke for both.

V. 31. *The multitude charged them, to hold their peace*—And so they will all who begin to cry after the Son of David: but let those who feel their need of him, cry the more; otherwise they will come short of a cure.

- find an ass tied, and a colt with her; loose, and bring
 3 them to me. And if any man say ought to you, say, The
 Lord hath need of them: and he will send them imme-
 4 diately. This was done that it might be fulfilled which
 5 was spoken by the prophet, saying, * Tell ye the daugh-
 ter of Sion, Behold thy King cometh to thee, meek and
 6 sitting on an ass, even a colt the foal of an ass. And the
 disciples went and did as Jesus had commanded them,
 7 And brought the ass and the colt, and put on them their
 8 clothes and set him thereon: And a very great multitude
 spread their garments in the way; and others cut down
 branches from the trees and strewed them in the way.
 9 And the multitudes that went before and that followed
 after cried, saying, Hosanna to the Son of David; blessed
 in the name of the Lord is he that cometh: Hosanna in
 the highest.
 10 And as he came into Jerusalem, all the city was in a
 11 commotion, saying, Who is this? And the multitude
 said, This is Jesus, the prophet, from Nazareth of
 Galilee.

* Zech. ix. 10.

CHAP. XXI. Ver. 5. *The daughter of Sion*—That is, the inhabitants of Jerusalem: the first words of the passage are cited from Isa lxii. 11, the rest from Zech. ix. 9. The ancient Jewish doctors were wont to apply these prophecies to the Messiah. *On an ass*—The Prince of Peace did not take a horse, a warlike animal: but he will ride on that by and by, Rev. xix. 11. In the patriarchal ages, illustrious persons thought it no disgrace to make use of this animal: but it by no means appears, That this opinion prevailed, or this custom continued, till the reign of Tiberius. Was it a mean attitude wherein our Lord then appeared? Mean even to contempt? I grant it: I glory in it: it is for the comfort of my soul; for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.

V. 7. *They set him thereon*—That is, on the clothes.

V. 8. *A great multitude spread their garments in the way*—A custom which was usual at the creation of a king, 2 Kings ix. 13.

V. 9. *The multitudes cried, saying*—Probably from a divine impulse; for certainly most of them understood not the words they uttered. *Hosanna*—(Lord, save us) was a solemn word in frequent use among the Jews. The meaning is, "We sing Hosanna to the Son of David. Blessed is He, the Messiah, of the Lord. Save, Thou that art in the highest heavens." Our Lord restrained all public tokens of honour from the people till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who, in four or five days after, cried out, Crucify Him, Crucify Him. The expressions recorded by the other evangelists are somewhat different from these: but all of them were undoubtedly used by some or others of the multitude.

V. 11. *This is Jesus from Nazareth*—What a stumbling-block was this? If he was of Nazareth, he could not be the Messiah. But they who earnestly desired to know the truth, would not stumble thereat: for upon inquiry (which such would not fail to make) they would find, he was not of Nazareth, but Bethlehem.

12 * And Jesus went into the temple, and cast out all that
 sold and bought in the temple, and overthrew the tables
 of the money-changers, and the seats of them that were
 13 selling doves; And saith to them, It is written, † My
 house shall be called the house of prayer, but ye have
 14 made it a den of thieves. And the blind and the lame
 15 came to him in the temple, and he healed them. But the
 chief priests and the Scribes, seeing the wonders that he
 did, and the children crying in the temple, saying, Hosan-
 16 na to the Son of David, were sore displeased, And said
 to him, Hearst thou what these say? And Jesus saith
 to them, Yea: have ye never read, ‡ Out of the mouth
 17 of babes and sucklings thou hast perfected praise? § And
 leaving them, he went out of the city to Bethany, and
 lodged there.

18 Now in the morning, as he was returning to the city he
 19 hungered. And seeing a fig-tree in the way, he came to
 it, and found nothing thereon but leaves only. And he
 saith to it, Let no fruit grow on thee henceforward for
 20 ever. And presently the fig-tree withered away. And
 the disciples seeing it marvelled, saying, How soon is the
 21 fig-tree withered away! Jesus answering said to them,
 ¶ Verily I say to you, if ye have faith and doubt not, ye
 shall not only do this *miracle* of the fig-tree, but also if
 ye say to this mountain, Be thou lifted up, and be thou
 22 cast into the sea; it shall be done. And all things
 whatsoever ye shall ask in prayer, believing, ye shall
 receive.

23 ¶ And when he came into the temple, the chief priests
 and the elders of the people came to him as he was teach-

* Mark xi. 11, 15. Luke xix. 45. † Isa. lvi. 7. Jer. vii. 11. ‡ Psalm viii. 2.
 § Mark xi. 11, 12. ¶ Matt. xvii. 20. ¶ Mark xi. 27. Luke xx. 1.

V. 12. *He cast out all that sold and bought*—Doves and oxen for sacrifice. He had cast them out three years before, (John li. 14,) bidding them *not make that house an house of merchandise*: upon the repetition of the offence, he uses sharper words. *In the temple*—That is, in the outer court of it, where the Gentiles used to worship. *The money-changers*—The exchangers of foreign money into current coin, which those who came from distant parts might want to offer for the service of the temple.

V. 13. *A den of thieves*—A proverbial expression, for an harbour of wicked men.

V. 20. *The disciples seeing it*—As they went by, the next day.

V. 21. *Jesus answering said, If ye have faith*—Whence we may learn, That one great end of our Lord in this miracle, was to confirm and increase their faith: another was, To warn them against unfruitfulness.

V. 23. *When he was come into the temple, the chief priests came*—Who thought he violated their right: *And the elders of the people*—Probably, members of the Sanhedrim, to whom that title most properly belonged: which is

ing, and said, By what authority dost thou these things?
 24 and who gave thee this authority? And Jesus answering
 said to them, I will also ask you one thing, which if ye
 tell me, I will likewise tell you, by what authority I do
 25 these things. The baptism of John, whence was it?
 From heaven or from men? And they reasoned among
 themselves, saying, If we say from heaven, he will say,
 26 Why then did ye not believe him? But if we say, Of
 men: we fear the multitude; for all hold John as a pro-
 27 phet. And they answering said to Jesus, We cannot tell.
 And he said to them, Neither tell I you, by what autho-
 28 rity I do these things. But what think you? A man
 had two sons; and coming to the first, he said, Son, go
 29 work to-day in my vineyard. He answering said, I will
 30 not; but afterward repenting he went. And coming to
 the other, he said likewise. And he answered, I go, Sir;
 31 but went not. Which of these two did the will of his
 Father? They say to him, The first. Jesus saith to
 them, Verily I say to you, the publicans and the harlots
 32 go into the kingdom of God before you. For John
 came to you in a way of righteousness, and ye believed
 him not; but the publicans and the harlots believed him.
 And ye seeing it, repented not afterward, that ye might
 33 believe him. * Hear another parable. There was a

* Mark xii. 1. Luke xx. 9.

the more probable, as they were the persons under whose cognizance the late action of Christ, in purging the temple, would naturally fall. These, with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and, if need were, to bear a united testimony against him. *As he was teaching*—Which also they supposed he had no authority to do, being neither Priest, nor Levite, nor Scribe. Some of the priests (though not as priests) and all the Scribes were authorised teachers. *By what authority dost thou these things*—Publicly teach the people? And drive out those who had our commission to traffic in the outer court?

V. 24. *I will ask you one thing*—Who have asked me many: *The baptism*, that is, the whole ministry; *of John, was it from heaven, or from men*—By what authority did he act and teach? Did man or God give him that authority? Was it not God? But if so, the consequence was clear. For John testified, that Jesus was the Christ.

V. 25. *Why did ye not believe him*—Testifying this.

V. 27. *Neither tell I you*—Not again, in express terms: he had often told them before, and they would not believe him.

V. 30. *He answered, I go, Sir: but went not*—Just so did the Scribes and Pharisees: they professed the greatest readiness and zeal in the service of God: but it was bare profession, contradicted by all their actions.

V. 32. *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious sinners were reformed; though at first they said, *I will not*. And ye seeing the amazing change which was wrought in them, though at first ye said, *I go, Sir, repented not afterward*—Were no more convinced than before. O how is this scripture fulfilled at this day!

a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the season of fruit drew near, he sent his servants to the husbandmen to receive the fruits of it. And the husbandmen taking his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner. Last of all he sent to them his Son, saying, They will reverence my Son. But the husbandmen seeing the Son, said among themselves, This is the heir; come let us kill him and take possession of his inheritance. And taking him, they cast him out of the vineyard and slew him. When therefore the Lord of the vineyard cometh, what will he do to those husbandmen? They say to him, He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen who will render him the fruits in their seasons. Jesus saith to them, Have you never read in the Scriptures, * The stone which the builders rejected, is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes. Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. † And whosoever shall fall on this stone shall be broken: but on whomsoever it shall, it will grind him to powder. And the chief

* Psalm cxviii. 22. † Luke xx. 18.

V. 33. *A certain householder planted a vineyard*—God planted the church in Canaan: *And hedged it round about*—First with the law, then with his peculiar providence: *And digged a wine-press*—Perhaps it may mean Jerusalem: *And built a tower*—The temple: *And went into a far country*—That is, left the keepers of his vineyard, in some measure, to behave as they should see good.

V. 34. *He sent his servants*—His extraordinary messengers, the prophets: *to the husbandmen*—The ordinary preachers or ministers among the Jews.

V. 41. *They say*—Perhaps some of the by-standers, not the chief priests or Pharisees; who, as St. Luke relates, said, *God forbid*, (Luke xx. 16.)

V. 42. *The builders*—The Scribes and Priests, whose office it was, to build up the church. *Is become the head of the corner*—Or the chief Corner-stone: he is become the foundation of the church, on which the whole building rests, and its principal Corner-stone, for uniting the Gentiles to it, as the chief corner-stone of a house supports and links its two sides together.

V. 43. *Therefore*—Because ye reject this Corner-stone. *The kingdom of God*—That is, the gospel.

V. 44. *Whosoever shall fall on this stone shall be broken*—Stumbles at Christ, shall even then receive much hurt. He is said to fall on this stone, who hears the gospel, and does not believe. *But on whomsoever it shall fall*—In vengeance, it will utterly destroy him. It will fall on every unbeliever, when Christ cometh in the clouds of heaven.

priests and the Pharisees, hearing his parables, knew he
 46 spoke of them. But when they sought to apprehend him, they feared the multitude, because they took him for a prophet.

CHAP. XXII. 1. And Jesus answering, spake to them
 2 again in parables, saying, The kingdom of heaven is like
 3 a king, who made a marriage-feast for his son. And sent
 4 forth his servants to call them that were invited, to the
 5 marriage; but they would not come. Again he sent
 6 forth other servants, saying, Tell them who were invited,
 7 behold I have prepared my dinner, my oxen and fatlings
 8 are killed, and all things are ready: come to the mar-
 9 riage. But they slighting it, went one to his farm, an-
 10 other to his merchandise. And the rest laying hold on
 11 his servants, treated them shamefully and slew them.
 12 And the king hearing it was wroth, and sending forth his
 13 troops destroyed those murderers and burnt their city.
 14 Then saith he to his servants, The marriage-feast is pre-
 15 pared, but they who were invited were not worthy. Go
 16 ye therefore into the highways, and invite whomsoever ye
 17 find to the wedding-banquet. So those servants going
 18 out into the highways, gathered together all whomsoever
 19 they found, both bad and good. And the feast was
 20 abundantly supplied with guests. But the king coming
 21 in to see the guests, saw there a man who had not on a
 22 wedding garment, And saith to him, Friend, how camest
 23 thou in hither, not having a wedding-garment? And he
 24 was speechless. Then said the king to his servants, Bind
 25 him hand and foot, and take him away, and cast him into

CHAP. XXII. Ver. 1. *Jesus answering spake*—That is, spake with reference to what had just passed.

V. 2. *A king, who made a marriage-feast for his son*—So did God, when he brought his first-begotten into the world.

V. 3. *Them that were invited*—Namely, the Jews.

V. 4. *Fatlings*—Fatted beasts and fowls.

V. 5. *One to his farm, another to his merchandise*—One must mind what he has; another, gain what he wants. How many perish, by misusing lawful things!

V. 7. *The king sending forth his troops*—The Roman armies, employed of God for that purpose: *Destroyed those murderers*—Primarily, the Jews.

V. 9. *Go into the highways*—The word properly signifies, the byways, or turnings of the road.

V. 10. *They gathered all*—By preaching every where.

V. 11. *The guests*—The members of the visible church.

V. 12. *A wedding garment*—The righteousness of Christ, first imputed, then implanted. It may easily be observed, this has no relation to the Lord's Supper, but to God's proceeding at the last day.

the outer darkness: there shall be the weeping and the
 14 gnashing of teeth. * For many are called, but few chosen.
 15 † Then went the Pharisees, and consulted together how
 16 to insnare him in his talk. And they sent to him their
 disciples with the Herodians, saying, Master, we know
 that thou art true, and teachest the way of God in truth;
 neither carest thou for any man: for thou regardest not
 17 the person of men. Tell us therefore, What thinkest
 thou? Is it lawful to give tribute to Cesar, or not?
 18 But Jesus knowing their wickedness, said, Why tempt
 19 ye me, ye hypocrites? Shew me the tribute-money. And
 20 they brought to him a penny. He saith to them, Whose
 is this image and superscription? They say to him,
 21 Cesar's. Then said he to them, Render therefore to
 Cesar the things that are Cesar's, and to God the things
 22 that are God's. And hearing it they marvelled. And
 they left him and went away.
 23 ‡ The same day came the Sadducees, who say there is
 24 no resurrection, and asked him, Saying, Master, Moses
 said, § If a man die having no children, his brother shall
 25 marry his wife and raise up issue to his brother. Now
 there were with us seven brethren: and the first, having
 married a wife died, and having no issue, left his wife to
 26 his brother. Likewise the second also, and the third,
 27 unto the seventh. Last of all the woman died also.
 28 Therefore in the resurrection, whose wife shall she be of

* Matt. xx. 16. † Mark xii. 13. Luke xx. 20. ‡ Mark xii. 18.

§ Deut. xiv. 5.

V. 14. *Many are called; few chosen*—Many hear; few believe: yea, many are members of the visible, but few of the invisible church.

V. 16. *The Herodians*, were a set of men peculiarly attached to Herod, and consequently zealous for the interest of the Roman government, which was the main support of the dignity and royalty of his family. *Thou regardest not the person of men*—Thou favourest no man for his riches or greatness.

V. 17. *Is it lawful to give tribute to Cesar*—If he had said, Yes, the Pharisees would have accused him to the people, as a betrayer of the liberties of his country. If he had said, No, the Herodians would have accused him to the Roman governor.

V. 18. *Ye hypocrites*—Pretending a scruple of conscience.

V. 20: *The tribute-money*—A Roman coin, stamped with the head of Cesar, which was usually paid in tribute.

V. 21. *They say to him, Cesar's*—Plainly acknowledging, by their having received his coin, that they were under his government. And indeed this is a standing rule. The current coin of every nation shews who is the supreme governor of it. *Render therefore, ye Pharisees, to Cesar, the things which ye yourselves acknowledge to be Cesar's: And, ye Herodians, while ye are zealous for Cesar, see that ye render to God the things that are God's.*

V. 25. *Now there were with us seven brethren*—This story seems to have been a kind of common-place objection, which no doubt they brought up on all occasions:

- 29 the seven? For they all had her. Jesus answering said to them, Ye err, not knowing the Scriptures, nor the
 30 power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of
 31 God in heaven. But touching the resurrection of the dead, have ye not read that which was spoken to you by
 32 God, saying, * I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of
 33 the dead, but of the living. And the multitude hearing it, were astonished at his doctrine.
 34 † But the Pharisees having heard, that he had silenced the Sadducees, were gathered together. And one of them
 35 a scribe, asked him a question, trying him and saying,
 36 Master, which is the great commandment in the law?
 37 Jesus said to him, ‡ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
 38 mind. This is the first and great commandment. And
 39 the second is like unto it, § Thou shalt love thy neighbour
 40 as thyself. On these two commandments hang all the law and the prophets.
 41 ¶ While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose
 42 son is he? They say to him, David's. He saith to them,
 43 How doth David then by the Spirit call him Lord? Say-
 44 ing, ¶ The Lord said to my Lord, Sit thou on my right

* Exod. iii. 6. † Mark xii. 28. Luke x. 25. ‡ Deut. vi. 5. § Lev. xix. 18.
 ¶ Luke xx. 41. ¶ Psalm cx. 1.

V. 29. *Ye err, not knowing the Scriptures*—Which plainly assert a resurrection. *Nor the power of God*—Which is well able to effect it. How many errors flow from the same source!

V. 30. *They are as the angels*—Incorruptible and immortal. So is the power of God shewn in them! So little need have they of marriage!

V. 31. *Have ye not read*—The Sadducees had a peculiar value for the books of Moses. Out of these therefore our Lord argues with them.

V. 32. *I am the God of Abraham*—The argument runs thus: God is not the God of the dead, but of the living: (for that expression, *Thy God*, implies both benefit from God to man, and duty from man to God:) but he is the God of Abraham, Isaac, and Jacob: therefore Abraham, Isaac, and Jacob, are not dead, but living. Therefore the soul does not die with the body. So indeed the Sadducees supposed, and it was on this ground that they denied the resurrection.

V. 33. *At his doctrine*—At the clearness and solidity of his answers.

V. 35. *A Scribe asking him a question, trying him*—Not, as it seems, with any ill design: but barely to make a farther trial of that wisdom, which he had shewn in silencing the Sadducees.

V. 43. *How doth David then by the Spirit*—By inspiration, call him, Lord? If he be merely the son (or descendant) of David? If he be, as you suppose, a mere man, the son of a man?

V. 44. *The Lord said to my Lord*—This, his dominion, to which David himself was subject, shews both the heavenly majesty of the king, and the nature

45 hand, till I make thine enemies thy foot-stool. If David
46 then call him Lord, how is he his son? And no man was
able to answer him a word; neither durst any from that
day question him any more.

CHAP. XXIII. 1. Then spake Jesus to the multi-
2 tudes and to his disciples, saying, The Scribes and Phari-
3 sees sit in the chair of Moses: All things therefore what-
soever they bid you observe, observe and do; but do not
4 ye after their works; for they say and do not. * For
they bind heavy burdens and grievous to be borne, and
lay *them* on men's shoulders, but they will not move them
5 with their finger. † But all their works they do, to be
seen of men: they make broad their phylacteries, and
6 enlarge the fringes of their garments. And love the
uppermost places at feasts, and the chief seats in the
7 synagogues, And salutations in the markets, and to be
8 called by men, Rabbi, Rabbi. But be not ye called Rabbi;
9 for one is your teacher, and all ye are brethren. And call
no man your father on earth; for one is your Father,
10 who is in heaven. Neither be ye called Masters; for
11 one is your Master, *even* Christ. ‡ But he that is greatest

* Luke xi. 46. † Mark xii. 38. ‡ Matt. xx. 26.

of his kingdom. *Sit thou on my right hand:* that is, remain in the highest
authority and power.

V 46. *Neither durst any question him any more*—Not by way of ensnaring or
tempting him.

CHAP. XXIII. Ver. 1. *Then*—Leaving all converse with his adversaries,
whom he now left to the hardness of their hearts.

V. 2. *The Scribes sit in the chair of Moses*—That is, read and expound the
law of Moses, and are their appointed teachers.

V. 3. *All things therefore*—Which they read out of the law, and enforce
therefrom.

V. 5. *Their phylacteries*—The Jews understanding those words literally, *It
shall be as a token upon thy hand, and as frontlets between thine eyes*, (Exod.
xiii. 16;) *And thou shalt bind these words for a sign upon thine hand, and they
shall be as frontlets between thine eyes*, (Deut. vi. 8,) used to wear little scrolls
of paper or parchment, bound on their wrists and foreheads, on which several
texts of Scripture were written. These they supposed, as a kind of charm,
would preserve them from danger. And hence they seemed to have been
called *phylacteries* or preservatives.

The fringes of their garments—Which God had enjoined them to wear, to
remind them of *doing all the commandments*, Numb. xv. 38. These, as well
as their phylacteries, the Pharisees affected to wear broader and larger than
other men.

V. 8, 9, 10. The Jewish Rabbies were also called *father* and *master*, by their
several disciples, whom they required, 1. To believe implicitly what they
affirmed, without asking any farther reason: 2. To obey implicitly what they
enjoined, without seeking farther authority. Our Lord therefore by forbidding
us either to receive the title of *Rabbi*, Master, or Father, forbids us either to
receive any such reverence, or pay any such, to any but God.

- 12 among you shall be your servant. * Whosoever shall exalt himself, shall be humbled, and he that shall humble himself, shall be exalted.
- 13 But wo to you, Scribes and Pharisees, hypocrites; for ye shut the kingdom of heaven against men: ye go not in, neither suffer ye them that are entering to go in.
- 14 † Wo to you, Scribes and Pharisees, hypocrites: for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.
- 15 Wo to you, Scribes and Pharisees, hypocrites; for ye compass sea and land, to make one proselyte, and when he is become so, ye make him twofold more the child of hell than yourselves. Wo to you, ye blind guides; who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound. Ye fools and blind: for which is greater? The gold? Or the temple that sanctifieth the gold?
- 16 And whosoever shall swear by the altar, *ye say*, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. Ye fools and blind; for which is greater, the gift, or the altar that sanctifieth the gift?
- 17 He therefore that sweareth by the altar, sweareth by it and by all things thereon. And he that sweareth by the temple, sweareth by it and by him that dwelleth therein.
- 18 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, anise, and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these

* Luke xiv. 11. xviii. 14. † Mark xii. 40. Luke xx. 47.

V. 12. *Whosoever shall exalt himself, shall be humbled, and he that shall humble himself, shall be exalted*—It is observable, that no one sentence of our Lord's, is so often repeated, as this: it occurs, with scarcely any variation, at least ten times in the evangelists.

V. 13. *Wo to you*—Our Lord pronounced eight blessings upon the mount: he pronounces eight woes here: not as imprecations, but solemn, compassionate declarations of the misery, which these stubborn sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before he had styled them *hypocrites*, from their personal character: now he gives them another title, respecting their influence upon others. Both these appellations are severely put together, in the 23d and 25th verses: and this severity rises to the height, in the 33d verse. *The gold of the temple*—The treasure kept there. *He is bound*—To keep his oath.

V. 30. *He that sweareth by the altar, sweareth by it, and by all things thereon*—Not only by the gift, but by the holy fire, and the sacrifice; and above all, by that God to whom they belong; inasmuch as every oath by a creature, is an implicit appeal to God.

V. 23. *Judgment*—That is, justice: *Faith*—The word here means fidelity.

ought ye to have done, and not to have neglected the
 24 others. Ye blind guides, who strain out a gnat, and swal-
 25 low a camel. Wo to you, Scribes and Pharisees, hypo-
 crites; for ye cleanse the outside of the cup and of the
 dish; but within they are full of rapine and intemperance.
 26 Thou blind Pharisee, cleanse first, the inside of the cup
 and the dish, that the outside of them may be clean also.
 27 Wo to you, Scribes and Pharisees, hypocrites; for ye
 are like whited sepulchres, which outwardly indeed ap-
 pear beautiful, but within are full of dead men's bones
 28 and of all uncleanness. So ye likewise outwardly appear
 righteous to men; but within are full of hypocrisy and
 29 iniquity. Wo to you, Scribes and Pharisees, hypocrites;
 for ye build the tombs of the prophets, and adorn the
 30 sepulchres of the righteous. And say, If we had been
 in the days of our fathers, we would not have been par-
 31 takers with them in the blood of the prophets. Where-
 fore ye testify against yourselves, that ye are the sons of
 32 them who killed the prophets. Fill ye up then the mea-

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat*—From the liquor you are going to drink! *and swallow a camel*—It is strange, that glaring false print, *strain at a gnat*, which quite alters the sense, should run through all the editions of our English bibles.

V. 25. *Full of rapine and intemperance*—The censure is double, (taking intemperance in the vulgar sense.) These miserable men procured unjustly what they used intemperately. No wonder tables so furnished prove a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance, in the full sense, takes in not only all kinds of outward intemperance, particularly, in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.

V. 29. *Ye build the tombs of the prophets*—And that is all; for ye neither observe their sayings, nor imitate their actions.

V. 30. *We would not have been partakers*—So ye make fair professions, as did your fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth words as well as devilish actions, *that ye are the genuine sons of them who killed the prophets* of their own times, while they professed the utmost veneration for those of past ages.

From the third to the thirtieth verse is exposed every thing that commonly passes in the world for religion, whereby the pretenders to it keep both themselves and others from entering into the kingdom of God; from attaining, or even seeking after those tempers, in which alone true Christianity consists. At, 1. Punctually attending on public and private prayer, ver. 4—14. 2. Zeal to make proselytes to our opinion or communion, though they have less of the spirit of religion than before, ver. 15. 3. A superstitious reverence for consecrated places or things, without any for him to whom they are consecrated, ver. 16—22. 4. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, ver. 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, but without any regard to inward purity, ver. 25, 26. 6. A specious face of virtue and piety, covering the deepest hypocrisy and villainy, ver. 27, 28. 7. A professed veneration for all good men; except those among whom they live.

V. 32. *Fill ye up*—A word of permission; not of command: as if he had

- 33 sure of your fathers. Ye serpents, ye brood of vipers,
 34 how can ye escape the damnation of hell? * Wherefore
 behold I send to you prophets, and wise men, and scribes;
 and *some* of them ye will kill and crucify, and *some* of
 them ye will scourge in your synagogues, and persecute
 35 from city to city: That upon you may come all the right-
 eous blood shed on the earth, from the blood of Abel
 the righteous, to the blood of Zechariah the son of Bara-
 chiah, whom ye slew between the temple and the altar.
 36 Verily I say to you, all these things shall come upon this
 37 generation. † O Jerusalem, Jerusalem, that killest the
 prophets, and stonest them who were sent unto thee, how
 often would I have gathered thy children together, even
 as a bird gathereth her young under *her* wings; and ye
 38 would not! Behold your house is left unto you desolate.
 39 For I say to you, ye shall not see me from this time, till
 ye say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV. 1. ‡ And Jesus going out of the temple departed: and his disciples came to *him*, to shew
 2 him the buildings of the temple. And Jesus said to them,

* Luke xi. 49. † Luke xiii. 34. ‡ Mark xiii. 1. Luke xxi. 5.

said, I contend with you no longer: I leave you to yourselves: you have conquered: now ye may follow the devices of your own hearts. *The measure of your fathers*—Wickedness: ye may now be as wicked as they.

V. 33. *Ye serpents*—Our Lord having now lost all hope of reclaiming these, speaks so as to affright others from the like sins.

V. 34. *Wherefore*—That it may appear you are the true children of those murderers, and have a right to have their iniquities visited on you: *Behold I send*—Is not this speaking as one having authority? *Prophets*—Men with supernatural credentials: *Wise men*—Such as have both natural abilities and experience; and *Scribes*—Men of learning: but all will not avail.

V. 35. *That upon you may come*—The consequence of which will be, that upon you will come the vengeance of all the *righteous blood shed on the earth*—*Zechariah the son of Barachiah*—Termed Jehoiada, 2 Chron. xxiv. 20, where the story is related: *Ye shew*—Ye make that murder also of your fathers your own, by imitating it: *Between the temple*—That is, the inner temple, and the altar—Which stood in the outer court. Our Lord seems to refer to this instance, rather than any other, because he was the last of the prophets on record that were slain by the Jews for reproving their wickedness; and because God's requiring this blood, as well as that of Abel, is particularly taken notice of in Scripture.

V. 38. *Behold your house*—The temple, which is now your house, not God's: *Is left unto you*—Our Lord spake this, as he was going out of it for the last time: *Desolate*—Forsaken of God and his Christ, and sentenced to utter destruction.

V. 39. *Ye*—Jews in general; men of Jerusalem in particular: *Shall not see me from this time*—Which includes the short space till his death, till, after a long interval of desolation and misery, ye say, *Blessed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful hearts. This also shall be accomplished in its season.

Do ye see all these things? Verily I say to you, There shall not be left here one stone upon another, which shall
 3 not be thrown down. And as he sat on the Mount of Olives, his disciples came to him privately, saying, Tell us when shall these things be? And what shall be the
 4 sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that no man deceive
 5 you. For many will come in my name, saying, I am the
 6 Christ, and will deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass: but the end is not yet.
 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and
 8 earthquakes in divers places: All these are the beginning
 9 of sorrows. * Then will they deliver you up to affliction; and will kill you; and ye shall be hated of all nations
 10 for my name's sake. And then will many be offended,

* Matt. x. 17.

CHAP. XXIV. Ver. 2. *There shall not be left one stone upon another*—This was most punctually fulfilled: for after the temple was burnt, Titus, the Roman general, ordered the very foundations of it to be dug up; after which the ground on which it stood was ploughed up by Turnus Rufus.

V. 3. *As he sat on the Mount of Olives*—Whence they had a full view of the temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world?*—The disciples inquire confusedly, 1. Concerning the time of the destruction of the temple; 2. Concerning the signs of Christ's coming, and of the end of the world, as if they imagined these two were the same thing.

Our Lord answers distinctly, concerning, 1. The destruction of the temple and city, with the signs preceding, ver. 4, &c. 15, &c. 2. His own coming, and the end of the world, with the signs thereof, ver. 29—31. 3. The time of the destruction of the temple, ver. 32, &c. 4. The time of the end of the world, ver. 36.

V. 4. *Take heed that no man deceive you*—The caution is more particularly designed for the succeeding Christians, whom the apostles then represented. The first sign of my coming is, the rise of false prophets. But it is highly probable, many of these things refer to more important events, which are yet to come.

V. 5. *Many shall come in my name, first, false Christs, next, false prophets*, ver. 11: at length both together, ver. 24. And indeed never did so many impostors appear in the world, as a few years before the destruction of Jerusalem: undoubtedly because that was the time, wherein the Jews in general expected the Messiah.

V. 6. *Wars*—Near: *Rumours of wars*—At a distance. *All these things must come to pass*—As a foundation for lasting tranquillity. *But the end*—Concerning which ye inquire, is not yet—So far from it, that this is but the beginning of sorrows.

V. 9. *Then shall they deliver you up to affliction*—As if you were the cause of all these evils. *And ye shall be hated of all nations*—Even of those who tolerate all other sects and parties: but in no nation will the children of the devil tolerate the children of God.

V. 10. *Then shall many be offended*—So as utterly to make shipwreck of faith

11 and will betray one another, and hate one another. And many false prophets will rise and will deceive many.
 12 And because iniquity shall abound, the love of many will wax cold. * But he that shall endure to the end, the
 13 same shall be saved. † And this gospel of the kingdom shall be preached in all the world, for a testimony to all
 14 nations: and then shall the end come. ‡ When therefore ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (he that
 15 readeth, let him understand;) Then let them who are in
 16 Judea flee to the mountains: Let not him that is on the house-top, come down to take any thing out of his house:
 17 Neither let him who is in the field return back to take his
 18 clothes. But wo to them that are with child, and to them
 19 that give suck in those days. And pray ye that your flight

* Matt. x. 22. Mark xiii. 13. Luke xxi. 17. † Mark xiii. 10. ‡ Mark xiii. 14. Luke xxi. 20. Dan. ix. 27.

and a pure conscience. But hold ye fast faith, (ver. 11,) in spite of false prophets: love, even when iniquity and offences abound, (ver. 12;) and hope, unto the end, (ver. 13.) He that does so, shall be snatched out of the burning. *The love of many will wax cold*—The generality of those who love God, will (like the church at Ephesus, Rev. ii. 4) leave their first love.

V. 14. *This gospel shall be preached in all the world*—Not universally; this is not done yet: but in general, through the several parts of the world, and not only in Judea. And this was done by St. Paul and the other apostles, before Jerusalem was destroyed. *And then shall the end come*—Of the city and temple.

Josephus's History of the Jewish War, is the best commentary on this chapter. It is a wonderful instance of God's providence, that he, an eye-witness, and one who lived and died a Jew, should (especially in so extraordinary a manner) be preserved, to transmit to us a collection of important facts, which so exactly illustrate this glorious prophecy, in almost every circumstance.

V. 15. *When ye see the abomination of desolation*—Daniel's term is, *The abomination that maketh desolate*, (c. xi. 31,) that is, The standard of the desolating legions, on which they bear the abominable images of their idols: *Standing in the holy place*—Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy: particularly the mount on which our Lord now sat, and on which the Romans afterwards planted their ensigns. *He that readeth let him understand*—Whoever reads that prophecy of Daniel, let him deeply consider it.

V. 16. *Then let them who are in Judea, flee to the mountains*—So the Christians did, and were preserved. It is remarkable, that after the Romans, under Cestius Gallus, made their first advance toward Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner. This the Christians took as a signal to retire, which they did, some to Pella, and others to Mount Libanus.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house*—It may be remembered, that their stairs used to be on the outside of their houses.

V. 19. *Wo to them that are with child, and to them that give suck*—Because they cannot so readily make their escape.

V. 20. *Pray ye that your flight be not in the winter*—They did so: and their

21. he not in the winter, neither on the sabbath. For then shall
 be great tribulation, such as was not from the beginning of
 22 the world to this time, nor ever shall be. And unless those
 days were shortened, no flesh would be saved; but for the
 23 elect's sake, those days shall be shortened. * Then if any
 24 say to you, Lo here is Christ, or there; believe it not. For
 false Christs and false prophets will arise and shew great
 signs and wonders, so that they would deceive (if possible)
 25 even the elect. Behold I have told you before. There-
 26 fore if they say to you, behold, he is in the desert, go not
 forth: Behold *he is* in the secret chambers, believe it not.
 27 For as the lightning goeth forth from the east, and shineth
 even to the west, so shall also the coming of the Son of
 28 Man be. † For wheresoever the carcase is, there will the
 29 eagles be gathered together. ‡ Immediately after the
 tribulation of those days, the sun shall be darkened, and
 the moon shall not give her light; and the stars shall fall
 from heaven, and the powers of the heavens shall be
 30 shaken. And then shall appear the sign of the Son of

* Mark xiii. 21. Luke xvii. 23. † Luke xvii. 37. ‡ Mark xiii. 24.
 Luke xxi. 25.

light, was in the spring: *Neither on the Sabbath*—Being on many accounts inconvenient: besides that many would have scrupled to travel far on that day. For the Jews thought it unlawful to walk about two thousand paces (two miles) on the Sabbath day.

V. 21. *Then shall be great tribulation*—Have not many things spoken in this chapter, as well as in Mark xiii. and Luke xxi. a farther and much more extensive meaning, than has been yet fulfilled?

V. 22. *And unless those days were shortened*—By the taking of Jerusalem sooner than could be expected: *No flesh would be saved*—The whole nation would be destroyed: *But for the elect's sake*—That is, for the sake of the Christians.

V. 24. *They would deceive, if possible, the very elect*—But it is not possible, that God should suffer the body of Christians to be thus deceived.

V. 27. *For as the lightning goeth forth*—For the next coming of Christ will be as quick as lightning; so that there will not be time for any such previous warning.

V. 28. *For wheresoever the carcase is, there will the eagles be gathered together*—Our Lord gives this, as a farther reason, why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the Jewish nation; for it is devoted to destruction. It is already before God a dead carcase, which the Roman eagles will soon devour.

V. 29. *Immediately after the tribulation of those days*—Here our Lord begins to speak of his last coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians not observing this, thought he would come immediately, in the common sense of the word: a mistake which St. Paul labours to remove, in his second Epistle to the Thessalonians. *The powers of the heavens*—Probably, the influences of the heavenly bodies.

V. 30. *Then shall appear the sign of the Son of Man in heaven*—It seems, a little before he himself descends. The sun, moon, and stars, being extinguished, (probably, not those of our system only,) the sign of the Son of Man (perhaps the cross) will appear in the glory of the Lord.

- Man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of Man coming in the clouds
 81 of heaven, with power and great glory. And he will send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 * Learn a parable from the fig-tree: when its branch is now tender and shooteth forth leaves, ye know that the
 33 summer is nigh. So likewise when ye see all these things,
 34 know that it is nigh, *even* at the doors. Verily I say to you, This generation shall not pass away till all things
 35 be done. Heaven and earth shall pass away, but my
 36 words shall not pass away. But of that day and hour knoweth no man, neither the angels of heaven, but my
 37 Father only. † But as the days of Noah, so shall also
 38 the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day that Noah
 39 entered into the ark, And knew not, till the flood came and took them all away; so shall also the coming of the Son of Man be.
- 40 Then shall two men be in the field: one is taken, and
 41 one is left. Two women *shall* be grinding in the mill; one is taken, and one is left.
- 42 ‡ Watch therefore; for ye know not what hour your
 43 Lord cometh. But ye know this, that if the householder had known in what watch the thief would have come, he

* Mark xiii. 28. Luke xxi. 29. † Luke xvii. 26. ‡ Mark xiii. 32. Luke xii. 35. xxi. 34.

V. 31. *They shall gather together his elect*—That is, All that have endured to the end in the faith which worketh by love.

V. 32. *Learn a parable*—Our Lord having spoken of the signs preceding the two great events, concerning which the apostles had inquired, begins here to speak of the time of them. And to the question proposed ver. 3, concerning the time of the destruction of Jerusalem, he answers ver. 34. Concerning the time of the end of the world, he answers ver. 36.

V. 34. *This generation of men now living shall not pass away, till all things be done*—The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed thirty-nine or forty years after.

V. 36. *But of that day*—The day of judgment: *Knoweth no man*—Not while our Lord was on earth. Yet it might be afterwards revealed to St. John, consistently with this.

V. 40. *One is taken*—Into God's immediate protection; *and one is left*—To share the common calamities. Our Lord speaks, as having the whole transaction present before his eyes.

V. 41. *Two women shall be grinding*—Which was then a common employment of women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your soul of you, or to avenge himself of this nation.

would have watched, and not have suffered his house to
 44 be broken open. Therefore be ye also ready; for at an
 45 hour ye think not, the Son of Man cometh. Who then
 is the faithful and wise servant, whom his Lord hath ap-
 pointed ruler over his household, to give them food in due
 46 season? Happy is that servant, whom his lord coming
 47 shall find so doing. Verily I say to you, he will appoint
 48 him ruler over all his goods. But if that evil servant
 49 say in his heart, My lord delayeth his coming: And shall
 begin to smite his fellow-servants, and shall eat and drink
 50 with the drunken: The lord of that servant shall come
 in a day that he expecteth *him* not, and in an hour that
 51 he is not aware of, And shall cut him asunder, and allot
 him his portion with the hypocrites: there shall be the
 weeping and the gnashing of teeth,

CHAP. XXV. 1. Then shall the kingdom of heaven
 be like ten virgins, who taking their lamps, went forth to
 2 meet the bridegroom. But five of them were wise, and
 3 five were foolish. They that were foolish, taking their
 4 lamps, took not oil with them. But the wise took oil

V. 45. *Who then is the faithful and wise servant*—Which of you aspires after this character? *Wise*—Every moment retaining the clearest conviction, that all he now has is only intrusted to him as a steward: *Faithful*—Thinking, speaking, and acting, continually, in a manner suitable to that conviction.

V. 48. *But if that evil servant*—Now evil, having put away faith and a good conscience.

V. 51. *And shall allot him his portion with the hypocrites*—The worst of sinners, as upright and sincere as he was once!

If ministers are the persons here primarily intended, there is a peculiar propriety in the expression. For no hypocrisy can be baser, than to call ourselves ministers of Christ, while we are the slaves of avarice, ambition, or sensuality. Wherever such are found, may God reform them by his grace, or disarm them of that power and influence, which they continually abuse to his dishonour, and to their own aggravated damnation!

CHAP. XXV. This chapter contains the last public discourse, which our Lord uttered before he was offered up. He had before frequently declared what would be the portion of all the workers of iniquity. But what will become of those who do no harm? Honest, inoffensive, good sort of people? We have here a clear and full answer to this important question.

Ver. 1. *Then shall the kingdom of heaven*—That is, the candidates for it, *Be like ten virgins*—The bride maids on the wedding night, were wont to go to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near, they went to meet him with their lamps, and to conduct him to the bride.

V. 3. *The foolish took not oil with them*—No more than kept them burning just for the present. None to supply their future want, to recruit their lamp's decay. *The lamp is faith. A lamp and oil with it, is faith working by love.*

V. 4. *The wise took oil in their vessels*—Love in their hearts. And they daily sought a fresh supply of spiritual strength, till their faith was made perfect.

- 5 in their vessels with their lamps. While the bridegroom
 6 delayed, they all slumbered and slept. But at midnight
 there was a cry, Behold the bridegroom cometh; come
 7 ye forth to meet him. Then all those virgins arose and
 8 trimmed their lamps. And the foolish said to the wise,
 9 Give us of your oil; for our lamps are gone out. But
 the wise answered, Lest there be not enough for us and
 you: go ye rather to them that sell, and buy for yourselves.
 10 And while they went to buy, the bridegroom came; and
 they that were ready went in with him to the marriage;
 11 and the door was shut. Afterward came also the other
 12 virgins, saying, Lord, Lord, open to us. But he answer-
 13 ing said, Verily I say to you, I know you not. Watch
 therefore; for ye not the day nor the hour.
 14 * *For the kingdom of heaven is as a man travelling into a*
far country, who called his own servants, and delivered to
 15 *them his goods. And to one he gave five talents, to another*
two, and to another one, to each according to his own abi-
 16 *lity, and immediately took his journey. Then he who had*
received the five talents, went and traded with them, and

* Mark xiii. 34. Luke xix. 12.

V. 5. *While the bridegroom delayed*—That is, Before they were called to attend him, *they all slumbered and slept*—Were easy and quiet, the wise enjoying a true, the foolish a false peace.

V. 6. *At midnight*—In an hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our faith is dead. What a time to discover this! Whether it mean the time of death, or of judgment. *Unto which of the saints wilt thou then turn?* Who can help thee at such a season?

V. 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the sentence with a beautiful abruptness; such as shewed their surprise, at the state of those poor wretches, who had so long deceived them, as well as their own souls. *Lest there be not enough*—It is sure there is not; for no man has more than holiness enough for himself. *Go ye rather to them that sell*—Without money and without price: That is, to God, to Christ. *And buy*—If ye can. O no! The time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning lamp, but likewise oil in his vessel. And even when he sleepeth, his heart waketh. He is quiet; but not secure.

V. 14. Our Lord proceeds by a parable still plainer (if that can be) to declare the final reward of an *harmless man*. May God give all such, in this their day, ears to hear and hearts to understand it! *The kingdom of heaven*—That is, the King of heaven, Christ.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all circumstances considered) there be a greater disproportion than this, in the talents of those who have received the most, and those who have received the fewest? *According to his own ability*—The words may be translated more literally, *according to his own mighty power. And immediately took his journey*—To heaven.

17 gained other five talents. And likewise he that *had received*
 18 the two, he also gained other two. But he that had received
 the one, went and digged in the earth, and hid his mas-
 19 ter's money. After a long time, the master of those ser-
 20 vants cometh and reckoneth with them. And he that had
 received the five talents came and brought other five
 talents, saying, Sir, thou deliveredst to me five talents,
 21 behold I have gained to them five talents more. His
 master said to him, Well done, good, and faithful servant:
 thou hast been faithful over a few things; I will set thee
 over many things: enter thou into the joy of thy lord.
 22 He also that had received the two talents, came and said,
 Sir, thou deliveredst to me two talents; behold I have
 23 gained to them two other talents. His master said to
 him, Well done, good and faithful servant: thou hast
 been faithful over a few things; I will set thee over many
 24 things: enter thou into the joy of thy Lord. Then he
 that had received the one talent came and said, Sir, I
 knew that thou art an hard man, reaping where thou
 hadst not sown, and gathering whence thou hadst not
 25 scattered. And being afraid, I went and hid thy talent in
 26 the earth: lo, thou hast what is thine. His master
 answering said to him, Thou wicked and slothful servant,
 thou knewest I reap where I sowed not, and gather
 27 whence I had not scattered! Thou oughtest therefore
 to have put my money to the bankers, and at my coming
 28 I should have received my own with interest. Take
 therefore the talent from him, and give it to him who hath
 29 ten talents. * For to every one that hath shall be given,
 and he shall have abundance: but from that hath not,

* Matt. xiii. 12.

V. 18. *He that had received one*—Made his having fewer talents than others a pretence for not improving any. *Went and hid his master's money*—Reader, art thou doing the same? Art thou hiding the talent God hath lent thee?

V. 24. *I knew that thou art an hard man*—No. Thou knowest him not. He never knew God, who thinks him a hard Master. *Reaping where thou hast not sown*—That is, requiring more of us, than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

V. 25. *And I was afraid*—Lest, if I had improved my talent, I should have had the more to answer for. So from this fear, one will not learn to read, another will not hear sermons!

V. 26. *Thou knewest*—That I require impossibilities! This is not an allowing, but a strong denial of the charge.

V. 27. *Thou oughtest therefore*—On that very account, on thy own supposition, to have improved my talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does God keep to this stated rule, from the beginning to the end of the world.

- 30 shall be taken away even what he hath. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.
- 31 When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory. And all the nations shall be gathered before him, and he will separate them one from another, as a shepherd separateth the sheep from the goats. And he will set the sheep on his right hand, and the goats on his left. Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; I was naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink? When

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true he had not done good. But neither is he charged with doing any harm. Why, for this reason, for *barely doing no harm*, he is consigned to outer darkness. He is pronounced a *wicked*, because he was a *slothful*, an *unprofitable servant*. So *mere harmlessness*, on which many build their hope of salvation, was the cause of his damnation! *There shall be the weeping*—Of the careless, thoughtless sinner; and the *gnashing of teeth*—Of the proud and stubborn.

The same great truth, That there is no such thing as negative goodness, is in this chapter shewn three times: 1. In the parable of the virgins; 2. In the still plainer parable of the servants, who had received the talents; and, 3. In a direct, unparabolical declaration of the manner wherein our Lord will proceed at the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the Son of Man shall come in his glory, and all the angels with him*—With what majesty and grandeur does our Lord here speak of himself! Giving us one of the noblest instances of the true sublime. Indeed not many descriptions in the sacred writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful tribunal it describes.

V. 34. *Inherit the kingdom*—Purchased by my blood, for all who have believed in me, with the faith which wrought by love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, That man was not created merely to fill up the places of the fallen angels?

V. 35. *I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be accompanied with works of spiritual mercy. But works of this kind the Judge could not mention in the same manner. He could not say, I was in error, and ye recalled me to the truth; I was in sin, and ye brought me to repentance. *In prison*—Prisoners need to be visited above all others, as they are commonly solitary and forsaken by the rest of the world.

V. 37. *Then shall the righteous answer*—It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, That neither of them have the same estimation of their own works as the Judge hath.

saw we thee a stranger, and took *thee* in: or naked, and
 39 clothed *thee*? Or when saw we thee sick or in prison,
 40 and came to *thee*? And the King will answer and say to
 them, Verily I say to you, inasmuch as ye did *it* to one of
 41 the least of these my brethren, ye did *it* to me. Then
 will he say to them on his left hand, Depart from me, ye
 cursed into the everlasting fire, which was prepared for
 42 the devil and his angels. For I was hungry, and ye gave
 43 me no meat; I was thirsty, and ye gave me no drink: I
 was a stranger, and ye took me not in; naked, and ye
 clothed me not; sick and in prison, and ye visited me not.
 44 Then will they also answer him saying, Lord, when saw we
 thee hungry, or athirst, or a stranger, or naked, or sick, or
 45 in prison, and did not minister unto thee? Then will he
 answer them, saying, Verily I say to you, inasmuch as ye
 did *it* not unto one of the least of these, ye did *it* not to
 46 me. And these shall go away into everlasting punish-
 ment; but the righteous into life everlasting.

CHAP. XXVI. 1. * And when Jesus had finished all
 2 these discourses, he said to his disciples, Ye know that
 after two days is the Passover, and the Son of Man is

* Mark xiv. 1. Luke xxii. 1.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What encouragement is here, to assist the household of faith! But let us likewise remember, to *do good to all men*.

V. 41. *Depart into the everlasting fire, which was prepared for the devil and his angels*—Not originally for you: you are intruders into everlasting fire.

V. 44. *Then will they answer*—So the endeavour to justify themselves, will remain with the wicked even to that day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—Either therefore the punishment is strictly eternal, or the reward is not. The very same expression being applied, to the former as to the latter. The Judge will speak first to the righteous, in the audience of the wicked. The wicked shall then go away into everlasting fire, in the view of the righteous. Thus the damned shall see nothing of the everlasting life. But the just will see the punishment of the ungodly. It is not only particularly observable here, 1. That the punishment lasts as long as the reward: but, 2. That this punishment is so far from ceasing at the end of the world, that it does not begin till then.

CHAP. XXV. Ver. 1. *When Jesus had finished all these discourses*—When he had spoken all he had to speak. Till then he would not enter upon his passion: then he would delay it no longer.

V. 2. *After two days is the passover*—The manner wherein this was celebrated, gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which, having solemnly blessed, he divided among the guests, (Luke xxii. 17.) Then the supper began with the unleavened bread and bitter herbs; which, when they had all tasted, one of the young persons present (according to Exod. xii. 96) asked the reason of the solemnity. This introduced the *showing forth*, or declaration of it: in

- 3 betrayed to be crucified. Then the Chief Priests, and the Scribes, and the elders of the people assembled together at the palace of the High Priest, who was called Caiaphas, 4 And consulted together, how they might apprehend Jesus 5 by subtilty and kill *him*. But they said, Not at the feast, lest there be a tumult among the people.
- 6 * Now when Jesus was in Bethany, in the house of 7 Simon the leper, There came to him a woman, having an alabaster box of very costly ointment, and poured *it* on 8 his head, as he sat at table. But his disciples seeing *it*, had indignation, saying, To what purpose *is* this waste? 9 For this might have been sold for much, and given to the 10 poor. Jesus knowing it, said to them, Why trouble ye 11 the woman? She hath wrought a good work on me. For ye have the poor always with you; but me ye have not 12 always. For in pouring this ointment on my body, she 13 hath done it for my burial. Verily I say to you, where-soever this gospel shall be preached in the whole world, this also which she hath done shall be spoken for a memorial of her.
- 14 † Then one of the twelve, called Judas Iscariot, going to the Chief Priests, said, What will ye give me, and I 15 will deliver him to you; And they bargained with him for 16 thirty pieces of silver. And from that time he sought opportunity to deliver him.

* Mark xiv. 3. † Mark xiv. 10. Luke xxii. 3.

allusion to which we read of *showing forth* the Lord's death, (1 Cor. xi. 26) Then the master rose up and took another cup, before the lamb was tasted. After supper, he took a thin loaf or cake, which he broke and divided to all at the table, and likewise the cup, usually called the cup of thanksgiving, of which he drank first, and then all the guests. It was *this bread* and *this cup*, which our Lord consecrated to be a standing memorial of his death.

V. 3. *The chief priests, and the Scribes, and the elders of the people*—(Heads of families.) These together constituted the sanhedrim, or great council, which had the supreme authority, both in civil and ecclesiastical affairs.

V. 5. *But they said, Not at the feast*—This was the result of human wisdom. But when Judas came, they changed their purpose. So the counsel of God took place, and the true paschal Lamb was offered up on the great day of the paschal solemnity.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, though none so warmly as Judas Iscariot.

V. 11. *Ye have the poor always with you*—Such is the wise and gracious providence of God, that we may have always opportunities of relieving their wants, and so laying up for ourselves treasures in heaven.

V. 12. *She hath done it for my burial*—As it were for the embalming of my body. Indeed this was not her design: but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples, concerning his approaching death.

V. 13. *This gospel*—That is, this part of the gospel history.

V. 15. *They bargained with him for thirty pieces of silver*—(About three pounds fifteen shillings.) The price of a slave, Exod. xxi. 32.

- 17 * On the first day of unleavened bread, the disciples
 18 came to Jesus, saying to him, Where wilt thou that we
 19 prepare for thee to eat the Passover? And he said, Go
 20 into the city to such a man, and say to him, The Master
 21 saith, My time is at hand: I keep the Passover at thy
 22 house with my disciples. And the disciples did as Jesus
 23 had appointed them; and they made ready the Passover.
 24 † When the evening was come, he sat down with the
 25 twelve. And as they ate, he said, Verily I say to you,
 26 one of you will betray me. And they were exceeding
 27 sorrowful, and began each of them to say to him, Lord,
 28 Is it I? And he answering said, He that dippeth his
 hand with me in the dish, the same will betray me. The
 Son of Man indeed goeth as it is written of him: but wo
 to that man by whom the Son of Man is betrayed: it had
 been good for that man if he had never been born. Then
 Judas who betrayed him answering said, Master, Is it I?
 He saith to him, Thou hast said.
 And after they had eaten, Jesus took the bread and
 blessed and brake and gave it to his disciples, and said,
 Take, eat; this is my body. And he took the cup, and
 having given thanks gave it to them, saying, Drink ye all
 of it. For this is my blood of the New Testament, which

* Mark xiv. 12. Luke xxii. 7. † Mark xiv. 17. Luke xxii. 14.

V. 17. *On the first day of unleavened bread*—Being Thursday, the fourteenth day of the first month, Exod. xii. 6, 15.

V. 18. *The Master saith, My time is at hand*—That is, the time of my suffering.

V. 23. *He that dippeth his hand with me in the dish*—Which it seems Judas was doing at that very time. This dish was a vessel full of vinegar, wherein they dipped their bitter herbs.

V. 24. *The Son of Man goeth through sufferings to glory, as it is written of him*—Yet this is no excuse for him that betrayeth him: miserable will that man be. *It had been good for that man, if he had not been born*—May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the doctrine of universal salvation?

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took the bread*—The bread, or cake, which the master of the family used to divide among them, after they had eaten the Passover. This custom our Lord now transferred to a nobler use. *This bread is, that is, signifies or represents my body*, according to the style of the sacred writers. Thus Gen. xl. 12, *The three branches are three days*. Thus Gal. iv. 24, St. Paul speaking of Sarah and Hagar, says, *These are the two covenants*. Thus in the grand type of our Lord, Exod. xii. 11, God says of the paschal lamb, *This is the Lord's Passover*. Now Christ substituting the Holy Communion for the Passover, follows the style of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the Passover.

V. 27. *And he took the cup*—Called by the Jews, *the cup of thanksgiving*; which the master of the family used likewise to give to each after supper.

V. 28. *This is the sign of my blood, whereby the New Testament or Covenant is confirmed. Which is shed for many*—As many as spring from Adam.

29 is shed for many, for the remission of sins. I say to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

30 * And when they had sung the hymn, they went out
31 into the Mount of Olives. Then saith Jesus to them; All ye will be offended at me this night, for it is written, † I will smite the Shepherd, and the sheep of the flock
32 shall be scattered. But after I am risen, I will go before
33 you into Galilee. Peter answering said to him, Though all should be offended at thee, I will never be offended.
34 Jesus said to him, Verily I say to thee, that in this very
35 night before cock-crowing thou wilt deny me thrice. Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.

36 ‡ Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, Sit ye here, while I go
37 and pray yonder. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and in
38 deep anguish. Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye he here, and watch

* Mark xiv. 26. Luke xxii. 39. John xviii. 1. † Zech. xiii. 7. ‡ Mark xiv. 39. Luke xxii. 40.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more wine, till I drink wine of quite another kind in the glorious kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the close of the Passover. It consisteth of six Psalms, from the 118th to the 119th. *The Mount of Olives*—Was over against the temple, about two miles from Jerusalem.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you (as a shepherd before his sheep) into Galilee*—Though you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing thou wilt deny me thrice*—That is, before three in the morning, the usual time of cock-crowing: although one cock was heard to crow once, after Peter's first denial of his Lord.

V. 35. *In like manner also said all the disciples*—But such was the tenderness of our Lord, that he would not aggravate their sin, by making any reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*—That is, the valley of fatness. The garden probably had its name from its soil and situation, lying in some little valley between two of those many hills, the range of which constitutes the Mount of Olives.

V. 37. *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all; *he began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God laid on him the iniquities of us all. Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God? The former word in the original properly signifies, to be penetrated with the most exquisite sorrow; the latter, to be quite depressed, and almost overwhelmed with the load.

- 39 with me. And going a little farther, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt.
- 40 And he cometh to the disciples, and findeth them asleep, and saith to Peter, What! Could not ye watch with me
- 41 one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
- 42 Again going away the second time he prayed, saying, O my Father, if this cup cannot pass from me, unless I drink
- 43 it, thy will be done. And coming he findeth them asleep again; for their eyes were weighed down. And leaving them, he went away again, and prayed the third time, saying the same words. Then cometh he to his disciples and saith to them, Sleep on now and take *your* rest: Behold the hour is come, and the Son of Man is betrayed
- 46 into the hand of sinners. Rise; let us be going: behold he that betrayeth me is at hand.
- 47 * And while he was yet speaking, lo Judas one of the twelve came, and with him a great multitude with swords and clubs from the Chief Priests and elders of the people.
- 48 Now he that betrayed him, had given them a signal;
- 49 saying, Whomsoever I shall kiss, is he; seize him. And forthwith coming to Jesus, he said, Hail, Master, and
- 50 kissed him. And Jesus said to him, Friend, wherefore art thou come? Then came they up and laid hands on
- 51 Jesus, and took him. † And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the High Priest, cut off his

* Mark xiv. 43. Luke xxii. 47. John xviii. 2. † Mark xiv. 47. Luke xxii. 49. John xviii. 10.

V. 39. *And going a little farther—About a stone's cast, (Luke xxii. 41;) so that the apostles could both see and hear him still. If it be possible, let this cup pass from me—And it did pass from him quickly. When he cried unto God with strong cries and tears, he was heard in that which he feared. God did take away the terror and severity of that inward conflict.*

V. 41. *The spirit—Your spirit: ye yourselves. The flesh—Your nature. How gentle a rebuke was this, and how kind an apology! Especially at a time when our Lord's own mind was so weighed down with sorrow.*

V. 45. *Sleep on now, if you can, and take your rest—For any farther service you can be of to me.*

V. 50. The heroic behaviour of the blessed Jesus, in the whole period of his sufferings, will be observed by every attentive eye, and felt by every pious heart: although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor! With what calmness receive that malignant kiss! With what dignity does he deliver himself into the hands of his enemies! Yet plainly shewing his superiority over them, and even then leading as it were captivity captive!

V. 51. *And one of them, striking the servant of the High Priest—Probably the person that seized Jesus first; Cut off his ear—Aiming, it seems, to cleave his head, but that by a secret Providence interposing he declined the blow.*

52 ear. Then said Jesus to him, Put up again thy sword
into its place; for all they that take the sword shall perish
53 by the sword. Thinkest thou that I cannot ask my Father,
and he will presently give me more than twelve legions
54 of angels? But how then shall the Scriptures be fulfilled,
that thus it must be done?

55 * In that hour Jesus said to the multitudes, Are ye
come out as against a robber, with swords and clubs to
take me? I sat daily with you teaching in the temple
56 and ye apprehended me not. But all this is done, that
the Scriptures might be fulfilled. Then all the disciples
forsook him and fled.

57 † And they that had apprehended Jesus, led *him* away
to Caiaphas the High Priest, where the Scribes and the
58 elders were assembled. But Peter followed him afar off
to the High Priest's palace, and going in, sat with the ser-
59 vants, to see the end. Now the Chief Priests, and elders,
and all the council sought false witness against Jesus, to
60 put him to death, But found none; yea, though many
false witnesses came, *yet* found they none. At last came
61 two false witnesses, And said, This *fellow* said, I am able
to destroy the temple of God, and to build it in three
62 days. And the High Priest rising up said to him, Answer-
est thou nothing? What do these witness against thee?
63 But Jesus held his peace. And the High Priest answer-
ing said to him, I adjure thee by the living God, to tell
64 us, if thou art the Christ, the Son of God? Jesus saith
to him, Thou hast said. Moreover I say to you, Here-
after shall ye see the Son of Man sitting on the right
hand of power, and coming upon the clouds of heaven.

* Mark xiv. 48. Luke xxii. 52. † Mark xiv. 53. Luke xxii. 54. John xviii. 12.

V. 52. *All they that take the sword*—Without God's giving it them; without sufficient authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom, it is probable, could overturn the earth and destroy all the inhabitants of it.

V. 57. *They led him away to Caiaphas*—From the house of Annas, the father-in-law of Caiaphas, to whom they had carried him first.

V. 58. *But Peter followed him afar off*—Various agitated by conflicting passions: love constrained him to follow his Master; fear made him follow afar off. *And going in, sat with the servants*—Unfit companions, as the event shewed.

V. 60. *Yet found they none*—On whose evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although part of what they said was true; because our Lord did not speak some of those words at all; nor any of them in this sense.

V. 64. *Hereafter shall ye see the Son of Man*—He speaks in the third person, modestly, and yet plainly: *Sitting on the right hand of power*—That is, the right hand of God: *And coming upon the clouds of heaven*—As he is repre-

65 Then the High Priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answering said, He is worthy of death.

67 Then did they spit in his face and buffet him, and others smote him, Saying, Prophecy to us, thou Christ, who is he that smote thee?

69 Now Peter sat without in the hall. And a maid-servant came to him, saying, Thou also wast with Jesus of Galilee. But he denied before all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a while they that stood by, came and said to Peter, Surely thou art also one of them; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, who had said to him, Before cock-crowing thou wilt deny me thrice. And going out he wept bitterly.

CHAP. XXVII. 1. * In the morning, all the Chief Priests and elders of the people consulted together

* Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 29.

sented by Daniel, (ch. vii. 19, 14.) Our Lord looked very unlike that person now! But nothing could be more awful, more majestic, and becoming, than such an admonition, in such circumstances!

V. 66. *Then the High Priest rent his clothes*—Though the High Priest was forbidden to rent his clothes (that is, his upper garment) in some cases where others were allowed to do it, (Lev. xxi. 10,) yet in case of blasphemy or any public calamity, it was thought allowable. Caiaphas hereby expressed, in the most artful manner, his horror at hearing such grievous blasphemy.

V. 67. *Then*—After he had declared, he was the Son of God, the Sanhedrim doubtless ordered him to be carried out, while they were consulting what to do. And then it was, that the soldiers who kept him, began these insults upon him.

V. 70. *He denied with an oath*—To which possibly he was not unaccustomed, before our Lord called him.

V. 73. *Surely thou art also one of them; for thy speech discovereth thee*—Malchus might have brought a stronger proof than this. But such is the overruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God.

V. 74. *Then began he to curse and to swear*—Having now quite lost the reins, the government of himself.

CHAP. XXVII. Ver. 1. *In the morning*—As the Sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning, before they could proceed regularly, in the resolution they had taken to put him to death.

- 2 against Jesus, to put him to death. And having bound him, they led him away and delivered him to Pontius Pilate the governor.
- 3 Then Judas who had betrayed him, seeing that he was condemned, repenting himself, brought back the thirty
- 4 pieces of silver to the Chief Priests and elders, saying,
- 5 I have sinned in betraying innocent blood. And they said, What is *that* to us? See thou to it. And having thrown down the pieces of silver in the temple, he withdrew, and going away hanged himself. And the Chief Priests taking the pieces of silver, said, It is not lawful to put them in the treasury, because it is the price of
- 6 blood. And having consulted together, they bought with
- 7 them the potters' field, to bury foreigners in. Wherefore that field was called, The field of blood unto this day.
- 9 Then was fulfilled what was spoken by the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of
- 10 Israel did value. And gave them for the potters' field, as the Lord had commanded me.
- 11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews?
- 12 And Jesus said to him, Thou sayest. But while he was accused by the Chief Priests and elders, he answered
- 13 nothing. Then said Pilate to him, Hearest thou not,

* Zech. xi. 12.

V. 2. *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an escape, as he passed through the streets of Jerusalem.

V. 3. *Then Judas, seeing that he was condemned*—Which probably he thought Christ would have prevented by a miracle.

V. 4. *They said, What is that to us*—How easily could they digest innocent blood! And yet they had a conscience! *It is not lawful* (say they) *to put it into the treasury*—But very lawful to slay the innocent!

V. 5. *In that part of the temple*, where the Sanhedrim met.

V. 7. *They bought with them the potters' field*—Well known, it seems, by that name. This was a small price for a field so near Jerusalem. But the earth had probably been digged for potters' vessels, so that it was now neither fit for tillage nor pasture, and consequently of small value. *Foreigners*—Heathens especially, of whom there were then great numbers in Jerusalem.

V. 9. *Then was fulfilled*—What was figuratively represented of old, was now really accomplished. *What was spoken by the prophet*—The word *Jeremy*, which was added to the text in latter copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. Matthew here cites, (or rather paraphrases,) was not Jeremy, but Zechariah.

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the King of the Jews*—Jesus before Caiaphas avows himself to be the Christ, before Pilate to be a King; clearly shewing thereby, that his answering no more, was not owing to any fear.

- 14 how many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.
- 15 * Now at every feast the governor was wont to release
 16 to the people a prisoner, whom they would. And they
 17 had then a notorious prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas?
 18 Or Jesus who is called Christ? For he knew that for envy they had delivered him.
- 19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things to-day in a dream because of
 20 him. But the Chief Priests and elders persuaded the
 21 multitude, to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will
 22 ye that I release to you? They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to him, Let him be crucified.
 23 And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him
 24 be crucified. Then Pilate, seeing that he could prevail nothing, but rather a tumult was made, taking water washed *his* hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it. Then
 25 all the people answering said, His blood be on us and on
 26 our children. Then released he Barabbas to them,

* Mark xv. 6. Luke xxiii. 17. John xviii. 39.

V. 15. *At every feast*—Every year, at the feast of the Passover.

V. 18. *He knew that for envy they had delivered him*—As well as from malice and revenge: they envied him, because the people magnified him.

V. 22. *They all say, Let him be crucified*—The punishment which Barabbas had deserved: and this probably made them think of it. But in their malice they forgot with how dangerous a precedent they furnished the Roman governor. And indeed within the compass of a few years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a custom frequently used, among the Heathens as well as among the Jews, in token of innocency.

V. 25. *His blood be on us and on our children*—As this imprecation was dreadfully answered in the ruin so quickly brought on the Jewish nation, and the calamities which have ever since pursued that wretched people, so it was peculiarly fulfilled by Titus the Roman general, on the Jews whom he took during the siege of Jerusalem. So many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befel some of those who now joined in this cry, as it certainly did many of their children: the very finger of God thus pointing out their crime in crucifying his Son.

and having scourged Jesus, he delivered him to be crucified.

27 * Then the soldiers of the governor taking Jesus into
28 the common hall, gathered to him the whole troop. And
29 stripping him they put on him a scarlet robe, And plating a crown of thorns, they put it upon his head; and a cane in his right hand; and kneeling before him, they
30 mocked him, saying, Hail, king of the Jews. And spitting on him, they took the cane and smote him on the
31 head. And after they had mocked him, they stripped him of the robe, and put his own raiment on him, and led him
32 away to crucify him. And coming out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 † And coming to a place called Golgotha, that is, the
34 place of a skull, They gave him vinegar mingled with gall to drink, and when he had tasted thereof, he would
35 not drink. And having crucified him they parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, ‡ They parted my garments among
36 them, and for my vesture they cast lots. And sitting
37 down, they guarded him there, And set up over his head

* Mark xv. 16. John xix. 2. † Mark. xv. 22. Luke xxiii. 33. John xix. 17.
‡ Psalm xxii. 18.

V. 26. *He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust with a violent shock into a hole in the ground prepared for it. This shock disjoined the body, whose whole weight hung upon the nails, till the persons expired through mere dint of pain. This kind of death was used only by the Romans, and by them inflicted only on slaves and the vilest criminals.

V. 27. *The whole troop*—Or cohort. This was a body of foot, commanded by the governor, which was appointed to prevent disorders and tumults, especially on solemn occasions.

V. 28. *They put on him a scarlet robe*—Such as kings and generals wore; probably an old, tattered one.

V. 29. *Him they compelled to bear his cross*—He bore it himself, till he sunk under it, John xix. 17.

V. 33. *A place called Golgotha, that is, the place of a skull*—Golgotha in Syriac, signifies a skull or head, it was probably called so from this time; being an eminence upon Mount Calvary, not far from the king's gardens.

V. 34. *They gave him vinegar mingled with gall*—Out of derision: which, however nauseous, he received and tasted of. St. Mark mentions also a different mixture which was given him, *wine mingled with myrrh*: such as it was customary to give to dying criminals, to make them less sensible of their sufferings: but this our Lord refused to taste, determining to bear the full force of his pains.

V. 35. *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminals. *My vesture*—That is, my inner garment.

- his accusation written, **THIS IS JESUS THE KING**
38 OF THE JEWS. * Then were two robbers crucified
 with him; one on the right hand and one on the left.
39 And they that were passing by reviled him, wagging
40 their heads and saying, Thou that destroyest the temple,
 and buildest it in three days, save thyself. If thou be the
41 Son of God, come down from the cross. In like manner
 the Chief Priests also with the Scribes and elders mocking
42 him said, He saved others: cannot he save himself? If
 he be the King of Israel, let him now come down from
43 the cross, and we will believe him. He trusted in God:
 let him deliver him now if he will have him; for he said
44 I am the Son of God. † And even the robbers that were
 crucified with him, cast the same reproach upon him.
45 Now from the sixth hour there was darkness over all
46 the earth, unto the ninth hour. And about the ninth
 hour, Jesus cried with a loud voice, saying, † Eli, Eli,
 lama sabachthanni? That is, My God, my God, why
47 hast thou forsaken me? Some of them that stood there
48 hearing it, said, He calleth Elijah. § And immediately
 one of them running and taking a sponge filled it with
 vinegar, and putting it on a cane, gave him to drink.
49 The rest said, Let be: let us see whether Elijah will
 come to save him.
50 Jesus having cried again with a loud voice, dismissed
 his spirit.

* Mark xv. 27. Luke xxiii. 32. † Mark xv. 32. Luke xxiii. 39. ‡ Ps. cxii. 1.
 § John xix. 28.

V. 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Inasmuch, that even a heathen philosopher seeing it, and knowing it could not be a natural eclipse, because it was at the time of the full moon, and continued three hours together, cried out, "Either the God of Nature suffers, or the frame of the world is dissolved."

By this darkness God testified his abhorrence of the wickedness which was then committing. It likewise intimated Christ's sore conflicts with the Divine Justice, and with all the powers of darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our Lord's great agony probably continued these three whole hours, at the conclusion of which he thus cried out, while he suffered from God himself what was unutterable. *My God, my God, why hast thou forsaken me*—Our Lord hereby at once expresses his trust in God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and water was the usual drink of the Roman soldiers. It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before Elijah came.

V. 50. *After he had cried with a loud voice*—To shew that his life was still whole in him. *He dismissed his spirit*—So the original expression may be lite-

- 51 And behold the veil of the temple was rent in twain
 52 from the top to the bottom, and the earth was shaken and
 53 the rocks were torn asunder. And the tombs were opened,
 54 and many bodies of holy men that slept were raised,
 55 And coming out of the tombs after his resurrection, went
 56 into the holy city and appeared to many.
- 54 And the centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.
- 55 And many women were there, beholding afar off, who
 56 had followed Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

rally translated: an expression admirably suited to our Lord's words, John x. 18, *No man taketh my life from me, but I lay it down of myself.* He died by a voluntary act of his own, and in a way peculiar to himself. He alone, of all men that ever were, could have continued alive even in the greatest tortures, as long as he pleased, or have retired from the body whenever he had thought fit. And how does it illustrate that love, which he manifested in his death? inasmuch as he did not use his power to quit his body, as soon as it was fastened to the cross, leaving only an insensible corpse, to the cruelty of his murderers: but continued his abode in it, with a steady resolution, as long as it was proper. He then retired from it, with a majesty and dignity, never known or to be known in any other death: *Dying*, if one may so express it, *like the Prince of Life.*

V. 51. Immediately upon his death, while the sun was still darkened, *the veil of the temple*, which separated the Holy of Holies from the Court of the Priests, though made of the richest and strongest tapestry, *was rent in two from the top to the bottom*: so that while the Priest was ministering at the golden altar, (it being the time of the sacrifice,) the sacred oracle, by an invisible power, was laid open to full view: God thereby signifying the speedy removal of the veil of the Jewish ceremonies, the casting down the partition-wall, so that the Jews and Gentiles were now admitted to equal privileges, and the opening a way through the veil of his flesh for all believers into the most holy place. *And the earth was shaken*—There was a general earthquake through the whole globe, though chiefly near Jerusalem: God testifying thereby his wrath against the Jewish nation, for the horrid impiety they were committing.

V. 52. Some of *the tombs were shattered and laid open* by the earthquake, and while they continued unclosed, (and they must have stood open all the Sabbath, seeing the law would not allow any attempt to close them,) *many bodies of holy men were raised*, (perhaps Simeon, Zacharias, John the Baptist, and others, who had believed in Christ, and were known to many in Jerusalem.) *And coming out of the tombs after his resurrection, went into the holy city (Jerusalem) and appeared to many*—Who had probably known them before: God hereby signifying, that Christ had conquered death, and would raise all his saints in due season.

V. 54. *The centurion*—The officer who commanded the guard: *and they that were with him feared, saying, Truly this was the Son of God*—Referring to the words of the Chief Priests and Scribes, ver. 43. *He said, I am the Son of God.*

V. 56. *James*—The less: he was so called, to distinguish him from the other James, the brother of John; probably because he was less in stature,

- 57 * In the evening, there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.
 58 He going to Pilate, asked the body of Jesus: then Pilate
 59 commanded the body to be delivered. And Joseph tak-
 60 ing the body, wrapped it in clean linen. And laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the tomb,
 61 departed. And Mary Magdalene was there and the other Mary, sitting over against the sepulchre.
 62 Now on the morrow, the *day* after the day of the preparation, the Chief Priests and Pharisees were gathered
 63 together to Pilate, Saying, Sir, we remember, that impostor said while he was yet alive, After three days I will
 64 rise again. Command therefore that the sepulchre be secured till the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead: so the last imposture shall be worse than the first.
 65 Pilate said to them, Ye have a guard; go, make it as
 66 secure as ye can. So they went and secured the sepulchre, sealing the stone and setting a guard.

CHAP. XXVIII. 1. † Now after the Sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene and the other Mary, to see the sepulchre.
 2 And behold, there had been a great earthquake, and

* Mark xv. 42. Luke xxiii. 50. John xix. 38. † Mark xvi. 1. Luke xxiv. 1. John xx. 1.

V. 57. *When the evening was come*—That is, after three o'clock; the time from three to six they termed the evening.

V. 62. *On the morrow, the day that followed the day of the preparation*—The day of preparation was the day before the Sabbath, whereon they were to prepare for the celebration of it. The next day then was the Sabbath according to the Jews. But the evangelist seems to express it by this circumlocution, to shew the Jewish Sabbath was then abolished.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find, that he had ever said this to them, unless when he spoke of the temple of his body, (John ii. 19, 21.) And if they here refer to what he then said, how perverse and iniquitous was their construction on these words, when he was on his trial before the Council! ch. xxvi. 61. Then they seemed not to understand them!

V. 65. *Ye have a guard*—Of your own, in the tower of Antonia, which was stationed there for the service of the temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set Pilate's signet, or the public seal of the Sanhedrim, upon a fastening which they had put on the stone. And all this uncommon caution was over-ruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection; since there could be no room for the least suspicion of deceit, when it should be found, that his body was raised out of a tomb, where there was no other corpse, and this tomb hewn out of a rock, the mouth of which was secured by a great stone, under a seal, and a guard of

- an angel of the Lord descending from heaven, had come and rolled away the stone from the door and sat upon it.
- 3 His countenance was like lightning, and his raiment white
 4 as snow. And for fear of him the guards trembled, and
 5 became as dead *men*. But the angel answering said to the women, Fear not ye; for I know ye seek Jesus who
 6 was crucified. He is not here; for he is risen, as he
 7 said: come see the place where the Lord lay. And go quickly and tell his disciples, that he is risen from the dead. And behold he goeth before you into Galilee; there shall
 8 ye see him. Lo, I have told you. And departing quickly from the sepulchre with fear and great joy they ran to
 9 tell his disciples. And behold Jesus met them and said, Hail. And they coming to him took hold of his feet and
 10 worshipped him. Then said Jesus to them, Fear not. Go tell my brethren to go into Galilee, and there shall they see me.
- 11 While they were going, behold some of the guard coming into the city, told the Chief Priests all the things
 12 that had been done. And having met together with the elders and consulted, they gave much money to the sol-
 13 diers, Saying, Say, his disciples came by night, and stole him while we slept. And if the governor hear this, we
 14 will persuade him and secure you. So they taking the money did as they were taught; and this saying is commonly reported among the Jews till this day.
- 16 Then the eleven disciples went into Galilee to the
 17 mountain where Jesus had appointed them. And when

CHAP. XXVIII. Ver. 2. *An angel of the Lord had rolled away the stone and sat upon it*.—St. Luke and St. John speak of two angels that appeared: but it seems as if only one of them had appeared sitting on the stone without the sepulchre, and then going into it, was seen with another angel, sitting one where the head, the other where the feet of the body had lain.

V. 6. *Come, see the place where the Lord lay*.—Probably in speaking, he rose up, and going before the women into the sepulchre, said, Come, see the place. This clearly reconciles what St. John relates, (xx. 12,) this being one of the two angels there mentioned.

V. 7. *There shall ye see him*.—In his solemn appearance to them all together. But their gracious Lord would not be absent so long; he appeared to them several times before then. *Lo, I have told you*.—A solemn confirmation of what he had said.

V. 9. *Hail*.—The word in its primary sense means, "Rejoice:" in its secondary and more useful meaning, "Happiness attend you."

V. 10. *Go tell my brethren*.—I still own them as such, though they so lately disowned and forsook me.

V. 13. *Say, His disciples came by night, and stole him while we slept*.—Is it possible, that any man of sense should digest this poor, shallow inconsistency? If ye were awake, why did you let the disciples steal him? If asleep, how do you know they did?

V. 16. *To the mountain where Jesus had appointed them*.—This was probably

they saw him they worshipped him, though some had
 18 doubted. And Jesus coming spake to them, saying, All
 19 power is given me in heaven and in earth: * Go ye
 and disciple all nations, baptizing them in the name of
 the Father, and of the Son, and of the Holy Ghost.
 20 Teaching them to observe all things whatsoever I have
 commanded you; and lo I am with you always, even to
 the end of the world.

* Mark xvi. 15.

Mount Tabor, where (it is commonly supposed) he had been before transfigured. It seems to have been here also, that he appeared to above five hundred brethren at once.

V. 18. *All power is given to me*—Even as man. As God, he had all power from eternity.

V. 19. *Disciple all nations*—Make them my disciples. This includes the whole design of Christ's commission. *Baptizing and teaching* are the two great branches of that general design. And these were to be determined by the circumstances of things: which made it necessary in baptizing adult Jews or Heathens, to teach them before they were baptized; in discipling their children, to baptize them before they were taught; as the Jewish children, in all ages, were first circumcised, and after taught to do all God had commanded them.

NOTES

ON THE

GOSPEL ACCORDING TO ST. MARK.

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Mark.

CHAP. I. 1. THE * beginning of the gospel of Jesus
 2 Christ, the Son of God: As it is written in the prophets,
 † Behold I send my messenger before thy face, who shall
 3 prepare thy way before thee. ‡ The voice of one crying
 aloud in the wilderness, Prepare ye the way of the Lord,
 4 make his paths straight. John was baptizing in the wil-
 derness and preaching the baptism of repentance, for the
 5 remission of sins. And there went out to him all the
 country of Judea, and all they of Jerusalem, and were
 baptized of him in the river Jordan, confessing their sins.
 6 And John was clothed with camels' hair, and with a
 leathern girdle about his loins, and ate locusts and wild
 7 honey, And proclaimed, saying, There cometh after me
 one mightier than I, the latchet of whose shoes I am not
 8 worthy to stoop down and unloose. I indeed have bap-

* Matt. iii. 1. Luke iii. 1. † Mal. iii. 1. ‡ Isa. xl. 3.

CHAP. I. Ver. 1. *The beginning of the Gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph; the gospel itself, in the rest of the book.

V. 4. *Preaching the baptism of repentance*—That is, preaching repentance, and baptizing as a sign and means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

- tized you with water; but he will baptize you with the
 9 Holy Ghost. * And in those days, Jesus came from
 Nazareth of Galilee, and was baptized by John at Jordan.
 10 And coming up from the water, straightway he saw the
 heavens opened, and the Spirit as a dove descending upon
 11 him. And a voice came from heaven, Thou art my beloved
 12 Son, in whom I delight. † And immediately the Spirit
 13 thrusteth him out into the wilderness. And he was there
 in the wilderness forty days, tempted by Satan, and was
 with the wild beasts; and the angels served him.
 14 ‡ Now after John was put in prison, Jesus came into
 Galilee, preaching the gospel of the kingdom of God,
 15 Saying, The time is fulfilled, and the kingdom of God is
 16 at hand: repent ye, and believe the gospel. § And walk-
 ing by the sea of Galilee, he saw Simon, and Andrew his
 brother, casting a net into the sea, (for they were fisher-
 17 men.) And Jesus said to them, Come ye after me, and
 18 I will make you fishers of men. And straightway leav-
 19 ing their nets, they followed him. And having gone
 thence a little farther, he saw James *the son* of Zebedee,
 and John his brother, who were also in the vessel, mend-
 20 ing their nets: And he called them; and immediately
 leaving their father Zebedee in the vessel with the hired
 servants, they went after him.
 21 || And they go into Capernaum. And straightway on
 the Sabbath, he went into the Synagogue and taught.
 22 And they were astonished at his teaching; for he taught
 them as one having authority, and not as the Scribes.
 23 And there was in their Synagogue a man having an un-
 24 clean spirit, and he cried out, saying, Let us alone: what
 have we to do with thee, Jesus of Nazareth? Art thou
 come to destroy us? I know thee who thou art, the Holy
 25 One of God. And Jesus rebuked him, saying, Hold thy

* Matt. iii. 13. Luke iii. 21. † Matt. iv. 1. Luke iv. 1. ‡ Matt. iv. 12.

§ Matt. iv. 18. Luke v. 1. || Luke iv. 31.

V. 12 *And immediately the Spirit thrusteth him out into the wilderness*—So in all the children of God, extraordinary manifestations of his favour, are wont to be followed by extraordinary temptations.

V. 13. *And he was there forty days tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. Matthew. *And he was with the wild beasts*—Though they had no power to hurt him. St. Mark not only gives us a compendium of St. Matthew's gospel, but likewise several valuable particulars, which the other evangelists have omitted.

V. 15. *The time is fulfilled—The time of my kingdom, foretold by Daniel, expected by you, is fully come.*

V. 18. *Straightway leaving their nets, they followed him*—From this time they forsook their employ, and constantly attended him. Happy they, who follow Christ at the first call!

26 peace and come out of him. And the unclean spirit hav-
 ing torn him and cried with a loud noise, came out of
 27 him. And they were all amazed, so that they questioned
 among themselves, saying, What is this? What new
 teaching is this? For with authority he commandeth
 28 even the unclean spirits, and they obey him. And imme-
 diately his fame went forth into all the country of Galilee
 round about.

29 * And coming out of the Synagogue, they entered forth-
 with into the house of Simon and Andrew, with James
 30 and John. And Simon's wife's mother lay ill of a fever,
 31 and immediately they tell him of her. And he came, and
 taking her by the hand, lifted her up; and straightway
 32 the fever left her, and she waited on them. And in the
 evening, when the sun was set, they brought to him all
 that were diseased, and them that were possessed with
 33 devils. And the whole city was gathered together at the
 34 door. And he healed many that were ill of divers
 diseases, and cast out many devils, and suffered not the
 devils to say that they knew him.

35 † And in the morning, rising a great while before day,
 he went out and departed into a desert place, and prayed
 36 there. And Simon and they that were with him followed
 37 after him. And having found him, they say to him, All
 38 men seek thee. And he said to them, Let us go to the
 neighbouring towns, that I may preach there also; for
 39 therefore am I come. And he preached in their Syna-
 gogues throughout all Galilee, and cast out devils.

40 ‡ And there came to him a leper, beseeching him and
 kneeling down to him, and saying to him, If thou wilt,
 41 thou canst make me clean. And Jesus, moved with
 tender compassion, stretching out *his* hand, touched him,
 42 and saith to him, I will; be thou clean. And when he had

* Matt. viii. 14. Luke iv. 38. † Luke iv. 42. ‡ Matt. viii. 2. Luke v. 12.

V. 26. *A loud noise*—For he was forbidden to speak. Christ would neither suffer those evil spirits to speak in opposition, nor yet in favour of him. He needed not their testimony, nor would encourage it, lest any should infer, that he acted in concert with them.

V. 32. *When the sun was set*—And consequently the Sabbath was ended, which they reckoned from sun-set to sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair prospect was here! Who could then have imagined, that all these blossoms would die away without fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr. Mead's hypothesis, (that the scriptural demoniacs were only diseased persons,) *He suffered not the diseases to say, that they knew him!*

V. 35. *Rising a great while before day*—So did he labour for us, both day and night.

spoken, immediately the leprosy departed from him, and
 43 he was made clean. And having straightly charged him,
 44 he forthwith sent him away, And saith to him, See thou
 say nothing to any man; but go, shew thyself to the
 Priest, and offer for thy cleansing what Moses commanded
 45 for a testimony to them. But he going out published *it*
 much and blazed abroad the matter, so he could no more
 openly enter into the city; but he was without in desert
 places: and they came to him from every quarter.

CHAP. II. 1. And again he entered into Capernaum
 after some days; and it was heard that he was in the
 2 house. And many were gathered together, so that there
 3 was no room for *them*, no, not even about the door. And
 he spake the word to them. * And they come to him,
 4 bringing a paralytic, borne of four. And not being able
 to come nigh him for the crowd, they uncovered the roof
 where he was, and having broken *it* up, they let down the
 5 couch whereon the paralytic lay. Jesus seeing their faith,
 said to the paralytic, Son, thy sins are forgiven thee.
 6 But certain of the Scribes were sitting there, and reason-

* Matt. ix. 2. Luke v. 19.

V. 44. *See thou say nothing to any man*—But our blessed Lord gives no such charge to us. If he has made us clean from our leprosy of sin, we are not commanded to conceal it. On the contrary, it is our duty to publish it abroad, both for the honour of our Benefactor, and that others who are sick of sin may be encouraged to ask and hope for the same benefit. *But go, shew thyself to the Priest, and offer for thy cleansing what Moses commanded for a testimony to them*—The Priests seeing him, pronounced him clean, (Lev. xiii. 17, 23, 28, 37,) and accordingly allowing him to offer as Moses commanded, (Lev. xiv. 2, 7,) was such a proof against them, that they durst never say, the leper was not cleansed; which, out of envy or malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the law, if by the cleansed person's talking much about his cure, the account of it had reached their ears, before he came in person. This is one great reason why our Lord commanded this man to *say nothing*.

V. 45. *So that Jesus could no more openly enter into the city*—It was also to prevent this inconvenience, that our Lord had enjoined him silence.

CHAP. II. Ver. 1. *And again, after having been in desert places for some time, he returned privately to the city. In the house*—In Peter's house.

V. 2. *And immediately many were gathered together*—Hitherto continued the general impression on their hearts. Hitherto, even at Capernaum, all who heard received the word with joy.

V. 4. *They uncovered the roof*—Or, *took up the covering*, the lattice or trap-door, which was on all their houses, (being flat-roofed.) And finding it not wide enough, broke the passage wider, to let down the couch.

V. 6. *But certain of the Scribes*—See whence the first offence cometh! As yet not one of the plain, unlettered people were offended. They all rejoiced in the light, till these men of learning came, to put darkness for light, and light for darkness. We to all such blind guides! Good had it been for these

- 7 ing in their hearts, Why doth this *man* thus speak blas-
 8 phemies? Who can forgive sins, but God only? And
 Jesus immediately knowing in his spirit, that they so rea-
 soned in themselves, said to them, Why reason ye thus in
 9 your hearts? Which is easier? To say to the paralytic,
Thy sins are forgiven thee? Or to say, Arise, and take
 10 up thy couch and walk? But that ye may know that the
 11 Son of Man hath authority on earth to forgive sins, (He
 saith to the paralytic,) I say to thee, Arise, take up thy
 12 couch, and go to thine house. And immediately he arose,
 and taking up his couch, went forth before them all; so
 that they were all amazed and glorified God, saying, We
 never saw it thus.
- 13 And he went forth again by the sea-side, and all the
 14 multitude came to him, and he taught them. * And pass-
 ing by, he saw Levi, the *son* of Alpheus, sitting at the
 receipt of custom, and saith to him, Follow me. And he
 15 arose and followed him. And as Jesus sat at meat in his
 house, many publicans also and sinners sat together with
 Jesus and his disciples; for there were many, and they
 16 followed him. And the Scribes and Pharisees seeing him
 eating with publicans and sinners, said to his disciples,
 How is it that he eateth and drinketh with publicans and
 17 sinners? And Jesus hearing *it* saith to them, They that
 are whole need not a physician, but they that are sick:
 18 I came not to call the righteous, but sinners. † Now the
 disciples of John and the Pharisees used to fast: and they
 come and say to him, Why do the disciples of John and
 19 of the Pharisees fast, but thy disciples fast not? And
 Jesus said to them, Can the children of the bride-chamber

* Matt. ix. 9. Luke v. 27. † Matt. ix. 14. Luke v. 33.

if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the roof of my mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a time.

V. 13. *All the multitude came to him*—Namely, *By the sea-side*. And he as readily taught them there, as if they had been in a Synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by Matthew, moved with compassion for his old companions in sin. But the next words, *For they were many and they followed him*, seem to imply, that the greater part, encouraged by his gracious words and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but pressed in after him, and kept as close to him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise men* being joined by the *saints of the world*, went a little farther in raising prejudices against our Lord. In his answer, he uses as yet no harshness, but only calm, dispassionate reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very persons I came to save.

*

- fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.
- 20 But the days will come, when the bridegroom shall be taken away from them; and then shall they fast in those
- 21 days. No man seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away
- 22 from the old, and the rent is made worse. And no man putteth new wine into old leathern bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost; but new wine must be put into new bottles.
- 23 * And he went through the corn-fields on the Sabbath day: and his disciples, as they went, plucked the ears of
- 24 corn. And the Pharisees said to him, Behold, why do
- 25 they on the Sabbath that which is not lawful? And he said to them, Have ye never read what David did, when he had need and was hungry, he and they that were with
- 26 him? † How he went into the house of God in *the days* of Abiathar the High Priest, and ate the shew-bread, which it is not lawful for any but the Priests to eat, and
- 27 gave also to them who were with him? And he said to them, The Sabbath was made for man, and not man for
- 28 the Sabbath. Moreover the Son of Man is Lord even of the Sabbath.

CHAP. III. 1. ‡ And he entered again into the Synagogue: and there was a man there who had a withered

2 hand. And they watched him whether he would heal

3 him on the Sabbath, that they might accuse him. And he saith to the man that had the withered hand, Stand up

4 in the midst. And he saith to them, Is it lawful to do

* Matt. xii. 1. Luke vi. 1. † 1 Sam. xxi. 6. ‡ Matt. xii. 9. Luke vi. 6.

V. 26. *In the days of Abiathar the High Priest*—Abimelech, the father of Abiathar, was High Priest then; Abiathar himself, not till some time after. This phrase therefore only means, *In the time of Abiathar*, who was afterwards the High Priest.

V. 27. *The Sabbath was made for man*—And therefore must give way to man's necessity.

V. 28. *Moreover the Son of Man is Lord even of the Sabbath*—Being the supreme Lawgiver, he hath power to dispense with his own laws: and with this in particular.

CHAP. III. Ver. 1. *He entered again into the synagogue*—At Capernaum on the same day.

V. 2. *And they*—The Scribes and Pharisees, *watched him, that they might accuse him*—Pride, anger, and shame, after being so often put to silence, began now to ripen into malice.

V. 4. *Is it lawful to save life, or to kill*—Which he knew they were seeking

- good on the Sabbath, or to do evil? To save life, or to
 5 kill? But they held their peace. And looking round
 upon them with anger, being grieved for the hardness of
 their hearts, he saith to the man, Stretch forth thine hand.
 And he stretched it forth: and his hand was restored.
 6 And the Pharisees going out, straightway took counsel
 with the Herodians against him, that they might destroy
 him.
 7 Then Jesus withdrew with his disciples to the sea: and
 8 a great multitude from Galilee followed him, And from
 Judea, and from Jerusalem, and from Idumea, and from
 beyond Jordan; and they about Tyre and Sidon, a great
 multitude, having heard what great things he did, came
 9 to him. And he spake to his disciples, that a vessel
 should wait on him, because of the multitude, lest they
 10 should throng him. For he had healed many, so that
 11 they rushed in upon him, as many as had plagues. And
 the unclean spirits, when they saw him, fell down before
 12 him, and cried, saying, Thou art the Son of God. And
 he straightly charged them, not to make him known.
 13 * And he goeth up into the mountain, and calleth to him
 14 whom he would, and they came to him. † And he
 ordained twelve, that they might be with him, and that
 15 he might send them forth to preach, And to have power
 16 to heal diseases and cast out devils. And Simon he sur-
 17 named Peter: And James the son of Zebedee, and John

* Luke vi. 12. † Matt. x. 2. Luke vi. 13. Acts i. 13.

occasion to do. *But they held their peace*—Being confounded, though not convinced.

V. 5. *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner; the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in Christ.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch him still; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The natives of which had now professed the Jewish religion above a hundred and fifty years. *They about Tyre and Sidon*—The Israelites who lived in those coasts.

V. 10. *Plagues, or scourges* (so the Greek word properly means) seem to be those very painful or afflictive disorders which were frequently sent, or at least permitted of God, as a scourge or punishment of sin.

V. 12. *He charged them not to make him known*—It was not the time: nor were they fit preachers.

V. 13. *He calleth whom he would*—With regard to the eternal states of men, God always acts as just and merciful. But with regard to numberless other things, he seems to us to act as mere Sovereign.

V. 16. *He surnamed them Sons of Thunder*—Both with respect to the warmth and impetuosity of their spirit, their fervent manner of preaching, and the power of their word.

the brother of James, (and he surnamed them Boanerges,
 18 that is, sons of thunder,) And Andrew, and Philip, and
 Bartholomew, and Matthew, and Thomas, and James the
 the son of Alpheus, and Thaddeus, and Simon the Cana-
 19 anite, And Judas Iscariot, who also betrayed him.
 20 And they come into an house: And the multitude
 cometh together again, so that they could not so much as
 21 eat bread. And his relations hearing of it, came out to
 lay hold on him: for they said, He is beside himself.
 22 * But the Scribes who had come down from Jerusalem
 said, He hath Beelzebub, and by the prince of the devils
 23 casteth he out devils. And calling them to him, he said
 24 to them in parables, How can Satan cast out Satan? If
 a kingdom be divided against itself, that kingdom cannot
 25 stand. And if an house be divided against itself, that
 26 house cannot stand. If Satan then be risen up and
 divided against himself, he cannot stand, but hath an end.
 27 None can enter into the strong one's house and plunder
 his goods, unless he first bind the strong one, and then he
 28 will plunder his house. † Verily I say to you, All sins
 shall be forgiven the sons of men, and blasphemies where-
 29 with soever they shall blaspheme: But he that shall blas-
 pheme against the Holy Ghost hath never forgiveness,
 30 but is liable to eternal damnation: Because they said, He
 31 hath an unclean spirit. ‡ Then come his brethren and
 his mother, and standing without, sent to him, calling
 32 him. And the multitude sat about him; and they say to

* Matt. xii. 24. Luke xi. 15. † Matt. xii. 31. Luke xii. 10. ‡ Matt. xii. 46.
 Luke viii. 19.

V. 20. *To eat bread*—That is, to take any subsistence.

V. 21. *His relations*—His mother and his brethren, ver. 31. But it was some time before they could come near him.

V. 22. *The Scribes and Pharisees* (Matt. xii. 29) *who had come down from Jerusalem*—Purposely, on the devil's errand: and not without success. For the common people now began to drink in the poison, from these learned, good, honourable men! *He hath Beelzebub*—At command; is in league with him: *And by the prince of the devils casteth he out devils*—How easily may a man of learning elude the strongest proof of a work of God! How readily can he account for every incident, without ever taking God into the question!

V. 30. *Because they said, He hath an unclean spirit*—Is it not astonishing, that men who have ever read these words, should doubt, What is the blasphemy against the Holy Ghost? Can any words declare more plainly, that it is, "The ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?"

V. 31. *Then came his brethren and his mother*—Having at length made their way through the crowd, so as to come to the door. *His brethren* are here named first, as being first and most earnest in the design of taking him: *neither did these of his brethren believe on him*. They sent to him, calling him.—They sent one into the house, who called him aloud, by name.

him, Behold, thy mother and thy brethren without seek
 33 for thee. And he answered them, saying, Who is my
 34 mother or my brethren? And looking round on them
 who sat about him, he said, Behold my mother and my
 35 brethren. For whosoever shall do the will of God, the
 same is my brother, and sister, and mother.

CHAP. IV. 1. * And again he taught by the sea-side,
 and a great multitude was gathered to him, so that going
 into the vessel, he sat in the sea, and the whole multitude
 2 was by the sea on the land. And he taught them many
 things by parables, and said to them in his teaching,
 3 Hearken: Behold, a sower went out to sow. And as he
 4 sowed, some fell by the highway-side, and the birds came
 5 and devoured it. And some fell on stony ground, where
 it had not much earth; and immediately it sprung up,
 6 because it had no depth of earth. But when the sun was
 up, it was scorched, and because it had no root, it
 7 withered away. And some fell among thorns, and the
 thorns grew up and choked it, and it yielded no fruit.
 8 And other fell on good ground, and yielded fruit spring-
 ing up and increasing, and brought forth, some thirty,
 9 and some sixty, and some an hundred. And he said, He
 that hath ears to hear, let him hear.
 10 And when he was alone, they that were about him, with
 11 the twelve, asked him of the parable. And he said to
 them, To you it is given to know the mystery of the
 kingdom of God: but to them that are without, all

* Matt. xiii. 1. Luke viii. 4.

V. 34. *Looking round on them who sat about him*—With the utmost sweetness: *He said, Behold my mother and my brethren*—In this preference of his true disciples even to the Virgin Mary, considered merely as his mother after the flesh, he not only shews his high and tender affection for them, but seems designedly to guard against those excessive and idolatrous honours, which he foresaw would, in after ages, be paid to her.

CHAP. IV. Ver. 2. *He taught them many things by parables*—After the usual manner of the Eastern nations, to make his instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable signifies not only a simile or comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural. Prov. i. 6, *To understand a proverb and the interpretation*—The proverb is the literal sense, the interpretation is the spiritual; resting in the literal sense killeth, but the spiritual giveth life.

V. 3. *Hearken*—This word he probably spoke with a loud voice, to stop the noise and hurry of the people.

V. 10. *When he was alone*—That is, retired apart from the multitude.

V. 11. *To them that are without*—So the Jews termed the Heathens; so our

12 things are in parables; So that seeing they see, and do not perceive; and hearing they hear, and do not understand: lest at any time they should be converted, and *their sins should be forgiven them.*

13 And he saith to them, Know ye not this parable? How
14 then will ye know all parables? The sower soweth the
15 word. And these are they by the highway-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word sown in their
16 hearts. And these are they likewise who have received the seed on stony ground, who, when they have heard the
17 word, immediately receive it with joy: But have not root in themselves, but are only for a time; afterward, when affliction or persecution ariseth because of the word,
18 they are presently offended. And these are they that have received it among thorns, who hear the word, And the cares of this world, and the deceitfulness of riches, and the desire of other things, entering in, choke the
19 word, and it becometh unfruitful. And these are they that have received it on the good ground, who hear the word and receive it, and bring forth fruit, some thirty
20 fold, some sixty, and some an hundred. * And he said to them, Is a candle brought to be put under a bushel or
21 under a bed, and not to be set on a candlestick? † For there is nothing hid, which shall not be made manifest, neither was any thing kept secret, but that it might come
22 abroad. If any man hath ears to hear, let him hear.
23 And he said to them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and

* Matt. v. 15. Luke viii. 16. xi. 33. † Matt. x. 26. Luke viii. 17.

Lord terms all obstinate unbelievers; for they shall not enter into his kingdom; they shall abide in outer darkness.

V. 12. *So that seeing they see, and do not perceive*—They would not see before: now they could not, God having given them up to the blindness which they had chosen.

V. 13. *Know ye not this parable*—Which is, as it were, the foundation of all those that I shall speak hereafter; and is so easy to be understood?

V. 19. *The desires of other things choke the word*—A deep and important truth! The desire of any thing, otherwise than as it leads to happiness in God, directly tends to bareness of soul. *Entering in*—Where they were not before. Let him therefore who has received and retained the word, see that no other desire then enter in, such as perhaps till then he never knew. *It becometh unfruitful*—After the fruit had grown almost to perfection.

V. 21. *And he said, Is a candle*—As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 24. *Take heed what ye hear*—That is, Attend to what you hear, that it may have its due influence upon you. *With what measure ye mete*—That

25 to you that hear, shall more be given. * For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man
27 should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he
28 knoweth not how. For the earth bringeth forth fruit of itself, first the blade, then the ear, after that the corn in
29 the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 † And he said, Whereto shall we liken the kingdom of God? Or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which when it is sown in the earth, it is one of the least seeds that is in the earth.

32 But when it is sown, it groweth up and becometh greater than all herbs, and putteth forth great branches, so that the birds of the air may lodge under the shadow of it.

33 And with many such parables spake he the word to them, as they were able to hear. But without a parable spake he not to them; and in private he expounded all things to his disciples.

35 ‡ And the same day in the evening he saith to them,
36 Let us go over to the other side. And having sent away the multitude, they take him as he was in the vessel.

* Matt. xiii. 12. Luke viii. 18. † Matt. xiii. 31. Luke xiii. 18. ‡ Matt. viii. 23. Luke viii. 22.

is, according to the improvement you make of what you have heard, still further assistances shall be given. *And to you that hear*—That is, with improvement.

V. 25. *He that hath*—That improves whatever he has received, to the good of others, as well as of his own soul.

V. 26. *So is the kingdom of God*—The inward kingdom is like seed which a man casts into the ground—This a preacher of the gospel casts into the heart. And he sleeps and rises night and day—That is, he has it continually in his thoughts. Mean time it springs and grows up he knows not how—Even he that sowed it, cannot explain, how it grows. For as the earth, by a curious kind of mechanism, which the greatest philosophers cannot comprehend, does, as it were, spontaneously bring forth first the blade, then the ear, then the full corn in the ear: so the soul, in an inexplicable manner, brings forth, first weak graces, then stronger, then full holiness: and all this *of itself*, as a machine, whose spring of motion is within itself. Yet observe the amazing exactness of the comparison. The earth brings forth no corn (as the soul no holiness) without both the care and toil of man, and the benign influence of heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the corn into his garner.

V. 33. *He spake the word as they were able to hear it*—Adapting it to the capacity of his hearers, and speaking as plain as he could without offending them. A rule never to be forgotten by those who instruct others.

V. 36. *They take him as he was in the vessel*—They carried him immediately in the same vessel, from which he had been preaching to the people.

37 And there were with him other little vessels. And there
 ariseth a great storm of wind, and the waves beat into
 38 the vessel, so that it was now full. But he was asleep on
 the pillow, in the stern. And they awake him, and say
 39 to him, Master, carest thou not that we perish? And he
 arose and rebuked the wind, and said to the sea, Peace;
 Be still. And the wind ceased, and there was a great
 40 calm. And he saith to them, Why are ye so fearful?
 41 How is it, that ye have not faith? And they feared ex-
 ceedingly, and said one to another, Who is this, that even
 the wind and the sea obey him?

CHAP. V. 1. * And they came to the other side of the
 2 sea, into the country of the Gadarenes. And as he came
 out of the vessel, there met him immediately out of the
 3 tombs a man with an unclean spirit, Who had *his* dwell-
 ing in the tombs, and no man could bind him, no, not
 4 with chains. For he had often been bound with fetters
 and chains, and the chains had been plucked asunder by
 him, and the fetters broken in pieces; and no man could
 5 tame him. And always night and day he was in the
 tombs and in the mountains, crying and cutting himself
 6 with stones. But seeing Jesus afar off, he ran and wor-
 7 shipped him, And crying with a loud voice, said, What
 have I to do with thee, Jesus, thou Son of the most high
 God? I adjure thee by God, that thou torment me not.
 8 (For he had said to him, Come out of the man, thou un-
 9 clean spirit.) And he asked him, What *is* thy name?
 And he saith to him, My name is Legion; for we are
 10 many. And he earnestly besought him, that he would
 11 not send them away out of the country. Now there was
 there at the mountain a great herd of swine feeding.
 12 And all the devils besought him, saying, Send us to the
 swine, that we may go into them. And Jesus forthwith

* Matt. viii. 28. Luke viii. 26.

V. 38. *On the pillow*—So we translate it, for want of a proper English expression, for that particular part of the vessel near the rudder on which he lay.

V. 39. *Peace*—Cease thy tossing: *Be still*—Cease thy roaring. Literally, *Be thou gagged*.

CHAP. V. Ver. 2. *There met him a man with an unclean spirit*—St. Matthew mentions two. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

V. 9. *My name is legion; for we are many*—But all these seem to have been under one commander, who accordingly speaks all along, both for them and himself.

13 gave them leave. And the unclean spirits going out, entered into the swine, and the herd rushed down the steep into the sea, (they were about two thousand,) and
 14 were stifled in the sea. And they that fed the swine fled,
 15 and told *it* in the city and in the country. And they went out to see what it was that was done. And they come to Jesus, and see the demoniac who had the Legion, sitting and clothed, and in his right mind: and they were
 16 afraid. And they that saw *it* told them how it befel the
 17 demoniac, and concerning the swine. And they prayed
 18 him to depart out of their coasts. * And as he went into the vessel, he that had been possessed with the devils,
 19 besought him, that he might be with him. But he suffered him not, but said to him, Go home to thy friends, and tell them how great things the Lord hath done for
 20 thee, and hath had compassion on thee. And he departed and published in Decapolis, how great things Jesus had done for him. And all men marvelled.
 21 † And when Jesus was passed over again in the vessel to the other side, a great multitude was gathered to him,
 22 and he was near the sea. ‡ And there cometh one of the rulers of the Synagogue, Jairus by name, and seeing him,
 23 falleth at his feet, And besought him greatly, saying, My little daughter is at the point of death: come and lay thy hands on her that she may be healed, and she shall live.
 24 And he went with him, and a great multitude followed
 25 him and thronged him. § And a certain woman who had
 26 a flux of blood twelve years, And had suffered many things of many physicians, and had spent all that she had,
 27 and was nothing bettered, but rather grown worse, Having heard of Jesus, came in the crowd behind, and touched
 28 his garment. For she said, If I but touch his clothes, I
 29 shall be whole. And the fountain of her blood was straightway dried up, and she perceived in *her* body, that
 30 she was healed of that plague. And Jesus immediately

* Matt. ix. 1. Luke viii. 37. † Luke viii. 40. ‡ Matt. ix. 18. Luke viii. 41.
 § Matt. ix. 20. Luke viii. 43.

V. 15. *And they were afraid*—It is not improbable they might otherwise have offered some rudeness, if not violence.

V. 19. *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where Christ did not go in person.

V. 20. *He published in Decapolis*—Not only at home, but in all that country where Jesus himself did not come.

V. 22. *One of the rulers of the Synagogue*—To regulate the affairs of every Synagogue, there was a council of grave men. Over these was a president, who was termed *The ruler of the Synagogue*—Sometimes there was no more than one ruler in a Synagogue.

knowing in himself, the virtue which had gone out of him, turning about in the crowd, said, Who touched my
 31 clothes? And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched
 32 me? And he looked round to see her that had done this.
 33 And the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him
 34 all the truth. And he said to her, Daughter, thy faith hath made thee whole: go in peace, and continue whole
 35 of thy plague. While he was yet speaking, they come from the ruler of the Synagogue's house, saying, Thy daughter is dead: why troublest thou the Master farther?
 36 When Jesus heard the word spoken, he saith to the ruler of the Synagogue, Fear not; only believe. And he suffered no man to follow him, save Peter, and James, and
 37 John the brother of James. And he cometh to the house of the ruler of the Synagogue, and seeth a tumult, and
 38 them that wept and wailed greatly. And coming in, he saith to them, Why make ye this tumult and weep? The damsel is not dead, but sleepeth. And they laughed him
 39 to scorn. But having put them all out, he taketh the father and the mother of the damsel, and them that were with him, and goeth in where the damsel was lying.
 40 And taking the damsel by the hand, he said to her, Talitha cumi, which is, being interpreted, Damsel, (I say to thee,) arise. And straightway the damsel arose and walked: for she was twelve years old. And they were astonished
 41 with a great astonishment. And he charged them straightly that no man should know it, and commanded that something should be given her to eat.

CHAP. VI. 1. * And he went out from thence and came into his own country, and his disciples follow him.

2 And on the Sabbath he taught in the Synagogue, and many hearing were astonished, saying, Whence hath this

* Matt. xiii. 54. Luke iv. 16.

V. 37. *John the brother of James*—When St. Mark wrote, not long after our Lord's ascension, the memory of St. James, lately beheaded, was so fresh, that his name was more known than that of John himself.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That he might avoid every appearance of vain-glory, might prevent too great a concourse of people, and might not farther enrage the Scribes and Pharisees against him; the time for his death, and for the full manifestation of his glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it.

- man these things? And what wisdom is this that is given him, and such mighty works as are wrought by his hands?
- 3 Is not this the carpenter? The son of Mary, the brother of James and Joses, and of Jude and Simon? and are not his sisters here with us? And they were offended at
- 4 him. And Jesus said to them, A prophet is not without honour, but in his own country, and among his own kin-
- 5 dred, and in his own house. And he could do no miracle there, save that he laid his hands on a few sick and healed
- 6 them. And he marvelled because of their unbelief. And he went round about through the villages teaching.
- 7 * And he calleth to him the twelve, and sent them forth by two and two, and gave them power over unclean spi-
- 8 rits; † And commanded them to take nothing for the journey, save a staff only; no scrip, no bread, no money
- 9 in their purse; but be shod with sandals, and put not on
- 10 two coats. ‡ And he said to them, Wheresoever ye enter into an house, there abide till ye depart from that place.
- 11 And whosoever shall not receive you, nor hear you, departing thence, shake off the dust under your feet, for a testimony against them. Verily I say to you, it shall
- 12 be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. § And they went out and
- 13 preached that men should repent. And they cast out

* Matt. x. 1. Luke ix. 1. † Matt. x. 9. Luke ix. 3. ‡ Matt. x. 11. Luke ix. 4. § Luke ix. 6.

CHAP. VI. Ver 3. *Is not this the carpenter*—There can be no doubt, but in his youth he wrought with his supposed father Joseph.

V. 5. *He could do no miracle there*—Not consistently with his wisdom and goodness: it being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more evidence, would only have increased their damnation.

V. 6. *He marvelled*—As man. As he was God, nothing was strange to him.

V. 8. *He commanded them to take nothing for the journey*—That they might be always unincumbered, free, ready for motion. *Save a staff only*—He that had one, might take it; but he that had not, was not to provide one, Matt. x. 9.

V. 9. *Be shod with sandals*—As you usually are. Sandals were pieces of strong leather or wood, tied under the sole of the foot by strings something resembling modern clogs. *The shoes*, which they are in St. Matthew forbidden to take, were a kind of short boots, reaching a little above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission, to initiate them into their apostolic work. And it was doubtless an encouragement to them all their life after, to recollect the care which God took of them, when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it, Luke xxii. 35, *When I sent you forth without purse or scrip, lacked ye any thing?*

many devils, and * anointed with oil many that were sick, and healed *them*.

- 14 † And king Herod heard, (for his name was spread abroad,) and he said, John the Baptist is risen from the dead, and therefore these mighty powers exert themselves
 15 in him. Others said, It is Elijah: and others said, It is
 16 a prophet, as one of the prophets. But Herod hearing
 17 *thereof*, said, This is John whom I beheaded: he is risen from the dead. For Herod himself had sent and apprehended John, and bound him in prison, for Herodias's sake, his brother Philip's wife, for he had married her.
 18 For John had said to Herod, It is not lawful for thee to
 19 have thy brother's wife. Therefore Herodias was incensed against him, and was desirous to have killed him;
 20 but she could not. For Herod revered John, knowing that he was a just and holy man, and preserved him: and when he heard him, he did many things, and heard
 21 him gladly. And a convenient day being come, when Herod on his birth-day made a feast for his lords, captains, and principal men of Galilee: When the daughter of Herodias had come in and danced, and pleased Herod and his guests, the king said to the damsel, Ask of me
 23 whatsoever thou wilt, and I will give *it* thee. And he swore to her, Whatsoever thou shalt ask me, I will
 24 give thee, to the half of my kingdom. And going out she said to her mother, What shall I ask? And she said,
 25 The head of John the Baptist. And coming in quickly with haste to the king, she asked, saying, I will that thou

* James v. 14, 15. † Matt. xiv. 1. Luke ix. 7.

V. 13. *They anointed with oil many that were sick*—Which St. James gives as a general direction, (ch. v. 11, 15,) adding those peremptory words, *And the Lord shall heal him*. He shall be restored to health: not by the natural efficacy of the oil, but by the supernatural blessing of God. And it seems, this was the great, standing means, of healing desperate diseases in the Christian church, long before extreme unction was used or heard of, which bears scarcely any resemblance to it; the former being used only as a means of health; the latter, only when life is despaired of.

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient prophets.

V. 16. *But Herod hearing thereof*—Of their various judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the malice and contrivances of Herodias. *And when he heard him*—Probably sending for him, at times, during his imprisonment, which continued a year and a half. *He heard him gladly*—Delusive joy! While Herodias lay in his bosom.

V. 21. *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*—The great men of the court, the army, and the province.

V. 23. *To the half of my kingdom*—A proverbial expression.

give me immediately in a charger the head of John the
 26 Baptist. And the king was exceeding sorry: *yet* for his
 oath's sake, and for the sake of his guests, he would not
 27 reject her. And immediately the king sent one of his
 28 guard, and commanded his head to be brought. And he
 went and beheaded him in the prison, and brought his
 head in a charger, and gave it to the damsel, and the
 29 damsel gave it to her mother. And the disciples hearing
it, came and took up his corpse, and laid it in a tomb.
 30 * And the apostles gathered themselves together to
 Jesus, and told him all things, both what they had done
 31 and what they had taught. † And he said to them, Come
 ye yourselves apart into a desert place, and rest a little.
 For there were many coming and going, and they had no
 32 leisure so much as to eat. And they departed into a
 33 desert place by boat privately. And many saw them
 departing and knew him, and ran on foot thither from all
 the cities, and outwent them, and came together to him.
 34 And Jesus coming out saw a great multitude, and was
 moved with tender compassion for them; because they
 were as sheep having no shepherd, and he taught them
 35 many things. And when the day was now far spent, the
 disciples coming to him said, This is a desert place, and
 36 it is now late. Send them away, that they may go into
 the country and villages round about, and buy themselves
 37 bread, for they have nothing to eat. He answering said
 to them, Give ye them to eat. And they say to him,
 Shall we go and buy two hundred penny worth of bread,
 38 and give them to eat? He saith to them, How many
 loaves have you? Go and see. And when they knew,
 39 they said, Five, and two fishes. And he commanded them
 to make all sit down by companies on the green grass.
 40 And they sat down in ranks by hundreds and by fifties.
 41 And taking the five loaves and the two fishes, looking up
 to heaven, he blessed, and brake the loaves, and gave
them to his disciples to set before them; and he divided
 the two fishes among them all. And they all ate and

* Luke ix. 10. † Matt. xiv. 13. John vi. 1.

V. 26. *Yet for his oath's sake, and for the sake of his guests*—Herod's honour was like the conscience of the Chief Priests, (Matt. xxvii. 6.) To shed innocent blood wounded neither one nor the other!

V. 32. *They departed*—Across a creek of the lake.

V. 34. *Coming out*—Of the vessel.

V. 40. *They sat down in ranks*—The word properly signifies a parterre or bed in a garden; by a metaphor, a company of men ranged in order, *by hundreds and by fifties*—That is, fifty in a rank and a hundred in file. So a hundred multiplied by fifty, made just five thousand.

42 were satisfied. And they took up twelve baskets full of
43 the fragments and of the fishes. And they that had eaten
of the loaves were about five thousand men.

44 * And straightway he constrained his disciples to go
45 into the vessel, and go before to the other side toward
46 Bethsaida, while he sent away the people. † And having
47 sent them away, he went to the mountain to pray. And
in the evening the vessel was in the midst of the sea, and
48 he alone on the land. And he saw them toiling in row-
ing, (for the wind was contrary to them.) And about the
fourth watch of the night he cometh to them, walking on
49 the sea, and would have passed by them. But they seeing
him walking on the sea, supposed it to be an apparition,
50 and cried out. (For they all saw him and were troubled.)
And immediately he spoke with them, and saith to them,
51 Take courage: it is I: be not afraid. And he went up
to them into the vessel, and the wind ceased: and they
were amazed in themselves above measure and wondered.
52 For they considered not *the miracle* of the loaves; for
their heart was hardened.

53 ‡ And having passed over, they came to the land of
54 Genesaret, and drew to shore. And when they were
55 come out of the vessel they knew him, And ran through
that whole country round about, and brought about in
56 beds them that were ill, where they heard he was. And
wheresoever he entered into villages, cities, or country
places, they laid the sick in the public places, and be-
sought him that they might touch if it were but the hem
of his garment; and as many as touched him were made
whole.

CHAP. VII. 1. § Then assemble together to him the
Pharisees and certain of the Scribes, coming from Jeru-
2 salem. And they saw some of his disciples eat bread
3 with defiled, that is, unwashen hands. Now the Phari-
sees and all the Jews, except they wash *their* hands to the

* Matt. xiv. 22. † Matt. xiv. 23. John vi. 15. ‡ Matt. xiv. 34. John vi. 21.
§ Matt. xv. 1.

V. 43. *Full of the fragments*—Of the bread.

V. 45. *He constrained his disciples*—Who did not care to go without him.

V. 48. *And he saw them*—For the darkness could veil nothing from him,
And would have passed by them—That is, walked, as if he was passing by.

V. 52. *Their heart was hardened*—And yet they were not reprobates. It
means only, They were slow and dull of apprehension.

CHAP. VII. Ver. 1. *Coming from Jerusalem*—Probably on purpose to find
occasion against him.

4 wrist, eat not, holding the tradition of the elders. And coming from the market, unless they wash, they eat not : and many other things there are which they have received to hold, the washing of cups, and pots, and brasen vessels, 5 and couches. Then the Pharisees and the Scribes ask him, Why walk not thy disciples according to the tradition of 6 the elders, but eat bread with the defiled hands? He answering said to them, Well hath Isaiah prophesied of you hypocrites, as it is written, * This people honour- eth me with their lips, but their heart is far from me. 7 But in vain do they worship me, teaching for doctrines 8 the commandments of men. For leaving the command- ment of God, ye hold the tradition of men, the washing of pots and cups : and many other such like things ye do. 9 And he said to them, Full well ye abolish the command- ments of God, that ye may keep your own tradition. 10 For Moses said, † Honour thy father and thy mother, and, ‡ Whoso revileth father or mother, he shall surely die. 11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is a gift, by whatsoever thou mightest 12 have been profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his 13 mother; Abrogating the word of God by your tradition, which ye have delivered : and many such like things ye 14 do. And calling together all the multitude, he said to them, Harken to me every one of you and consider. 15 There is nothing entering into a man from without which can defile him ; but the things which come out of him, 16 these are they that defile the man. If any man have ears 17 to hear, let him hear. And when he was come from the multitude into the house, his disciples asked him concern- 18 ing the parable. And he saith to them, Are even ye so without understanding? Do ye not perceive, that what- soever entereth into a man from without, cannot defile 19 him, Because it entereth not into his heart, but into the

* Isa. xxix. 13. † Exod. xx. 12. ‡ Mark xxi. 17.

V. 4. *Washings of cups, and pots, and brasen vessels, and couches*—The Greek word (*baptisms*) means indifferently either washing or sprinkling. The cups, pots, and vessels were washed; the couches sprinkled.

V. 5. *The tradition of the elders*—The rule delivered down from your fore- fathers.

V. 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a man may bring guilt, which is moral defilement, upon himself, by eating what hurts his health, or by excess either in meat or drink; yet even here the pollution arises from the wickedness of the heart, and is just proportionable to it. And this is all that our Lord asserts.

20 belly, and goeth into the vault, purging all meats. And he said, That which cometh out of the man, that defileth
 21 the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,
 22 Thefts, covetousness, wickedness, deceit, lasciviousness,
 23 envy, evil-speaking, pride, foolishness: All these evil things come from within, and defile the man.

24 * And he arose and went thence into the borders of Tyre and Sidon. And entering into an house, he would
 25 have had no man know *it*; but he could not be hid. For a woman, whose young daughter had an unclean spirit,
 26 having heard of him, came and fell at his feet, (The woman was a Greek, a Syrophenician by nation,) and besought him to cast the devil out of her daughter. But
 27 Jesus said to her, Let the children first be satisfied; for it is not right to take the children's bread and cast *it* to the
 28 dogs. She answered and said to him, True, Lord: yet the dogs under the table eat of the children's crumbs.
 29 And he said to her, For this saying, go: the devil is gone
 30 out of thy daughter. And going to her house, she found her daughter lying on the bed, and the devil gone out.

31 † And departing again from the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst
 32 of the country of Decapolis. And they bring to him one that was deaf and dumb, and beseech him to put his hand
 33 upon him. And taking him aside from the multitude he put his fingers into his ears, and spitting, touched his
 34 tongue. And looking up to heaven, he groaned and
 35 saith to him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his

* Matt. xv. 21. † Matt. xv. 29.

V. 19. *Purging all meats*—Probably the seat was usually placed over running water.

V. 22. *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly contrary to sobriety of thought and discourse: all kind of wild imaginations and extravagant passions.

V. 26. *The woman was a Greek*, (that is, a Gentile, not a Jew,) a Syrophenician, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

V. 33. *He put his fingers into his ears*—Perhaps intending to teach us, That we are not to prescribe to him, (as they who brought this man attempted to do,) but to expect his blessing by whatsoever means he pleases: even though there should be no proportion or resemblance between the means used, and the benefit to be conveyed thereby.

V. 34. *Ephphatha*—This was a word of SOVEREIGN AUTHORITY, not an address to God for power to heal. Such an address was needless; for Christ had a perpetual fund of power residing in himself, to work all miracles whenever he pleased, even to the raising of the dead, John v. 21, 26.

- 36 tongue was loosed, and he spake plain. And he charged them to tell no man; but the more he charged them, so
 37 much the more a great deal they published it. And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak.

- CHAP. VIII. 1. * In those days the multitude being very great, and having nothing to eat, calling to him his
 2 disciples, he saith to them, I have compassion on the multitude, because they continue with me now three days
 3 and have nothing to eat. And if I send them away fasting to their own home, they will faint by the way; for
 4 divers of them come from far. And his disciples answered him, Whence can one satisfy these men with bread here
 5 in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the multitude to sit down on the ground; and taking the seven loaves, having given thanks, he brake and gave to his disciples to set before them: and they did set them
 7 before the people. And they had a few small fishes: and having blessed them, he commanded, to set them also
 8 before them. So they did eat and were satisfied; and they took up fragments that were left, seven baskets.
 9 And they that had eaten were about four thousand: and he sent them away.
 10 And straightway going into the vessel with his disciples, he came into the parts of Dalmanutha.
 11 † And the Pharisees came forth and questioned with him, seeking of him a sign from heaven, tempting him.
 12 And sighing deeply in his spirit, he said, Why doth this generation seek a sign? Verily I say to you, There shall
 13 no sign be given to this generation. ‡ And he left them, and going into the vessel again, went to the other side.
 14 Now they had forgotten to take bread; nor had they in

* Matt. xv. 39. † Matt. xvi. 1. ‡ Matt. xvi. 4.

V. 36. *Them*—The blind man and those that brought him.

CHAP. VIII. Ver. 8. *So they did eat*—This miracle was intended to demonstrate, that Christ was the true bread which cometh down from heaven; for he who was Almighty to create bread without means to support natural life, could not want power to create bread without means to support spiritual life. And this heavenly bread we stand so much in need of every moment, that we ought to be always praying, Lord, evermore give us this bread.

V. 11. *Tempting him*—That is, trying to ensnare him.

V. 12. *Why doth this generation* (that is, these Scribes and Pharisees) *seek sign*—Not out of sincerity, but out of hypocrisy.

- 15 the vessel with them any more than one loaf. And he charged them, Take heed, beware of the leaven of the
 16 Pharisees and the leaven of Herod. And they reasoned
 17 among themselves, saying, We have no bread. And Jesus knowing *it*, said to them, Why reason ye, because ye have no bread? Perceive ye not yet, neither consider?
 18 Have ye your heart yet hardened? Having eyes, see ye
 19 not? And having ears, hear ye not? And do not ye remember? When I brake the five loaves among the five thousand, how many baskets full of fragments took
 20 ye up? They say to him, Twelve. And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said to them, How is it, that ye do not understand?
 22 And he cometh to Bethsaida. And they bring to him
 23 a blind man, and beseech him to touch him. And taking the blind man by the hand, he led him out of the town, and having spit on his eyes, and put *his* hands upon him,
 24 he asked him if he saw ought. And looking up he said,
 25 I see men as trees walking. Then he put his hands again on his eyes and made him look up, and he was
 26 restored, and saw all men clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.
 27 * And Jesus went out, and his disciples, into the towns of Cesarea Philippi. And in the way he asked his disciples, saying to them, Who do men say that I am?
 28 And they answered, John the Baptist; but some *say*
 29 Elijah; and others one of the prophets. And he saith them, But who say ye that I am? And Peter answering
 30 saith to him, Thou art the Christ. And he charged them that they should tell no man of him.

* Matt. xvi. 13. Luke ix. 18.

V. 15. *Beware of the leaven of the Pharisees and of Herod, or of the Sadducees: two opposite extremes.*

V. 17, 18. Our Lord here affirms of all the apostles, (for the question is equivalent to an affirmation,) That their *hearts were hardened*: that *having eyes they saw not, having ears they heard not*; that they *did not consider, neither understand*: the very same expressions that occur in the 13th of St. Matthew, And yet it is certain, they were not *judicially hardened*. Therefore all these strong expressions, do not necessarily import any thing more, than the *present want of spiritual understanding*.

V. 23. *He led him out of the town*—It was in just displeasure against the inhabitants of Bethsaida for their obstinate infidelity, that our Lord would work no more miracles among them, nor even suffer the person he had cured, either to go into the town, or to tell it to any therein.

V. 24. *I see men as trees walking*—He distinguished men from trees only by their motion.

V. 30. He enjoined them silence for the present, 1. That he might not en-

- 31 * And he began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and the Chief Priests, and Scribes, and be killed, and
 32 after three days rise again. And he spake that saying
 33 openly. And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things of God, but the things of men.
- 34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me.
- 35 † For whosoever desireth to save his life shall lose it; but whosoever shall lose his life, for my sake and the
 36 gospel's, shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
 37 Or what shall a man give in exchange for his soul?
 38 ‡ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAP. IX. 1. And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

* Matt. xvi. 21. Luke ix. 22. † Matt. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25. ‡ Matt. x. 32. Luke ix. 26. xii. 8.

courage the people to set him up for a temporal king; 2. That he might not provoke the Scribes and Pharisees to destroy him before the time; and, 3. That he might not forestall the brighter evidence which was to be given of his divine character after his resurrection.

V. 32. *He spake that saying openly*—Or in express terms: till now he had only intimated it to them. *And Peter taking hold of him*—Perhaps by the arm or clothes.

V. 33. *Looking on his disciples*—That they might the more observe what he said to Peter.

V. 34. *And when he had called the people*—To hear a truth of the last importance, and one that equally concerned them all. *Let him deny himself*—His own will, in all things, small and great, however pleasing, and that continually. *And take up his cross*—Embrace the will of God, however painful, daily, hourly, continually. Thus only can he follow me in holiness, to glory.

V. 38. *Whosoever shall be ashamed of me and my words*—That is, of avowing whatever I have said, (particularly of self-denial and the daily cross,) both by word and action.

CHAP. IX. Ver. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the day of Pentecost, when three thousand were converted to God at once.

- 2 * And after six days Jesus taketh with him Peter, and James, and John, and carrieth them up into an high mountain, by themselves apart, and was transfigured
 3 before them. And his garments became shining, exceeding white, as snow, such as no fuller on earth can whiten.
 4 And there appeared to them Elijah with Moses, and they
 5 were talking with Jesus. And Peter answering saith to Jesus, Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one
 6 for Elijah. For he knew not what to say; for they were
 7 sore afraid. And there came a cloud overshadowing them, and a voice came out of the cloud, This is my
 8 beloved Son; hear ye him. And suddenly looking round, they saw no man any more, save Jesus only with them-
 9 selves. And as they came down from the mountain, he charged them to tell no man the things they had seen, till
 10 the Son of Man were risen from the dead. And they laid hold on that saying, questioning one with another,
 11 What meaneth, Till he were risen from the dead? And they asked him, saying, Why say the Scribes, that Elijah
 12 must come first? And he answering told them, Elijah verily coming first, restoreth all things; and how it is written of the Son of Man, that he must suffer many
 13 things, and be set at nought. But I say to you, Elijah is come, as it is writte^d of him: and they have done to him whatsoever they listed.
 14 † And coming to *his* disciples, he saw a great multitude
 15 about them, and Scribes questioning with them. And

* Matt. xvii. 1. Luke ix. 28. xvii. John xii. 25. † Matt. xvii. 14. Luke ix. 37.

V. 2. *By themselves*—That is, separate from the multitude: *Apart*—From the other apostles. *And was transfigured*—The Greek word seems to refer to the form of God, and the form of a servant, (mentioned by St. Paul, Phil. ii. 6, 7,) and may intimate, that the divine rays, which the indwelling God let out on this occasion, made the glorious change from one of these forms into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled either by nature or art.

V. 4. *Elijah, whom they expected: Moses, whom they did not.*

V. 7. *There came a (bright, luminous) cloud, overshadowing them*—This seems to have been such a cloud of glory, as accompanied Israel in the wilderness, which, as the Jewish writers observe, departed at the death of Moses. But it now appeared again, in honour of our Lord, as the Great Prophet of the church, who was prefigured by Moses. *Hear ye him*—Even preferably to Moses and Elijah.

V. 12. *Elijah verily coming first, restoreth all things: and, how it is written*—That is, *And he told them, how it is written*—As if he had said, Elijah's coming is not inconsistent with my suffering. He is come: yet I shall suffer. The first part of the verse answers their question concerning Elijah; the second refutes their error, concerning the Messiah's continuing for ever.

straightway all the multitude seeing him, were greatly
 16 amazed, and running to him, saluted him. And he asked
 17 the Scribes, What question ye with them? And one of
 the multitude answering, said, Master, I have brought to
 18 thee my son, who hath a dumb spirit. And wheresoever
 he taketh him, he teareth him, and he foameth and gnash-
 eth with his teeth, and pineth away. And I spake to thy
 19 disciples to cast him out, and they could not. He answering
 them, saith, O faithless generation, how long shall I be
 with you? How long shall I suffer you? Bring him to
 20 me. And they brought him to him. And when he saw
 him, immediately the spirit tore him, and he fell on the
 21 ground, and wallowed foaming. And he asked his father,
 How long is it since this came to him? And he said,
 22 From a little child. And it hath often cast him both into
 the fire and into the waters to destroy him; but if thou
 canst do any thing, have compassion on us and help us.
 23 Jesus saith to him, If thou canst believe, all things are
 24 possible to him that believeth. And straightway the
 father of the child crying out, said with tears, Lord, I do
 25 believe: help thou mine unbelief. And Jesus seeing
 that the multitude came running together, rebuked the
 unclean spirit, saying to him, Thou deaf and dumb spirit,
 I command thee, come out of him, and enter no more into
 26 him. And having cried and rent him sore, he came out;
 and he was as dead, so that many said, He is dead.
 27 But Jesus taking him by the hand, lifted him up, and he
 arose.

V. 15. *All the multitude seeing him, were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: perhaps also at some unusual rays of majesty and glory, which yet remained on his countenance.

V. 17. *And one of the multitude answering*—The Scribes gave no answer to our Lord's question. They did not care to repeat, what they had said to his disciples. *A dumb spirit*—A spirit that takes his speech from him.

V. 20. *When he saw him*—When the child saw Christ; when his deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul, of which he has long had possession?

V. 22. *If thou canst do any thing*—In so desperate a case: *Have compassion on us*—Me as well as him.

V. 23. *If thou canst believe*—As if he had said, The thing does not turn on my power, but on thy faith. *I can do all things: Canst thou believe?*

V. 24. *Help thou mine unbelief*—Although my faith be so small, that it might rather be termed unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now; not my disciples.

V. 26. *Having rent him sore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

- 28 And when he was come into an house, his disciples asked him privately, Why could not we cast him out?
- 29 And he said to them, This kind can come forth by nothing but by prayer and fasting.
- 30 * And departing thence, they passed through Galilee, and he was not willing that any should know it. For he taught his disciples and said to them, The Son of Man is delivered into the hands of men; and they will kill him, and after he hath been killed, he shall rise the third day.
- 32 But they understood not the word, and were afraid to ask him.
- 33 † And he came to Capernaum. And being in the house, he asked them. What was it ye disputed among yourselves by the way? But they held their peace; for they had been debating among themselves in the way, Who should be greatest? And sitting down, he called the twelve, and saith to them, If any man desire to be first, let him be the last of all, and the servant of all. ‡ And taking a little child, he set him in the midst of them, and
- 37 taking him up in his arms, he said to them, Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not only me, but him that sent me.
- 38 § And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us,
- 39 and we forbad him, because he followeth not us. And

* Matt. xvii. 22. Luke ix. 44. † Luke ix. 46. ‡ Matt. xviii. 2. Luke ix. 47. § Luke ix. 49.

V. 30. *They passed through Galilee*—Though not through the cities, but by them, in the most private ways. *He was not willing that any should know it.* For he taught his disciples—He wanted to be alone with them some time, in order to instruct them fully concerning his sufferings. *The Son of Man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not the word*—They did not understand, how to reconcile the death of our Saviour, (nor consequently his resurrection, which supposed his death,) with their notions of his temporal kingdom.

V. 34. *Who should be greatest*—Prime minister in his kingdom.

V. 35. *Let him be the last of all*—Let him abase himself the most.

V. 37. *One such little child*—Either in years, or in heart.

V. 38. *And John answered him*—As if he had said, But ought we to receive those who follow not us? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's disciples, who believed in Jesus, though he did not yet associate with our Lord's disciples. *And we forbad him, because he followeth not us*—How often is the same temper found in us! How readily do we also lust to envy. But how does that spirit become a disciple, much more a minister of the benevolent Jesus! St. Paul had learned a better temper, when he rejoiced that Christ was preached, even by those who were his personal enemies. But to confine religion to them that follow us, is a narrowness of spirit which we should avoid and abhor.

Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, that can readily speak evil of
 40 me. For he that is not against you, is for you. * For
 41 whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say to you, he shall in no wise lose his reward.

42 † And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ‡ And if thy hand cause thee to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the fire that never

44 shall be quenched: § Where their worm dieth not, and

45 the fire is not quenched. And if thy foot cause thee to offend, cut it off: it is good for thee to enter halt into life, rather than having two feet to be cast into hell, into the fire

46 that never shall be quenched: Where their worm dieth

47 not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God having one eye, rather than hav-

48 ing two eyes to be cast into hell-fire: Where their worm

* Matt. x. 42. † Matt. xviii. 6. Luke xvii. 1. ‡ Matt. v. 29. xviii. 8.
 § Isaiah lxvi. 24.

V. 39. *Jesus said*—Christ here gives us a lovely example of candour and moderation. He was willing to put the best construction on doubtful cases, and to treat as friends those who were not avowed enemies. Perhaps in this instance it was a means of conquering the remainder of prejudice, and perfecting what was wanting in the faith and obedience of these persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any man, who brings sinners from the power of Satan to God, *because he followeth not us*, in opinions, modes of worship, or any thing else which does not affect the essence of religion.

V. 40. *For he that is not against you, is for you*—Our Lord had formerly said, He that is not with me, is against me: thereby admonishing his hearers, that the war between him and Satan admitted of no neutrality, and that those who were indifferent to him now, would finally be treated as enemies. But here, in another view, he uses a very different proverb; directing his followers to judge of men's characters in the most candid manner; and charitably to hope, that those who did not oppose his cause wished well to it. Upon the whole, we are to be *rigorous* in judging ourselves, and *candid* in judging each other.

V. 41. *For whosoever shall give you a cup*—Having answered St. John, our Lord resumes the discourse which was broken off at the 37th verse.

V. 42. On the contrary, *whosoever shall offend* the very least Christian.

V. 43. *And if a person cause thee to offend*—(The discourse passes from the case of offending, to that of being offended,) if one who is as useful or dear to thee as an *hand* or *eye*, hinder or slacken thee in the ways of God, renounce all intercourse with him. This primarily relates to persons, secondarily to things.

V. 44. *Where their worm*—That gnaweth the soul, (pride, self-will, desire, malice, envy, shame, sorrow, despair,) *dieth not*—No more than the soul itself: *And the fire* (either material or infinitely worse!) that tormenteth the body, *is not quenched* for ever.

49 dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted
 50 with salt. * Salt is good: but if the salt have lost its saltness, wherewith will ye season it. Have salt in yourselves, and have peace one with another.

CHAP. X. 1. † And he arose and cometh into the coasts of Judea, through the country beyond Jordan: and the multitudes resort to him again, and as he was wont,
 2 he taught them again. ‡ And the Pharisees coming asked him, Is it lawful for a man to put away his wife? tempt-
 3 ing him. And he answering said to them, What did
 4 Moses command you? They said, § Moses suffered to
 5 write a bill of divorce, and to put *her* away. And Jesus answering said to them, For your hardness of heart he
 6 wrote you this precept. But from the beginning of the
 7 creation God made them male and female. || For this

* Matt. v. 13. Luke xiv. 34. † Matt. xix. 1. ‡ Matt. v. 31. xix. 7.
 Luke xvi. 18. § Deut. xxiv. 1. || Gen. ii. 24.

V. 49. *Every one*—Who does not cut off the offending member, and consequently is cast into hell, *shall be*, as it were, *salted with fire*, preserved, not consumed thereby; whereas *every acceptable sacrifice shall be salted with another kind of salt*, even that of divine grace, which purifies the soul, (though frequently with pain,) and preserves it from corruption.

V. 50. *Such salt is good* indeed; highly beneficial to the world, in respect of which I have termed you *the salt of the earth*. But if the salt, which should season others, *have lost its own saltness, wherewith will ye season it*—Beware of this: see that ye retain your savour; and as a proof of it, *have peace one with another*.

More largely this obscure text might be paraphrased thus:

As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall fall a sacrifice to divine justice, and be cast into hell-fire, which will not consume, but preserve him from a cessation of being. And on the other hand, every one who, denying himself and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which, like salt, will make him savoury, and preserve him from destruction for ever.

As *salt is good* for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the savour of my knowledge, both in your own souls, and wherever ye go. But as salt, if it loses its saltness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See therefore that grace abide in you, and that ye no more contend, *Who shall be greatest?*

CHAP. X. Ver. 1. *He cometh thence*—From Galilee.

V. 6. *From the beginning of the creation*—Therefore Moses in the first of Genesis gives us an account of things from the beginning of the creation. Does it not clearly follow, that there was no creation previous to that which Moses describes? *God made them male and female*—Therefore Adam did not at first contain both sexes in himself: but God made Adam, when first created, *male only*; and Eve female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

cause shall a man leave his father and mother, and cleave
 8 to his wife: And they twain shall be one flesh: so then
 9 they are no more twain, but one flesh. What therefore
 10 God hath joined together, let not man put asunder. And
 in the house his disciples asked him again of the same
 11 matter. And he saith to them, Whosoever shall put away
 his wife, and marry another, committeth adultery against
 12 her. And if a woman shall put away her husband, and be
 married to another, she committeth adultery.
 13 * And they brought little children to him that he might
 touch them; but the disciples rebuked those that brought
 14 them. But Jesus seeing it, was much displeased, and
 said to them, Suffer the little children to come to me, and
 forbid them not: for of such is the kingdom of God.
 15 Verily I say to you, Whosoever shall not receive the
 kingdom of God as a little child, he shall in no wise
 16 enter therein. And taking them up in his arms, he put
 his hands upon them, and blessed them.
 17 † And as he was going out into the way, one running
 and kneeling to him, asked him, Good Master, what shall
 18 I do that I may inherit eternal life? But Jesus saith to him,
 Why callest thou me good? *There is none good but one*
 19 *that is God.* Thou knowest the commandments, Do not
 commit adultery, Do not murder, Do not steal, Do not
 bear false witness, Defraud not, Honour thy father and
 20 mother. And he answering said to him, Master, all these
 21 have I kept from my childhood. Then Jesus looking
 upon him, loved him, and said to him, One thing thou
 lackest; Go, sell whatsoever thou hast, and give to the
 poor, and thou shalt have treasure in heaven: and come,
 22 follow me, taking up thy cross. But he was sad at that
 saying, and went away grieved; for he had great posses-
 23 sions. And Jesus looking round said to his disciples, How

* Matt. xix. 13. † Matt. xix. 16. Luke xviii. 18.

V. 11, 12. All polygamy is here totally condemned.

V. 14. *Jesus seeing it, was much displeased*—At their blaming those who were not blame-worthy, and endeavouring to hinder the children from receiving a blessing. *Of such is the kingdom of God*—The members of the kingdom which I am come to set up in the world are such as these, as well as grown persons of a childlike temper.

V. 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all worthiness and fitness, as if he were but a week old.

V. 20. *He answering said to him, Master*—He stands reprov'd now, and drops the epithet *Good*.

V. 21. *Jesus looking upon him*—And looking into his heart, *loved him*—Doubtless for the dawns of good which he saw in him: *And said to him*—Out of tender love, *One thing thou lackest*—The love of God, without which all religion is a dead carcase. In order to this, throw away what is to thee the grand hindrance of it. Give up thy great idol, riches. Go, *sell whatsoever thou hast*.

- hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words.
- 24 But Jesus answering again saith to them, Children, how hard is it for them that trust in riches, to enter into the
- 25 kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the
- 26 kingdom of God. And they were astonished out of measure, saying to each other, Who then can be saved?
- 27 And Jesus looking upon them said, With men it is impossible, but not with God, for with God all things are
- 28 possible. And Peter said to him, Lo, we have left all
- 29 and followed thee. And Jesus answering said, Verily I say to you, there is none that hath left house, or brethren, or sisters, or father, or mother, or wife, or chil-
- 30 dren, or lands, for my sake and the gospel's, But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal
- 31 life. But many *that are* first shall be last, and the last first.
- 32 * And they were in the way going up to Jerusalem, and Jesus went before them. And they were amazed, and as they followed, they were afraid. And taking the twelve again, he told them what things were to befall him :
- 33 Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the Chief Priests and the Scribes; and they will condemn him to death, and deliver him to the
- 34 Gentiles. And they will mock him, and scourge him, and

* Matt. xx. 17. Luke xviii. 31.

V. 24. *Jesus saith to them, Children*—See how he softens the harsh truth, by the manner of delivering it! And yet without retracting or abating one tittle: *How hard is it for them that trust in riches*—Either for defence, or happiness, or deliverance from the thousand dangers that life is continually exposed to. That these cannot enter into God's glorious kingdom, is clear and undeniable: but it is easier for a camel to go through a needle's eye, than for a man to have riches, and not trust in them. Therefore it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

V. 28. *Lo, we have left all*—Though the young man would not.

V. 30. *He shall receive an hundred fold, houses, &c.*—Not in the same kind; for it will generally be with persecutions: but in value: an hundred fold more happiness than any or all of these did or could afford. But let it be observed, None is entitled to this happiness, but he that will accept of it with persecutions.

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed*—At his courage and intrepidity, considering the treatment which he had himself told them he should meet with there: and as they followed, they were afraid—Both for him and themselves: nevertheless he judged it best to prepare them, by telling them more particularly what was to ensue.

spit upon him, and kill him. And the third day he will rise again.

- 35 * And James and John, the sons of Zebedee, come to him saying, Master, we would that thou shouldest do for us whatever we shall ask. And he said to them, What
36 would ye that I should do for you? They said to him, Grant us to sit one on thy right hand, and one on thy left
37 hand in thy glory. But Jesus said to them, Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?
38 And they said to him, We can. And Jesus said to them, Ye shall indeed drink of the cup that I drink of, and be
39 baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to
40 give, save to them for whom it is prepared. And the ten hearing *it*, were much displeased concerning James and
41 John. But Jesus calling them to him, saith unto them, Ye know that they who rule over the Gentiles, lord it
42 over them, and their great ones exercise authority upon them. But it shall not be so among you; but whosoever
43 desireth to be great among you, shall be your servant. And whosoever desireth to be the chief, shall be the ser-
44 vant of all. For the Son of Man came not to be served, but to serve, and to give his life a ransom for many.
45 + And they come to Jericho. And as he went out of Jericho with his disciples; and a great multitude, blind
46 Bartimeus, the son of Timeus, sat by the way-side begging. And hearing, It is Jesus of Nazareth, he cried out
47 and said, Jesus, thou Son of David, have mercy on me. And many charged him to hold his peace; but he cried
48 so much the more a great deal, Thou Son of David, have mercy on me. And Jesus standing still, commanded him
49 to be called. And they call the blind man, saying to him, Take courage; rise: he calleth thee. And casting away

* Matt. xx. 20. † Matt. xx. 29. Luke xviii. 35.

V. 35. *Saying*—By their mother. It was she, not they, that uttered the words.

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for sufferings, which must needs pave the way to glory. *The cup*—Of inward; *the baptism*—Of outward sufferings. Our Lord was filled with sufferings within, and covered with them without.

V. 40. *Save to them for whom it is prepared*—Them who by patient continuance in well-doing, seek for glory, and honour, and immortality. For these only eternal life is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

V. 45. *A ransom for many*—Even for as many souls as needed such a ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*—Through joy and eagerness.

51 his garment, he rose and came to Jesus. And Jesus answering said to him, What wilt thou that I should do for thee? The blind man said to him, Lord, that I may
 52 receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

CHAP. XI. 1. * And when they were come nigh to Jerusalem to Bethphage and Bethany, at the Mount of
 2 Olives, he sendeth two of his disciples, And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat: loose him and bring him. And if any
 3 say to you, Why do ye this? Say, The Lord hath need
 4 of him; and straightway he will send him hither. And they went and found the colt tied at the door without, in
 5 the street, and they loose him. And some of them that
 6 stood there said, What do ye, loosing the colt? And they said to them as Jesus had commanded; and they let
 7 them go. And they brought the colt to Jesus, and cast
 8 their garments on him, and he sat on him. And many spread their garments in the way: and others cut down
 9 branches from the trees, and strewed *them* in the way.
 10 And they that went before, and they that followed after, cried, saying, Hosanna: blessed in the name of the Lord
 11 is he that cometh. Blessed *be* the kingdom of our father David that cometh: Hosanna in the highest.
 12 † And Jesus entered into Jerusalem, *and* into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the
 13 twelve.
 14 ‡ And on the morrow, as they were coming from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found nothing but leaves; for it was not a season of figs. And he answering said

* Matt. xxi. 1. Luke xix. 29. John xii. 12. † Matt. xxi. 10, 17.

‡ Matt. xxi. 18.

CHAP. XI. Ver. 1. *To Bethphage and Bethany, at the Mount of Olives*—The limits of Bethany reached to the Mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the Mount of Olives to the walls of the city. Our Lord was now come to the walls of the city. Our Lord was now come to the place where the boundaries of Bethphage and Bethany met.

V. 13. *For it was not a season of figs*—It was not (as we say) a good year for figs; at least not for that early sort, which alone was ripe so soon in the spring.

- to it, No man eat fruit of thee hereafter for ever: and
 15 his disciples heard. * And they come to Jerusalem.
 And Jesus going into the temple, drove out them that
 bought and sold in the temple, and overthrew the tables
 of the money-changers, and the seats of them that sold
 16 doves, And suffered not that any one should carry a
 17 vessel through the temple. And he taught, saying to
 them, Is it not written, † My house shall be called of all
 nations an house of prayer? but ye have made it a den
 18 of thieves. And the Scribes and the Chief Priests heard
 it, and sought how they might destroy him: for they
 feared him; because the whole multitude was astonished
 at his teaching.
 19 ‡ And when evening was come he went out of the city.
 20 And passing by in the morning, they saw the fig-tree
 21 dried up from the roots. And Peter remembering, saith
 to him, Master, behold the fig-tree which thou cursedst is
 22 withered away. And Jesus answering saith to them,
 23 Have faith in God. For verily I say to you, Whosoever
 shall say to this mountain, Be thou removed and cast into
 the sea, and not doubt in his heart, but believe that the
 things which he saith shall come to pass, he shall have
 24 whatsoever he saith. Therefore I say to you, All things
 whatsoever ye ask in prayer, believe that ye shall receive,
 25 and ye shall have them. § But when ye stand praying,

* Matt. xxi. 12. Luke xix. 45. † Isa. lvi. 7. Jer. vii. 11. ‡ Matt. xxi. 20.
 § Matt. vi. 14.

If we render the words, *It was not the season of figs*, that is, the time of gathering them in, it may mean, *The season was not yet*: And so (inclosing the words in a parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former part of the sentence, and may be considered as the reason of Christ's going to see, Whether there were any figs on this tree. Some who also read that clause in a parenthesis, translate the following words, *For where he was, it was the season of figs*. And it is certain, this meaning of the words suits best with the great design of the parable, which was to reprove the Jewish church for its unfruitfulness at that very season, when fruit might best be expected from them.

V. 16. *He suffered not that any should carry a vessel through the temple*—So strong notions had our Lord, of even relative holiness! And of the regard due to those places (as well as times) that are peculiarly dedicated to God.

V. 18. *They feared him*—That is, they were afraid to take him by violence, lest it should raise a tumult: *because all the people was astonished at his teaching*—Both at the excellence of his doctrine, and at the majesty and authority with which he taught.

V. 22. *Have faith in God*—And who could find fault, if the Creator and Proprietor of all things, were to destroy, by a single word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply, on one immortal spirit?

V. 25. *When ye stand praying*—Standing was their usual posture when they

forgive, if ye have ought against any, that your Father who is in heaven may forgive you also your trespasses.

26 But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

27 * And they come again to Jerusalem. And as he was walking in the temple, the Chief Priests, and the Scribes, and the elders, come to him and say to him, By what authority dost thou these things? And who gave thee

28 authority to do these things? Jesus answering said to them, I also will ask you one question, and answer me, and I will tell you by what authority I do these things.

29 Was the baptism of John from heaven or from men?

30 Answer me. And they reasoned among themselves, saying, If we say from heaven, he will say, Why then did

31 ye not believe him? But if we say from men: they feared the people; for all accounted John, that he was indeed a prophet. And they answering said to Jesus, We cannot tell. And Jesus answering saith to them, Neither

32 tell I you by what authority I do these things.

CHAP. XII. 1. † And he said to them in parables, A man planted a vineyard, and set an hedge about it, and digged a wine-fat, and built a tower, and let it out to

2 husbandmen, and went into a far country. And at the season he sent a servant to the husbandmen, to receive

3 from the husbandmen of the fruit of the vineyard. But they took him, and beat him, and sent him away empty.

4 And again he sent to them another servant: and at him they cast stones, and wounded him in the head, and sent

5 him away shamefully handled. And again he sent another, and him they killed; and many others, beating

6 some and killing some. Having yet therefore one son, his well-beloved, he sent him also last to them, saying,

7 They will reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill

8 him, and the inheritance will be ours. And they took him and killed him, and cast him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the

10 vineyard to others. And have ye not read even this scripture? † The stone which the builders rejected, this

* Matt. xxi. 23. Luke xx. 1. † Matt. xxi. 33. Luke xx. 9.

† Psalm cxviii. 22.

prayed. *Forgive*—And on this condition, ye shall have whatever you ask, without wrath or doubting.

- 11 is become the head of the corner? This was the Lord's
 12 doing, and it is marvellous in our eyes. And they sought
 to seize him, but feared the multitude; for they knew he
 had spoken the parable against them; and leaving him,
 they went away.
- 13 * And they send to him certain of the Pharisees, and of
 14 the Herodians, to catch him in *his* discourse. And they
 coming say to him, Master, we know that thou art true,
 and carest for no man; for thou regardest not the person
 of men, but teachest the way of God in truth. Is it law-
 15 ful to give tribute to Cesar, or not? Shall we give, or
 shall we not give? But he knowing their hypocrisy, said
 16 to them, Why tempt ye me? Bring me a penny, that I
 may see *it*; and they brought *it*. And he saith unto
 them, Whose *is* this image and superscription? They say
 17 to him, Cesar's. And Jesus answering said to them,
 Render to Cesar the things that are Cesar's, and to God
 the things that are God's. And they marvelled at him.
- 18 † Then come to him the Sadducees, who say there is no
 resurrection, and they asked him saying, Master, Moses
 19 wrote to us, † If a man's brother die, and leave a wife,
 and leave no children, that his brother should take his
 20 wife, and raise up issue to his brother. There were seven
 brethren, and the first took a wife, and dying left no issue.
 21 And the second took her and died, neither left he any
 22 issue; and the third likewise. And the seven took her,
 23 and left no issue. Last of all died the woman also. In
 the resurrection therefore, when they shall rise, whose
 wife shall she be of them? for the seven had her to wife.
- 24 And Jesus answering said to them, Do ye not therefore
 err, because ye know not the Scriptures, neither the power
 25 of God? For when they rise from the dead, they neither
 marry nor are given in marriage, but are as the angels
 26 who are in heaven. And touching the dead, that they
 rise, have ye not read in the book of Moses, § how in the
 bush God spake to him saying, I *am* the God of Abra-
 ham, and the God of Isaac, and the God of Jacob?

* Matt. xxii. 15. Luke xx. 20. † Matt. xxii. 23. Luke xx. 27.

† Deut. xxv. 5. § Exod. iii. 6.

CHAP. XII. Ver. 12. *They feared the multitude*—How wonderful is the providence of God, using all things for the good of his children! Generally, the multitude is restrained from tearing them in pieces, only by the fear of their rulers. And here the rulers themselves are restrained, through fear of the multitude!

V. 17. *They marvelled at him*—At the wisdom of his answer.

V. 25. *When they rise from the dead, neither men marry nor women are given in marriage.*

- 27 He is not the God of the dead, but the God of the living:
Ye therefore greatly err.
- 28 * And one of the Scribes coming to him, having heard
them disputing together, and perceiving that he had
answered them well, asked him, Which is the first com-
29 mandment of all? And Jesus answered him, The first
commandment of all is, † Hear, O Israel: the Lord our
30 God is one Lord. And thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and with all thy
mind, and with all thy strength. This is the first com-
31 mandment. And the second is like unto it, ‡ Thou shalt
love thy neighbour as thyself. There is no other com-
32 mandment greater than these. And the Scribe said to
him, Excellently well, Master! Thou hast said the
33 truth: for he is one: and there is no other but he. And
to love him with all the heart, and with all the under-
standing, and with all the mind, and with all the strength,
and to love his neighbour as himself, is more than all
34 whole burnt-offerings and sacrifices. And Jesus, seeing
that he answered discreetly, said to him, Thou art not
far from the kingdom of God. And no man after that
durst question him any more.

* Matt. xxii. 34. Luke x. 25. † Deut. vi. 4. ‡ Lev. xix. 18.

V. 27. *He is not the God of the dead, but the God of the living*—That is, (if the argument be proposed at length,) Since the character of his being the God of any persons, plainly intimates a relation to them, not as dead, but as living; and since he cannot be said to be at present their God at all, if they are utterly dead; nor to be the God of human persons, such as Abraham, Isaac, and Jacob, consisting of souls and bodies, if their bodies were to abide in everlasting death: there must needs be a future state of blessedness, and a resurrection of the body to share with the soul in it.

V. 28. *Which is the first commandment*—The principal, and most necessary to be observed.

V. 29. *The Lord our God is one Lord*—This is the foundation of the first commandment, yea, of all the commandments. The LORD, our GOD, the LORD, the GOD of all men, is ONE GOD, essentially, though three Persons. From this unity of God it follows, That we owe all our love to him alone.

V. 30. *With all thy strength*—That is, the whole strength and capacity, of thy understanding, will, and affections.

V. 31. *The second is like unto it*—Of a like comprehensive nature; comprising our whole duty to God. *There is no other moral, much less ceremonial commandment, greater than these.*

V. 33. *To love him with all the heart*—To love and serve him, with all the united powers of the soul in their utmost vigour; *and to love his neighbour as himself*—To maintain the same equitable and charitable temper and behaviour toward all men, as we, in like circumstances, would wish for from them toward ourselves, is a more necessary and important duty, than the offering the most noble and costly sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, Art not thou? Then go on: be a real Christian; else it had been better for thee to have been afar off.

- 35 * And Jesus answering, as he taught in the temple,
 said, How say the Scribes, that Christ is the Son of
 36 David? For David himself said by the Holy Ghost,
 † The Lord said to my Lord, Sit thou on my right hand,
 37 till I make thine enemies thy footstool. David therefore
 himself calleth him Lord: how is he then his son? And
 a great multitude heard him gladly.
- 38 ‡ And he said to them in his teaching, Beware of the
 Scribes, who love to walk in long robes, and to be saluted
 39 in the market places, And the chief seats in the Syna-
 40 gogues, and the uppermost places at feasts: Who devour
 widows' houses, and for a pretence make long prayers:
 these shall receive the greater damnation.
- 41 § And Jesus sitting over against the treasury, beheld
 how the people cast money into the treasury: and many
 42 that were rich cast in much. And a poor widow coming,
 43 cast in two mites, which make a farthing. And calling
 to him his disciples, he saith to them, Verily I say to you,
 that this poor widow hath cast in more than they all who
 44 have cast into the treasury. For they all did cast in of
 their abundance: but she of her penury did cast in all
 that she had, even her whole living.

CHAP. XIII. 1. ¶ And as he was going out of the
 temple, one of his disciples saith to him, Master, see what
 2 manner of stones, and what manner of buildings! And
 Jesus answering said to him, Seest thou these great build-
 ings? There shall not be left one stone upon another
 3 that shall not be thrown down. And as he sat on the
 Mount of Olives, over against the temple, Peter, and
 James, and John, and Andrew, asked him privately,

* Matt. xxii. 41. Luke xx. 41. † Psalm cx. 1. ‡ Matt. xxiii. 5.
 Luke xx. 46. § Luke xxi. 1. ¶ Matt. xxiv. 1. Luke xxi. 5.

V. 38. *Beware of the Scribes*—There was an absolute necessity for these repeated cautions. For considering their inveterate prejudices against Christ, it could never be supposed the common people would receive the gospel, till these incorrigible blasphemers of it, were brought to just disgrace.

Yet he delayed speaking in this manner till a little before his passion, as knowing what effect it would quickly produce. Nor is this any precedent for us: we are not invested with the same authority.

V. 41. *He beheld how people cast money into the treasury*—This treasury received the voluntary contributions of the worshippers who came up to the feast; which were given to buy wood for the altar, and other necessities not provided for in any other way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*—See what judgment is cast on the most specious outward actions, by the Judge of all! And how acceptable to him is the smallest, which springs from self-denying love!

- 4 Tell us, when shall these things be? And what *shall be*
 5 the sign when all these things shall be fulfilled? And
 Jesus answering said, Take heed lest any deceive you.
 6 For many will come in my name saying, I am *he*, and
 7 will deceive many. But when ye shall hear of wars and
 rumours of wars, be not troubled; for *it* must be; but
 8 the end *is* not yet. For nation shall rise against nation,
 and kingdom against kingdom: and there shall be earth-
 quakes in divers places, and there shall be famines and
 9 troubles: these *are* the beginning of sorrows. * But
 take heed to yourselves, for they will deliver you to coun-
 cils, and ye shall be beaten in synagogues, and shall
 stand before rulers and kings for my sake, for a testimony
 10 to them. † And the gospel must first be published among
 11 all nations. But when they shall hale you and deliver
you up, take no thought beforehand what ye shall speak,
 neither do ye premeditate: but whatsoever shall be given
 you in that hour, that speak; for it is not ye that speak,
 12 but the Holy Ghost. Now the brother shall betray the
 brother to death, and the father the son: and children
 shall rise up against their parents, and cause them to be
 13 put to death. And ye shall be hated of all men for my
 name's sake; but he that endureth to the end, he shall
 be saved.
 14 ‡ But when ye shall see the abomination of desolation,
 spoken of by Daniel the prophet, standing where it ought
 not, (let him that readeth understand,) then let them that
 15 are in Judea flee to the mountains: And let not him that
 is on the house-top go down into the house, neither enter
 16 in, to take any thing out of his house. And let not him
 that is in the field turn back to take up his garment.
 17 But wo to them that are with child, and to them that
 18 give suck in those days. And pray ye that your flight be
 19 not in the winter. For in those days shall be affliction,
 such as was not from the beginning of the creation, which
 20 God created, until now, neither shall be. And unless
 the Lord had shortened those days, no flesh should be

* Luke xxi. 12. † Matt. xxiv. 14. ‡ Matt. xxiv. 15. Luke xxi. 20.
 Dan. ix. 27.

CHAP. XIII. Ver. 4. Two questions are here asked; the one, concerning
 the destruction of Jerusalem; the other, concerning the end of the world.

V. 11. *The Holy Ghost* will help you. But do not depend on any other help.
 For all the nearest ties will be broken.

V. 14. *Where it ought not*—That place being set apart for sacred uses.

V. 19. *In those days shall be affliction, such as was not from the beginning of
 the creation*—May it not be doubted, whether this be yet fully accomplished?
 Is not much of this affliction still to come?

saved: but for the elect's sake, whom he hath chosen, he
 21 hath shortened those days. * Then if any man say to
 you, Lo, here is Christ, or, Lo, *he is there*, believe it not.
 22 For false Christs and false prophets shall rise, and shall
 shew signs and wonders, to seduce, if possible, even the
 23 elect. But take ye heed: behold, I have foretold you all
 things.

24 But in those days, after that tribulation, the sun shall
 25 be darkened, and the moon shall not give her light, And
 the stars of heaven shall be falling, and the powers that
 26 are in the heavens shall be shaken. And then shall they
 see the Son of Man coming in the clouds, with great power
 27 and glory. And then shall he send his angels, and gather
 together his elect, from the four winds, from the uttermost
 part of the earth, to the uttermost part of heaven.

28 † Now learn a parable from the fig-tree. When its
 branch is now tender and putteth forth leaves, ye know
 29 that summer is nigh. So likewise when ye see these
 things come to pass, know that he is nigh, *even* at the
 30 door. Verily I say to you, this generation shall in no
 31 wise pass, till all these things be done. Heaven and
 earth shall pass away, but my words shall in no wise pass
 away.

32 But of that day or that hour knoweth no one, no, not
 the angels that are in heaven, neither the Son, but the
 Father.

33 ‡ Take heed: watch and pray: for ye know not when
 34 the time is. *For the Son of Man* is § as a man taking a
 far journey, who left his house, and gave authority to his
 servants, and to each his work, and commanded the porter

* Matt. xxiv. 23. † Matt. xxiv. 32. Luke xxi. 28. ‡ Matt. xxiv. 42.
 Luke xxi. 34. § Matt. xxv. 14. Luke xix. 12.

V. 20. *The elect*—The Christians: *Whom he hath chosen*—That is, hath
 taken out of, or separated from the world, *through sanctification of the Spirit,*
and belief of the truth. *He hath shortened*—That is, will surely shorten.

V. 24. *But in those days*—Which immediately precede the end of the world;
after that tribulation—Above described.

V. 29. *He is nigh*—The Son of Man.

V. 30. *All these things*—Relating to the temple and the city. *

V. 32. *Of that day*—The day of judgment is often in the Scriptures empha-
 tically called *That Day.* *Neither the Son*—Not as man: as man he was no
 more omniscient than omnipresent. But as God he knows all the circum-
 stances of it.

V. 34. *The Son of Man is as a man taking a far journey*—Being about to
 leave this world and go to the Father, he appoints the services that are to be
 performed by all his servants, in their several stations. This seems chiefly to
 respect ministers at the day of judgment: but it may be applied to all men,
 and to the time of death.

35 to watch. Watch ye therefore : for ye know not when
 36 the master of the house cometh ; at evening, or at mid-
 37 night, or at cock-crowing, or in the morning : Lest com-
 ing suddenly he find you sleeping. And what I say to
 you, I say to all, Watch.

CHAP. XIV. 1. * And after two days was the feast
 of the Passover and of unleavened bread ; and the Chief
 Priests and the Scribes sought how they might apprehend
 2 him by subtlety, and put him to death. But they said,
 Not at the feast, lest there be a tumult of the people.
 3 † And he being in Bethany, in the house of Simon the
 leper, as he sat at table, there came a woman having an
 alabaster box of ointment, of spikenard, very costly ;
 4 and shaking the box, she poured it on his head. But
 there were some that had indignation within themselves,
 5 and said, Why was this waste of the ointment made ? For
 this ointment might have been sold for more than three
 hundred pence, and given to the poor. And they mur-
 6 mured at her. But Jesus said, Let her alone : why
 trouble ye her ? She hath wrought a good work on me.
 7 For the poor ye have always with you, and when ye will,
 ye may do them good ; but me ye have not always.
 8 She hath done what she could : she hath before-hand
 9 embalmed my body for the burial. Verily I say to you,
 wheresoever this gospel shall be preached throughout the
 whole world, what she hath done shall be spoken of also,
 for a memorial of her.
 10 ‡ And Judas Iscariot, one of the twelve, went to the
 11 Chief Priests, to betray him unto them. And hearing *it*
 they were glad, and promised to give him money. And
 he sought how he might conveniently betray him.
 12 § And on the first day of unleavened bread, when they
 killed the Passover, his disciples say to him, Where wilt
 thou that we go and prepare, that thou mayst eat the
 13 Passover ? And he sendeth two of his disciples, and
 saith to them, Go ye into the city, and there shall meet

* Matt. xxvi. 1. Luke xxii. 1. † Matt. xxvi. 6. ‡ Matt. xxvi. 14.
 Lake xxii. 3. § Matt. xxvi. 17. Luke xxii. 7.

V. 4. *Some had indignation*—Being incited thereto by Judas ; and said—
 Probably to the woman.

V. 10. *Judas went to the Chief Priests*—Immediately after this reproof, hav-
 ing anger now added to his covetousness.

V. 13. *Go into the city, and there shall meet you a man*—It was highly sea-
 sonable for our Lord, to give them this additional proof both of his knowing
 all things, and of his influence over the minds of men.

- you a man carrying a pitcher of water: follow him.
- 14 And wheresoever he shall go in, say ye to the man of the house, The Master saith, Where is the guest-chamber,
- 15 where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished: there
- 16 make ready for us. And his disciples went forth, and came into the city, and found as he had said to them. And they made ready the Passover.
- 17 * And in the evening he cometh with the twelve. And
- 18 as they sat and ate, Jesus said, Verily I say to you, one of you that eat with me will betray me. And they were sorrowful, and said to him one by one, Is it I? And another, Is it I? And he answering said to them, *It is one*
- 20 *of the twelve, that dippeth with me in the dish. The*
- 21 *Son of Man indeed goeth as it is written of him; but wo to that man by whom the Son of Man is betrayed: it had been good for that man, if he had not been born.*
- 22 And as they ate, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is
- 23 my body. And he took the cup, and having given
- 24 thanks, gave it them, and they all drank of it. And he said to them, This is my blood of the New Testament,
- 25 which is shed for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.
- 26 † And having sung the hymn, they went out toward
- 27 the Mount of Olives. And Jesus saith to them, Ye will all be offended at me this night; for it is written, † I will smite the Shepherd, and the sheep shall be scattered.
- 28 But after I am risen, I will go before you into Galilee.
- 29 But Peter said to him, Though all men shall be offended,
- 30 yet *will* not I. Jesus saith to him, Verily I say to thee,

* Matt. xxvi. 30. Luke xxii. 14. † Matt. xxvi. 30. Luke xxii. 39.
John xviii. 1. ‡ Zech. xiii. 7.

V. 15. *Furnished*—The word properly means, *Spread* with carpets.

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual sign and memorial of my blood, as shed for establishing the New Covenant, that all who shall believe in me, may receive all its gracious promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The Jews, in reckoning their days, began with the evening, according to the Mosaic computation, which called the evening and the morning the first day, Gen. i. 5. And so that which after sun-set is here called *this night*, is, ver. 30, called *to-day*. The expression there is peculiarly significant. *Verily I say to thee, that thou thyself, confident as thou art, to-day, even within four and twenty hours; yea, this night, or ever the sun be*

- That thou to-day, this night, before the cock crow twice,
 31 wilt deny me thrice. But he said the more vehemently,
 If I must die with thee, I will in no wise deny thee. In
 like manner also said they all.
- 32 * And they come to a place named Gethsemane; and
 he saith to his disciples, Sit here while I shall pray.
 33 And he taketh with him Peter, and James, and John;
 and he began to be sore amazed and in deep anguish,
 34 And saith to them, My soul is exceeding sorrowful, *even*
 35 to death; tarry ye here and watch. And going forward
 a little, he fell on the ground, and prayed, that, if it were
 36 possible, the hour might pass from him. And he said,
 Abba, Father, all things *are* possible to thee: take away
 this cup from me: yet not what I will, but what thou
 37 wilt. And he cometh and findeth them sleeping, and
 saith to Peter, Simon, sleepest thou? Couldst thou not
 38 watch one hour? Watch and pray, lest ye enter into
 temptation; the spirit indeed *is* willing, but the flesh *is*
 39 weak. And going away again he prayed, speaking the
 40 same words. And returning, he found them asleep again,
 (for their eyes were heavy,) and they knew not what to
 41 answer him. And he cometh the third time, and saith to
 them, Sleep on now, and take *your* rest. It is enough.
 The hour is come: behold the Son of Man is betrayed
 42 into the hands of sinners. Rise up; let us go: lo, he
 that betrayeth me is at hand.
- 43 † And immediately, while he yet spake, cometh up
 Judas, one of the twelve, and with him a great multitude,
 with swords and clubs, from the Chief Priests, and the
 44 Scribes, and the elders. Now he that betrayed him
 had given them a signal, saying, Whomsoever I shall
 45 kiss, is he: seize and lead him away safely. And

* Matt. xxvi. 36. † Matt. xxvi. 47. Luke xxii. 47. John xviii. 2.

risen; nay, *before the cock crow twice*, before three in the morning, *wilt deny me thrice*. Our Lord doubtless spake so determinately, as knowing a cock would crow once, before the usual time of cock-crowing. By chap. xiii. 35, it appears, that the third watch of the night, ending at three in the morning, was commonly styled the *cock-crowing*.

V. 33. *Sore amazed*—The original word imports the most shocking amazement mingled with grief: and that word in the next verse which we render *sorrowful*, intimates, that he was surrounded with sorrow on every side, breaking in upon him, with such violence, as was ready to separate his soul from his body.

V. 36. *Abba, Father*—St. Mark seems to add the word *Father*, by way of explication.

V. 37. *Saith to Peter*—The zealous, the confident Peter!

V. 44. *Whomsoever I shall kiss*—Probably our Lord, in great condescension,

when he was come, he goeth straightway to him, and
 46 saith, Master, Master! and kissed him. And they laid
 47 their hands on him, and took him. * And one of them
 that stood by, drawing a sword, smote the servant of the
 48 High Priest, and cut off his ear. And Jesus answering
 said to them, Are ye come out as against a robber, with
 49 swords and clubs, to take me? I was daily with you in
 the temple teaching, and ye took me not; but that the
 50 Scriptures may be fulfilled. Then they all forsook him
 51 and fled. And a certain young man followed him, hav-
 ing a linen cloth cast about his naked body; and the
 52 young men laid hold on him. And he left the linen
 cloth, and fled from them naked.

53 † And they led Jesus away to the High Priest, and with
 him assembled all the Chief Priests, and the elders, and
 54 the Scribes. And Peter followed him afar off, even into
 the palace of the High Priest, and sat with the servants,
 55 and warmed himself at the fire. ‡ Then the Chief Priests
 and all the council sought for evidence against Jesus, to
 56 put him to death, and found none. For many bore false
 witness against him; but their evidences were not suffi-
 57 cient. And certain men arising bore false witness against
 58 him, saying, We heard him say, I will destroy this temple
 made with hands, and in three days I will build another
 59 made without hands. And neither so was their evidence
 60 sufficient. Then the High Priest rising up in the midst,
 asked Jesus, saying, Answerest thou nothing? What is
 61 it that these witness against thee? § But he held his

* Matt. xxvi. 51. Luke xxii. 49. John xviii. 10. † Matt. xxvi. 57. Luke
 xxii. 54. John xviii. 12. ‡ Matt. xxvi. 59. § Matt. xxvi. 63. Luke xxii. 67.

had used (according to the Jewish custom) to permit his disciples to do this,
 after they had been some time absent.

V. 51. *A young man*—It does not appear, that he was one of Christ's dis-
 ciples. Probably hearing an unusual noise, he started up out of his bed, not
 far from the garden, and ran out with only the sheet about him, to see what
 was the matter. *And the young men laid hold on him*—Who was only suspect-
 ed to be Christ's disciple; but could not touch them who really were so!

V. 55. *All the council sought for witness, and found none*—What an amazing
 proof of the over-ruling providence of God, considering both their authority,
 and the rewards they could offer, that no two consistent witnesses could be
 procured, to charge him with any gross crime!

V. 56. *Their evidences were not sufficient*—The Greek words, literally ren-
 dered, are, *Were not equal*: not equal to the charge of a capital crime: it is
 the same word in the 59th verse.

V. 58. *We heard him say*,—It is observable, that the words which they thus
 misrepresented, were spoken by Christ at least three years before, (John ii. 19.)
 Their going back so far to find matter for the charge, was a glorious, though
 silent attestation, of the unexceptionable manner wherein he had behaved,
 through the whole course of his public ministry.

peace and answered nothing. Again the High Priest asked him and said to him, Art thou the Christ; the Son
 62 of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting at the right hand of power, and
 63 coming with the clouds of heaven. Then the High Priest rent his clothes and saith, What farther need have we of
 64 witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.
 65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy. And the servants smote him with the palms of their hands.
 66 * And as Peter was in the hall below, there cometh one
 67 of the maids of the High Priest. And seeing Peter warming himself, she looked on him and said, Thou wast also
 68 with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou meanest. And he went
 69 out into the porch, and the cock crew. And the maid seeing him again, said to them that stood by, This is *one*
 70 of them. And he denied it again. And a little after, those that stood by, said again to Peter, Surely thou art
 71 *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*. Then he began to curse and to swear,
 72 I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus had said to him, Before the cock crow twice, thou wilt deny me thrice. And he covered *his head* and wept.

CHAP. XV. 1. † And straightway in the morning the Chief Priests having consulted with the elders and Scribes, and the whole council, having bound Jesus, carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he
 2 answering said to him, Thou sayst *it*. † And the Chief
 3 Priests accused him of many things. And Pilate asked him again, saying, Answerest thou nothing? Behold how
 4 many things they witness against thee. But Jesus answered nothing any more, so that Pilate marvelled. Now at
 5 every feast he released to them one prisoner, whomsoever
 6 they would. And there was *one* named Barabbas, who lay bound with them that had made insurrection with
 7

* Matt. xxvi. 69. Luke xxii. 56. John xviii. 25. † Matt. xxvii. 1, 2.
 Luke xxii. 66. xxiii. 1. John xviii. 28. † Matt. xxviii. 13.

V. 72. *And he covered his head*—Which was an usual custom with mourners, and was fitly expressive both of grief and shame.

him, who had committed murder in the insurrection.
 8 And the multitude crying aloud, asked *him to do as he*
 9 had ever done for them. And Pilate answered them
 saying, Will ye that I release to you the king of the
 10 Jews? (For he knew the Chief Priests had delivered
 11 him for envy.) But the Chief Priests stirred up the
 people to ask, that he would rather release Barabbas to
 12 them. And Pilate answering said to them again, What
 will ye then that I do to *him* whom ye call the king of the
 13 Jews? And they cried out again, Crucify him. Then
 14 Pilate said to them, Why, what evil hath he done? But
 15 they cried out the more exceedingly, Crucify him. And
 Pilate, willing to satisfy the people, released Barabbas
 to them, and having scourged Jesus, delivered *him* to be
 crucified.

16 * And the soldiers led him away into the hall called
 17 Pretorium, and call together the whole troop. And they
 clothe him with purple, and having platted a crown of
 18 thorns, put it about his *head*. And they saluted him,
 19 Hail, king of the Jews. And they smote him on the
 head with a cane, and spit upon him, and bowing their
 20 knees, did him homage. † And when they had mocked
 him, they took the purple robe from him, and put his own
 21 clothes on him, and led him out to crucify him. And
 they compel one Simon, a Cyrenian, who was passing
 by, coming out of the country, the father of Alexander
 and Rufus, to bear his cross.

22 ‡ And they bring him to the place, Golgotha, which is,
 23 being interpreted, the place of a skull. And they gave
 him to drink wine mingled with myrrh; but he received
 24 it not. And when they had crucified him, they part his

* Matt. xxvii. 27. John xix. 9. † Matt. xxvii. 31. John xix. 16.

‡ Matt. xxvii. 33. Luke xxiii. 33. John xix. 17.

CHAP. XV. Ver. 7. *Insurrection*—A crime which the Roman governors, and Pilate in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*—Which does this wretched man discover most? Want of justice, or courage, or common sense? The poor coward sacrifices justice to popular clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that title, *The king of the Jews*, which he could not but know was so highly offensive to them.

V. 16. *Pretorium*—The inner hall, where the Pretor, a Roman magistrate, used to give judgment. But St. John calls the whole palace by this name.

V. 17. *Purple*—As royal robes were usually purple and scarlet, St. Mark and John term this a *purple robe*, St. Matthew a *scarlet* one. The Tyrian purple is said not to have been very different from scarlet.

V. 21. *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

V. 24, 25. St. Mark seems to intimate, that they first nailed him to the cross, then parted his garments, and afterward reared up the cross.

garments, casting lots upon them, what every man should
 25 take. And it was the third hour when they crucified him.
 26 And there was an inscription of his accusation written
 27 over, **THE KING OF THE JEWS**. And with him
 they crucify two thieves, one on his right hand, and one
 28 on his left. And the Scripture was fulfilled, which saith,
 29 * And he was numbered with the transgressors. † And
 they that passed by, reviled him, wagging their heads and
 saying, Ah, thou that destroyest the temple, and buildest
 30 it in three days, Save thyself, and come down from the
 31 cross. In like manner also the Chief Priests mocking
 said to one another, with the Scribes, He saved others;
 32 cannot he save himself? Let the Christ, the king of
 Israel, come down now from the cross, that we may see
 and believe. They also that were crucified with him
 33 reviled him. ‡ And when the sixth hour was come, there
 was darkness over all the earth until the ninth hour.
 34 And at the ninth hour Jesus cried with a loud voice,
 Eloi, Eloi, lama sabacthani? Which is, being interpreted,
 35 My God, my God, why hast thou forsaken me? And
 some of them that stood by, hearing it, said, Behold, he
 36 calleth Elijah. And one ran and filling a sponge with
 vinegar, put it on a cane, and gave him to drink, saying,
 Let alone; let us see if Elijah will come to take him
 down.

37 § And Jesus cried with a loud voice, and expired.

38 And the vail of the temple was rent in twain, from the
 39 top to the bottom. And the centurion, who stood over
 against him, seeing that having so cried he expired, said,
 40 Truly this man was the Son of God. There were also
 women, beholding from afar, among whom was Mary
 Magdalene, and Mary the mother of James the less, and
 41 of Joses, and Salome: Who also, when he was in Galilee,
 followed him and served him, and many other women who
 had come up with him to Jerusalem.

42 || And the evening being now come, (because it was the
 43 preparation, that is, the day before the Sabbath,) Joseph

* Isa. liii. 12. † Matt. xxvii. 39. ‡ Matt. xxvii. 45. Luke xxiii. 44.
 § Matt. xxvii. 50. Luke xxiii. 46. John xix. 30. || Matt. xxvii. 57. Luke
 xxiii. 50. John xix. 38.

V. 34. *My God, my God, why hast thou forsaken me*—Thereby claiming God
 as his God; and yet lamenting his Father's withdrawing the tokens of his
 love, and treating him as an enemy, while he bore our sins.

V. 41. *Who served him*—Provided him with necessities.

V. 42. *Because it was the day before the Sabbath*—And the bodies might not
 hang on the Sabbath-day: therefore they were in haste to have them taken
 down.

of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came and went in boldly
 44 to Pilate, and asked the body of Jesus. And Pilate marvelled that he was dead already: and calling to him the
 45 centurion, he asked if he had been any while dead. And when he knew it of the centurion, he gave the body to
 46 Joseph. And having bought fine linen, he took him down, and wrapped *him* in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a
 47 stone to the door of the sepulchre. And Mary Magdalene, and Mary the mother of Josès, beheld where he was laid.

CHAP. XVI. 1. * And when the Sabbath was over, Mary Magdalene, and Mary *the mother* of James and Salome, had bought spices, that they might come and
 2 embalm him. And very early in the morning, the first day of the week, they came to the sepulchre, at the rising
 3 of the sun. And they said one to another, Who shall roll us away the stone from the door of the sepulchre?
 4 (For it was very great.) And looking up, they saw that
 5 the stone was rolled away. And entering into the sepulchre, they saw a young man sitting on the right side,
 6 clothed in a white robe; and they were affrighted. He saith to them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified. He is risen: he is not here.
 7 Behold the place where they laid him. But go, tell his disciples, and Peter, He goeth before you into Galilee:
 8 there shall ye see him, as he said to you. And going out they fled from the sepulchre; for they trembled and were

* Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.

V. 43. *Honourable*—A man of character and reputation: a *counsellor*—A member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on earth.

V. 46. *He rolled a stone*—By his servants. It was too large for him to roll himself.

CHAP. XVI. Ver. 2. *At the rising of the sun*—They set out while it was yet dark, and came within sight of the sepulchre, for the first time, just as it grew light enough to discern, that the stone was rolled away, (Matt. xxviii. 1, Luke xxiv. 1, John xx. 1.) But by the time Mary had called Peter and John, and they had viewed the sepulchre, the sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of Pilate's having sealed the stone, and placed a guard of soldiers there.

V. 7. *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

amazed: and they said nothing to any, for they were
 9 afraid. * Now when *Jesus* was risen early, the first day
 of the week, he appeared first to Mary Magdalene, out
 10 of whom he had cast seven devils. † She went and told
 them that had been with him, as they mourned and wept.
 11 But they, hearing that he was alive, and had been seen
 12 of her, believed not. ‡ After that, he appeared in an-
 other form unto two of them, as they were walking, go-
 13 ing into the country. And they went and told *it* to the
 14 rest, neither believed they them. § Afterwards he ap-
 peared to the eleven, sitting at meat, and upbraided them
 with their unbelief and hardness of heart, because they
 believed not them who had seen him when he was risen,
 15 And he said to them, || Go ye into all the world, and
 16 preach the gospel to every creature. He that believeth
 and is baptized, shall be saved; but he that believeth not
 17 shall be damned. And these signs shall follow them that
 believe: in my name they shall cast out devils: they
 18 shall speak with new tongues: They shall take up ser-
 pents, and if they drink any deadly thing, it shall in no
 wise hurt them: they shall lay hands on the sick, and
 they shall recover.

* John xx. 11. † Luke xxiv. 9. John xx. 18. ‡ Luke xxiv. 13.

§ Luke xxiv. 36. John xx. 19. || Matt. xxviii. 18.

V. 13. *Neither believed they them*—They were moved a little by the testi-
 mony of these, added to that of St. Peter, (Luke xxiv. 34.) But they did not
 yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our
 Lord speaks without any limitation or restriction. If therefore every creature
 in every age hath not heard it, either those who should have preached, or those
 who should have heard it, or both, *made void the council of God* herein.

V. 16. *And is baptized*—In token thereof. Every one that believed was bap-
 tized. *But he that believeth not*—Whether baptized or unbaptized, shall
 perish everlastingly.

V. 17. *And these signs shall follow them that believe*—An eminent author
 subjoins, "That believe with that very faith mentioned in the preceding
 verse." (Though it is certain, that a man may work miracles, and not have
 saving faith, Matt. vii. 22, 23.) "It was not one faith by which St. Paul
 was saved; another, by which he wrought miracles. Even at this day in
 every believer faith has a latent miraculous power: (every effect of prayer
 being really miraculous:) although in many, both because of their own little-
 ness of faith, and because the world is unworthy, that power is not exerted.
 Miracles in the beginning were helps to faith; now also they are the object of
 it. At Leonberg, in the memory of our fathers, a cripple that could hardly
 move with crutches, while the Dean was preaching on this very text, was in a
 moment made whole." *Shall follow*—The word and faith must go before,
In my name—By my authority committed to them. Raising the dead is not
 mentioned. So our Lord performed even more than he promised.

V. 18. *If they drink any deadly thing*—But not by their own choice. God
 never calls us to try any such experiments.

19 * So then the Lord, after he had spoken to them, was
received up into heaven, and sat on the right hand of
20 God. And they went forth, and preached every where,
the Lord working with them, and confirming the word
with signs following.

* Luke xxiv. 50.

V. 19. *The Lord*—How reasonable is he called by this title! *After he had spoken to them*—For forty days.

V. 20. *They preached every where*—At the time St. Mark wrote, the apostles had already gone into all the known world, (Rom. x. 18.) And each of them was there known where he preached: the name of Christ only was known throughout the world.

NOTES

ON THE

GOSPEL ACCORDING TO ST. LUKE.

Luke.

CHAP. I. 1. FORASMUCH as many have undertaken to compose a narrative of the facts which have
2 been fully confirmed among us, Even as they were eye-witnesses, and ministers of the word from the beginning,
3 delivered *them* to us: It seemed good to me also, having accurately traced all things from their first rise, to write
4 unto thee in order, most excellent Theophilus, That thou mayest know the certainty of those things wherein thou hast been instructed.

CHAP. I. Ver. 1—4. This short, weighty, artless, candid dedication, belongs to the Acts, as well as the gospel of St. Luke.

Many have undertaken—He does not mean St. Matthew or Mark; and St. John did not write so early. For these were *eye-witnesses* themselves, and *ministers of the word*.

V. 3. *To write in order*—St. Luke describes in order of time, first, *The Acts of Christ*: his conception, birth, childhood, baptism, miracles, preaching, passion, resurrection, ascension: then *The Acts of the Apostles*. But in many smaller circumstances he does not observe the order of time. *Most excellent Theophilus*—This was the appellation usually given to Roman governors. Theophilus (as the ancients inform us) was a person of eminent quality at Alexandria. In Acts i. 1, St. Luke does not give him this title. He was then probably a private man.

After the preface, St. Luke gives us the history of Christ, from his coming into the world to his ascension into heaven.

HEREIN WE MAY OBSERVE,

I. THE Beginning, and therein

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|--|-------------|
| 1. The Conception of John, | C. i. 5—25 |
| 2. The Conception of Christ, | 26—56 |
| 3. The Birth and Circumcision of John; the Hymn of Zacharias; the Youth of John, | 57—80 |
| 4. Christ's Birth, | C. ii. 1—20 |
| Christ's Circumcision and Name, | 21 |
| Presentation in the Temple, | 22—38 |
| Country and Growth, | 39, 40 |
| II. The Middle, when he was twelve Years old and upward, | 41—52 |

III. The Course of the History.

- A. The Introduction, wherein are described John the Baptist;
Christ's Baptism; and Temptation, C. iii. iv. 1—13
- B. The acceptable Year in Galilee;
a. Proposed at Nazareth, 14—30
b. Actually exhibited
- I. At Capernaum, and near it: here we may observe,
1. Actions not censured, while Jesus
1. Teaches with Authority, 31, 32
2. Casts out a Devil, 63—37
3. Heals many Sick, 38—41
4. Teaches every where, 42—44
5. Calls Peter; then James and John, C. v. 1—11
6. Cleanses the Leper, 12—16
2. Actions censured, more and more severely. Here occur
1. The Healing the Paralytic, 17—26
2. The Calling of Levi, Eating with Publicans and Sinners, 27—32
3. The Question concerning Fasting, 33—39
4. The Plucking the Ears of Corn, C. vi. 1—5
5. The withered Hand restored; Snares laid, 6—11
3. Actions having various Effects on various Persons,
1. Upon the Apostles, 12—16
2. Upon other Hearers, 17—49
3. Upon the Centurion, C. vii. 1—10
4. Upon the Disciples of John,
The Occasion: the young Man raised, 11—18
The Message and Answer, 18—23
The Reproof of them that believed not John, 24—35
5. Upon Simon and the penitent Sinner, 36—50
6. Upon the Women that ministered to him, C. viii. 1—9
7. Upon the People, 4—18
8. Upon his Mother and Brethren, 19—21
II. On the Sea, and Beyond it, 22—26
27—39
III. On this Side again;
1. Jairus and the Flux of Blood, 40—56
2. The Apostles sent, C. ix. 1—6
3. Herod's Doubting, 7—9
4. The Relation of the Apostles, 10
5. The Earnestness of the People; our Lord's Benignity; Five Thousand fed, 11—17
C. The Preparation for his Passion:
a. A Recapitulation of the Doctrine concerning his Person; his Passion foretold, 18—27
b. His Transfiguration; the Lunatic healed; his Passion again foretold; Humility enjoined, 28—50
c. His great Journey to Jerusalem, which we may divide into eighteen Intervals:
1. The inhospitable Samaritans, borne with, 51—57
2. In the Way, improper Followers repelled, Proper ones pressed forward, 57—63
3. Afterward, the Seventy sent; and received again, C. x. 1—24
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4. In Bethany, Mary preferred before Martha, 38—42
5. In a certain Place, the Disciples taught to pray, C. xi. 1—13
A Devil cast out, and the Action defended, 14—26
The Acclamation of the Woman corrected, 27, 28
Those who desire a Sign reprov'd, 29—36
6. In a certain House, the Scribes and Pharisee censured, 37—54

7. Our Lord's Discourse to his Disciples, To one that interrupts him, To his Disciples again, To Peter, To the People,	C. xii. 1—12 13—21 22—40 41—53 54—59
8. The Necessity of Repentance shewn, A Woman healed on the Sabbath,	C. xiii. 1—9 10—21
9. The Fewness of them that are saved,	22—30
10. Herod termed a Fox, Jerusalem reproved,	31—35
11. In the Pharisee's House, He cures the Dropsy on the Sabbath; and Teaches Humility, Hospitality, The Nature of the great Supper, The Necessity of Self-denial,	C. xiv. 1—6 7—11 12—14 15—24 25—35
12. Joy over repenting Sinners defended, and Illustrated by the Story of the Prodigal Son, The unjust Steward, wise in his Generation,	C. xv. 1—10 11—32
The Pharisees reproved; and warned by the Story of the rich Man and Lazarus,	C. xvi. 1—13 19—31
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13. In the Confines of Samaria and Galilee, he heals ten Lepers,	11—19
14. Answers the Question, concerning the Time when the Kingdom of God should come, Commends constant Prayer,	C. xviii. 1—8 20—37
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15. Blesses little Children, Answers the rich young Man,	15—17 18—27
And Peter, asking what he should have,	28—30
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3. To the other Apostles,	36—45
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5 **THERE** was in the days of Herod, the king of Judea,
a certain priest named Zacharias, of the course of Abia:
and his wife *was* of the daughters of Aaron, and her name
6 *was* Elizabeth. And they were both righteous before God,
walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because Elisa-
beth was barren, and they were both advanced in years.
8 And while he executed the priest's office before God, in the
9 order of his course, According to the custom of the
priest's office, his lot was to burn the incense, going
10 into the temple of the Lord. And the whole multitude
of the people were praying without, at the time of the
11 incense. And there appeared to him an angel of the
Lord, standing on the right side of the altar of incense.

V. 5. *The course of Abia*—The priests were divided into twenty-four courses, of which that of Abia was the eighth, 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from Sabbath to Sabbath. And each priest of the course, or set in waiting, had his part in the temple-service assigned him by lot.

V. 6. *Walking in all the moral commandments, and ceremonial ordinances, blameless*—How admirable a character! May our behaviour be thus unblameable, and our obedience thus sincere and universal!

V. 10. *The people were praying without, at the time of the incense*—So the pious Jews constantly did. And this was the foundation of that elegant figure, by which prayer is in Scripture so often compared to incense. Perhaps one reason of ordaining incense might be, to intimate the acceptableness of the prayer that accompanied it; as well as to remind the worshippers of that sacrifice of a sweet-smelling savour, which was once to be offered to God for them, and of that incense, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

12 And Zacharias seeing *him* was troubled, and fear fell
 13 upon him. But the angel said to him, Fear not, Zacharias; for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
 14 And thou shalt have joy and exultation, and many shall
 15 rejoice at his birth. For he shall be great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from
 16 his mother's womb. And many of the children of Israel
 17 shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said to the angel,
 18 Whereby shall I know this? For I am an old man, and
 19 my wife advanced in years. And the angel answering,

V. 12. *Zacharias was troubled*—Although he was accustomed to converse with God, yet we see he was thrown into a great consternation, at the appearance of his angelic messenger, nature not being able to sustain the sight. Is it not then an instance of the goodness, as well as of the wisdom of God, that the services, which these heavenly spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*—Let us observe with pleasure, that the prayers of pious worshippers come up with acceptance before God; to whom no costly perfume is so sweet, as the fragrantcy of an upright heart. An answer of peace was here returned, when the case seemed to be most helpless. Let us wait patiently for the Lord, and leave to his own wisdom the time and manner wherein he will appear for us. *Thou shalt call his name John*—John signifies, *the grace or favour of Jehovah*. A name well suiting the person, who was afterwards so highly in favour with God, and endued with abundance of grace; and who opened a way to the most glorious dispensation of grace in the Messiah's kingdom. And so Zacharias's former prayers for a child, and the prayer which he, as the representative of the people, was probably offering at this very time, for the appearing of the Messiah, were remarkably answered in the birth of his fore-runner.

V. 15. *He shall be great before the Lord*—God the Father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for abstemiousness and self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And many of the children of Israel shall he turn*—None therefore need be ashamed of "preaching like John the Baptist." *To the Lord their God*—To Christ.

V. 17. *He shall go before him*, Christ, in the power and spirit of Elijah—With the same integrity, courage, austerity, and fervour, and the same power of God attending his word: *To turn the hearts of the fathers to the children*—To reconcile those that are at variance, to put an end to the most bitter quarrels, such as are very frequently those between the nearest relations: *And the hearts of the disobedient to the wisdom of the just*—And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this*—In how different a spirit did the blessed Virgin say, *How shall this be?* Zacharias disbelieved the fact: Mary had no doubt of the thing; but only inquired concerning the manner of it.

said to him, I am Gabriel, that stand in the presence of God, and am sent to speak to thee, and to shew thee
 20 these glad tidings. And behold thou shalt be dumb, and not able to speak, till the day that these things are done, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for
 21 Zacharias, and marvelled that he tarried so long in the temple. And coming out, he could not speak to them;
 22 and they perceived that he had seen a vision in the temple; for he beckoned to them, and remained speechless. And when the days of his ministration were accom-
 23 plished, he went to his own house. And after these days, his wife Elisabeth conceived, and hid herself five months,
 24 saying, Thus hath the Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent
 27 from God, to a city of Galilee, named Nazareth, To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary.
 28 And the angel coming in to her, said, Hail, thou highly favoured; the Lord is with thee; blessed art thou among
 29 women. But she seeing him, was troubled at his saying,

V. 19. *I am Gabriel that stand in the presence of God*—Seven angels thus stand before God, (Rev. viii. 2,) who seem the highest of all. There seems to be a remarkable gradation in the words, enhancing the guilt of Zachariah's unbelief. As if he had said, *I am Gabriel*, a holy angel of God; yea, one of the highest order. Not only so, but am now peculiarly sent from God; and that with a message to thee in particular. Nay, and to shew thee glad tidings, such as ought to be received with the greatest joy and readiness.

V. 20. *Thou shalt be dumb*—The Greek word signifies deaf, as well as dumb: and it seems plain, that he was as unable to hear, as he was to speak; for his friends were obliged to make signs to him, that he might understand them, ver. 69.

V. 21. *The people were waiting*—For him to come and dismiss them (as usual) with the blessing.

V. 24. *Had herself*—She retired from company, that she might have the more leisure, to rejoice and bless God, for his wonderful mercy.

V. 25. *He looked upon me, to take away my reproach*—Barrenness was a great reproach among the Jews. Because fruitfulness was promised to the righteous.

V. 26. *In the sixth month*—After Elisabeth had conceived.

V. 27. *Espoused*—It was customary among the Jews, for persons that married, to contract before witnesses some time before. And as Christ was to be born of a pure virgin, so the wisdom of God ordered it to be of one espoused, that to prevent reproach he might have a reputed father, according to the flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women*—*Hail* is the salutation used by our Lord, to the women after his resurrection: *Thou art highly favoured*, or, *hast found favour with God*, ver. 30, is no more than was said of Noah, Moses, and David. *The Lord is with thee*, was said to Gideon, (Judg. vi. 12,) and *blessed shall she be above*

and reasoned what manner of salutation this should be.
 30. And the angel said to her, Fear not, Mary : for thou hast
 31 found favour with God. And behold; thou shalt conceive
 in thy womb, and bring forth a son, and shalt call his
 32 name Jesus. He shall be great, and shall be called the
 Son of the Highest; and the Lord God shall give him
 33 the throne of his father David. And he shall reign over
 the house of Jacob for ever, and of his kingdom there
 34 shall be no end. Then said Mary to the angel, How
 35 shall this be, seeing I know not a man? And the angel
 answering, said to her, The Holy Ghost shall come upon
 thee, and the power of the Highest shall overshadow
 thee; therefore also that holy thing which shall be born,
 36 shall be called the Son of God. And behold thy cousin
 Elisabeth, she hath also conceived a son in her old age :
 and this is the sixth month with her who was called bar-
 37 ren. For with God, nothing shall be impossible. And
 38 Mary said, Behold the handmaid of the Lord : be it unto
 me according to thy word. And the angel departed from
 her.

39. And Mary arose in those days, and went with haste
 40 into the hill-country, into a city of Judah, And entered
 41 into the house of Zacharias, and saluted Elisabeth. And
 when Elisabeth heard the salutation of Mary, the babe
 leaped in her womb : and Elisabeth was filled with the

women, of Jael, (Judg. v. 24.) This salutation gives no room for any pretence of paying adoration to the Virgin; as having no appearance of a prayer, or of worship offered to her.

V. 32. *He shall be called the Son of the Highest*—In this respect also; and that in a more eminent sense than any, either man or angel can be called so. *The Lord shall give him the throne of his father David*—That is, the spiritual kingdom, of which David's was a type.

V. 33. *He shall reign over the house of Jacob*—In which all true believers are included.

V. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*—The power of God was put forth by the Holy Ghost, as the immediate Divine Agent in this work : and so he exerted the power of the Highest as his own power, who, together with the Father and the Son, is the Most High God. *Therefore also*—Not only as he is God from eternity, but on this account likewise, he shall be called the Son of God.

V. 36. *And behold thy cousin Elisabeth*—Though Elisabeth was of the house of Aaron, and Mary of the house of David, by the father's side, they might be related by their mother's. For the law only forbade heiresses marrying into another tribe. And so other persons continually intermarried: particularly the families of David and of Levi.

V. 38. *And Mary said, Behold the handmaid of the Lord*—It is not improbable, that this time of the Virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

V. 39. *A city of Judah*—Probably Hebron, which was situated in the hill-country of Judea, and belonged to the house of Aaron.

V. 41. *When Elisabeth heard the salutation of Mary*—The discourse with

42 Holy Ghost, And cried with a loud voice and said,
 Blessed art thou among women, and blessed is the fruit
 43 of thy womb. And whence is this to me, that the mother
 44 of my Lord should come to me? For, lo! when the
 voice of thy salutation sounded in my ears, the babe
 45 leaped in my womb for joy. And happy is she that be-
 lieved; for there shall be a performance of those things
 46 which were told her from the Lord. And Mary said,
 47 My soul doth magnify the Lord, and my spirit hath
 48 rejoiced in God my Saviour. For he hath regarded the
 low estate of his handmaid: for behold from henceforth
 49 all generations shall call me blessed. For he that is
 mighty hath done to me great things, and holy is his
 50 name. And his mercy is on them that fear him, from
 51 generation to generation. He hath wrought strength
 with his arm; he hath scattered the proud in the imagin-
 52 ation of their hearts. He hath put down the mighty
 from *their* thrones, and exalted them of low degree.
 53 He hath filled the hungry with good things, but sent the
 54 rich empty away. He hath helped his servant Israel, in
 55 remembrance of *his* mercy; As he spoke to our fathers,
 56 to Abraham and to his seed for ever. And Mary abode
 with her about three months, and returned to her own
 house.
 57 Now Elisabeth's full time came, that she should be

which she saluted her, giving an account of what the angel had said, the joy of her soul so affected her body, that the very child in her womb was moved in an uncommon manner, as if it leaped for joy.

V. 45. *Happy is she that believed*—Probably she had in her mind the unbelief of Zacharias.

V. 46. *And Mary said*—Under a prophetic impulse, several things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her thoughts here to Christ himself, who was to be born of her, as the angel had told her, he should be the Son of the Highest, whose name should be *Jesus*, the Saviour. And she rejoiced in hope of salvation through faith in him, which is a blessing common to all true believers, more than in being his mother after the flesh, which was a honour peculiar to her. And certainly she had the same reason to rejoice in God her Saviour that we have: because he had regarded the *low estate of his handmaid*—In like manner as he regarded our low estate; and vouchsafed to come and save her and us, when we were reduced to the lowest estate of sin and misery.

V. 51. *He hath wrought strength with his arm*—That is, He hath shewn the exceeding greatness of his power. She speaks prophetically of those things as already done, which God was about to do by the Messiah. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both angels and men.

V. 54. *He hath helped his servant Israel*—By sending the Messiah.

V. 55. *To his seed*—His spiritual seed; all true believers.

V. 56. *Mary returned to her own house*—And thence soon after to Beth-lehem.

58 delivered, and she brought forth a son. And her neighbours and relations heard, that the Lord had shewed
 59 great mercy upon her, and they rejoiced with her. And on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.
 60 But his mother answering, said, Nay, but he shall be
 61 called John. And they said to her, There is none of thy
 62 kindred that is called by this name. And they made
 63 signs to his father, what he would have him called. And asking for a writing-tablet, he wrote, saying, His name is
 64 John. And they marvelled all. And immediately his mouth was opened, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round
 65 about them, and all these things were noised abroad, in
 66 all the hill-country of Judea. And all that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.
 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
 68 and hath raised up an horn of salvation for us, in the
 69 house of his servant David: As he spake by the mouth of his holy prophets, who have been since the world began:
 70 That we should be saved from our enemies, and from the
 71 hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant,
 72 The oath which he sware to our father Abraham, That
 73 he would grant us, being delivered out of the hand of
 74 our enemies, to serve him without fear, In holiness and
 75 righteousness before him, all the days of our life. And thou, child, shalt be a prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways,

V. 60. *His mother said*—Doubtless by revelation, or a particular impulse from God.

V. 66. *The hand of the Lord*—The peculiar power and blessing of God.

V. 67. *And Zacharias prophesied*—Of things immediately to follow. But it is observable, he speaks of Christ chiefly; of John only, as it were, incidentally.

V. 69. *An horn*, signifies honour, plenty, and strength. *An horn of salvation*—That is, a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*—For there were prophets from the very beginning.

V. 74. *To serve him without fear*—Without any slavish fear. Here is the substance of the great promise, that we shall be always holy, always happy: that being delivered from Satan and sin, from every uneasy and unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

V. 76. *And thou, child*—He now speaks to John; yet not as a parent, but as a prophet.

77 To give knowledge of salvation to his people, by the
 78 remission of their sins, Through the tender mercy of our
 God, whereby the day-spring from on high hath visited
 79 us, To shine on them that sit in darkness and in the
 shadow of death, to direct our feet into the way of peace.
 80 And the child grew, and waxed strong in spirit, and was
 in the deserts, till the day of his being shewn to Israel.

CHAP. II. 1. And in those days there went out a
 decree from Augustus Cesar, that all the world should be
 2 inrolled. (Now this first inrolment was made, when Cyre-
 3 nius was governor of Syria.) And all went to be inroll-
 4 ed, every one to his own city: And Joseph also went up
 from Galilee, out of the city of Nazareth into Judea, to
 the city of David; which is called Bethlehem, (because he
 5 was of the family and household of David,) To be in-
 rolled with Mary his espoused wife, being with child.
 6 And while they were there, the days were fulfilled, that
 7 she should be delivered. * And she brought forth her
 son; the first-born, and swathed him, and laid him in the
 manger, because there was no room for them in the inn.
 8 And there were in the same country shepherds, lying
 out in the field, and keeping watch over their flock by
 9 night. And lo an angel of the Lord came upon them,
 and the glory of the Lord shone round about them; and
 10 they were sore afraid. And the angel said to them, Fear
 not; for behold I bring you good tidings of great joy,
 11 which shall be to all people. For to you is born this

* Matt. i. 25.

V. 77. *To give knowledge of salvation by the remission of sins*—The know-
 ledge of the remission of our sins, being the grand instrument of present and
 eternal salvation, Heb. viii. 11; 12. But the immediate sense of the words
 seems to be, To preach to them the gospel doctrine of salvation by the remis-
 sion of their sins.

V. 78: *The day-spring*—Or the rising sun; that is, Christ.

CHAP. II. Ver. 1. *That all the world should be inrolled*—That all the inha-
 bitants, male and female of every town in the Roman empire, with their fami-
 lies and estates, should be registered.

V. 2. *When Cyrenius was governor of Syria*—When Publius Sulpicius Qui-
 rinus governed the province of Syria, in which Judea was then included.

V. 6. *And while they were there, the days were fulfilled that she should be
 delivered*—Mary seems not to have known, that the child must have been
 born in Bethlehem, agreeably to the prophecy. But the Providence of God
 took care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated, *in
 the stall*. They were lodged in the ox-stall, fitted up on occasion of the great
 concourse, for poor guests. *There was no room for them in the inn*—Now also,
 there is seldom room for Christ in an inn.

V. 11. *To you*—Shepherds; Israel; mankind.

- day in the city of David, a Saviour, who is Christ the Lord. And this *shall be* a sign to you; ye shall find the babe, wrapped in swaddling-clothes, lying in a manger.
- And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; and on earth peace; good will toward men.
- And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to us. And they came with haste, and found Mary, and Joseph, and the babe, lying in the manger. And having seen it, they made known abroad the saying which was told them concerning this child. And all that heard wondered at the things which were told them by the shepherds. But Mary kept all these things, comparing them together in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.
- And when eight days were fulfilled, to circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.
- And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord: (As it is written in the law of the Lord, * Every male that openeth the womb shall be holy to the Lord:) And to offer a sacrifice according to that which is said in the law of the Lord, † A pair of turtle-doves, or two young pigeons.
- And behold there was a man in Jerusalem whose name

* Exod. xiii. 2. † Lev. xii. 8.

V. 14. *Glory be to God in the highest; on earth peace; good will toward men*—The shouts of the multitude are generally broken into short sentences. This rejoicing acclamation strongly represents the piety and benevolence of these heavenly spirits: as if they had said, *Glory be to God in the highest heavens*: let all the angelic legions resound his praises. For with the Redeemer's birth, peace and all kind of happiness come down to dwell on earth: yea, the overflowings of divine good will and favour, are now exercised toward men.

V. 20. *For all the things that they had heard*—From Mary: as it was told them—By the angels.

V. 21. *To circumcise the child*—That he might visibly be made under the law by a sacred rite, which obliged him to keep the whole law; as also that he might be owned to be the seed of Abraham, and might put an honour on the solemn dedication of children to God.

V. 22. *The days*—The forty days prescribed, Lev. xii. 2, 4.

V. 24. *A pair of turtle-doves, or two young pigeons*—This offering sufficed for the poor.

was Simeon, and this man was just and devout, waiting
 for the Consolation of Israel: and the Holy Ghost was
 26 upon him. And it had been revealed to him by the Holy
 Ghost, that he should not see death, before he had seen
 27 the Lord's Christ. And he came by the Spirit into the
 temple. And when his parents brought in the child
 28 Jesus, to do for him after the custom of the law, He took
 29 him up in his arms, and blessed God, and said, Lord,
 now lettest thou thy servant depart in peace, according to
 30 thy word: For mine eyes have seen thy salvation,
 31 Which thou hast prepared before the face of all people;
 32 A light revealed to the Gentiles, and the glory of thy
 33 people Israel. And Joseph and his mother marvelled at
 34 those things which were spoken of him. And Simeon
 blessed them, and said to Mary his mother, Behold this
 child is set for the fall and rising again of many in Israel,
 35 and for a sign which shall be spoken against, (Yea, and a
 sword shall pierce through thy own soul also,) that the
 thoughts of many hearts may be revealed.
 36 And there was *one* Anna, a prophetess, the daughter of
 Phanuel, of the tribe of Asher: she was far advanced in
 years, having lived with an husband seven years from her
 37 virginity. And she was a widow of about fourscore and
 four years, who departed not from the temple, but served
 38 God with fastings and prayers, night and day. And she
 coming in at that hour, gave thanks to the Lord, and
 spake of him to all that were waiting for redemption in

V. 25. *The Consolation of Israel*—A common phrase for the Messiah, who
 was to be the everlasting Consolation of the Israel of God. *The Holy Ghost*
was upon him—That is, He was a prophet.

V. 27. *By the Spirit*—By a particular revelation or impulse from him.

V. 30. *Thy salvation*—Thy Christ, thy Saviour.

V. 32. *And the glory of thy people Israel*—For after the Gentiles are enlight-
 ened, all Israel shall be saved.

V. 33. *Joseph and his mother marvelled at those things which were spoken*—
 For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them*—Joseph and Mary. *This child is set for the fall*
and rising again of many—That is, He will be a *savour of death* to some, to
 unbelievers; a *savour of life* to others, to believers: *And for a sign which shall*
be spoken against—A sign from God, yet rejected of men: but the time for
 declaring this at large, was not yet come: *That the thoughts of many hearts*
may be revealed—The event will be, that by means of that contradiction, the
 inmost thoughts of many, whether good or bad, will be made manifest.

V. 35. *A sword shall pierce through thy own soul*—So it did, when he suffered;
 particularly at his crucifixion.

V. 37. *Fourscore and four years*—These were the years of her life, not her
 widowhood only. *Who departed not from the temple*—Who attended there at
 all the stated hours of prayer. *But served God with fastings and prayers*—
 Even at that age. *Night and day*—That is, spending therein a considerable
 part of the night, as well as of the day.

V. 38. *To all that were waiting for redemption*—The sceptre now appeared

39 Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into
 40 Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the
 42 feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the
 43 feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem;
 44 and Joseph and his mother knew it not. But supposing him to be in the company, they went a day's journey; and sought him among *their* kinsfolk and among *their*
 45 acquaintance. And not finding him, they went back to
 46 Jerusalem seeking him. And after three days, they found him in the temple, sitting in the midst of the doctors,
 47 both hearing them and asking them questions. And all that heard him were astonished at his understanding and
 48 answers. And seeing him, they were amazed. And his mother said to him, Son, why hast thou done thus to us? Behold thy father and I have sought thee sorrow-

to be departing from Judah, though it was not actually gone: Daniel's weeks were plainly near their period. And the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of John the Baptist, and of Jesus, could not but encourage and quicken the expectation of pious persons at this time.

Let the example of these aged saints animate those, whose hoary heads, like theirs, are a crown of glory, being found in the way of righteousness. Let those venerable lips, so soon to be silent in the grave, be now employed in the praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as he has been to them; and who will be waiting for God's salvation, when they are gone to enjoy it.

V. 40. *And the child grew*—In bodily strength and stature; *and waxed strong in spirit*—The powers of his human mind daily improved; *filled with wisdom*—By the light of the indwelling Spirit, which gradually opened itself in his soul; *and the grace of God was upon him*—That is, The peculiar favour of God rested upon him, even as man.

V. 43. *The child Jesus*—St. Luke describes in order Jesus the fruit of the womb, ch. i. 42; an infant, ch. ii. 12; a little child, ver. 40; a child here, and afterwards a man. So our Lord passed through and sanctified every stage of human life. Old age only did not become him.

V. 44. *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

V. 46. *After three days*—The first day was spent in their journey; the second in their return to Jerusalem; and the third in searching for him there: *They found him in the temple*—In an apartment of it: *Sitting in the midst of the doctors*—Not one word is said of his disputing with them, but only of his asking and answering questions, which was a very usual thing in these assemblies, and indeed the very end of them. And if he was, with others, at the feet of these teachers, (where learners generally sat,) he might be said, to be in the midst of them, as they sat on benches of a semi-circular form, raised above their hearers and disciples.

49 ing. And he said to them, Why sought ye me? Knew
 50 ye not, that I must be about my Father's business? And
 they understood not the saying which he spake to them.
 51 And he went down with them, and came to Nazareth,
 and was subject to them; but his mother kept all these
 52 things in her heart. And Jesus increased in wisdom and
 stature, and in favour with God and man.

CHAP. III. 1. * Now in the fifteenth year of the
 reign of Tiberius Cesar, Pontius Pilate being governor
 of Judea, and Herod being tetrarch of Galilee, and his
 brother Philip tetrarch of Iturea, and of the region of
 2 Trachonitis, and Lysanias tetrarch of Abilene, Annas
 being the High Priest, and Caiaphas, the word of God
 came to John, the son of Zacharias, in the wilderness.
 3 And he came into all the country about Jordan, preaching
 4 the baptism of repentance, for the remission of sins: As
 it is written in the book of the words of the prophet
 Isaiah, saying, † The voice of one crying aloud in the
 wilderness, Prepare ye the way of the Lord, make his
 5 paths straight. Every valley shall be filled, and every
 mountain and hill shall be brought low; and the crooked
 6 shall be made straight, and the rough ways smooth: And

* Matt. iii. 1. Mark i. 1. † Isaiah xl. 3.

V. 49. *Why sought ye me*—He does not blame them for *loving*, but for think-
 ing it needful to seek him; and intimates, that he could not be lost, nor found
 any where, but doing the will of a higher Parent.

V. 50. It is observable, that *Joseph* is not mentioned after this time, whence
 it is probable, he did not live long after.

V. 52. *Jesus increased in wisdom*—As to his human nature, and in favour
 with God—In proportion to that increase. It plainly follows, that though a
 man were pure, even as Christ was pure, still he would have room to increase
 in holiness; and, in consequence thereof, to increase in the favour, as well as
 in the love of God.

CHAP. III. Ver. 1. *The fifteenth year of Tiberius*—Reckoning from the time
 when Augustus made him his colleague in the empire. *Herod being tetrarch
 of Galilee*—The dominions of Herod the Great, were, after his death, divided
 into four parts or tetrarchies. This Herod his son was *tetrarch of Galilee*,
 reigning over that fourth part of his dominions. His brother reigned over
 two other fourth parts, the region of Iturea, and that of Trachonitis, (that
 tract of land on the other side Jordan, which had formerly belonged to the
 tribe of Manasseh.) And *Lysanias* (probably descended from a prince of that
 name, who was some years before governor of that country) was *tetrarch* of
 the remaining part, Abilene, which was a large city of Syria, whose territories
 reached to Lebanon and Damascus, and contained great numbers of Jews.

V. 2. *Annas being High Priest and Caiaphas*—There could be but one High
 Priest, strictly speaking, at once: Annas was the High Priest at that time,
 and Caiaphas his Sagan or deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every hindrance shall be
 removed.

- 7 all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, Ye brood of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father; for I say to you, that God is able of these stones to raise up children to Abraham.
- 9 And now also the axe lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.
- 10 And the multitude asked him, saying, What then shall we do? He answering, saith to them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall we do? And he said to them, Exact no more than what is appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.
- 15 And as the people were in expectation, and all mused in their hearts of John, whether he were not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with unquenchable fire. And many other things in *his* exhortation preached he to the people.
- 19 But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.

V. 6. *The salvation of God*—The Saviour, the Messiah.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being members of the visible church, or in any external privileges whatsoever; for God now requires a change of heart; and that without delay.

V. 10. *He answereth*—It is not properly John, but the Holy Ghost, who teaches us in the following answers, how to come ourselves, and how to instruct other penitent sinners to come to Christ, that he may give them rest. The sum of all is, *Cease to do evil, learn to do well*—These are the *fruits worthy of repentance*.

V. 20. *He shut up John*—This circumstance, though it happened after, is here mentioned before our Lord's baptism, that his history (that of John being concluded) may then follow without any interruption.

- 21 * Now when all the people were baptized, it came to
 22 pass, that Jesus also being baptized, and praying, the
 23 heaven was opened. And the Holy Ghost descended in
 24 a bodily form, as a dove, upon him, and a voice came
 25 from heaven, saying, Thou art my beloved Son: in thee
 26 I delight.
- 27 And Jesus was about thirty years of age, when he
 28 began *his ministry*, being, as was supposed, the son of
 29 Joseph, *who was the son of Heli, The son of Matthat,*
 30 *the son of Levi, the son of Melchi, the son of Janna, the*
 31 *son of Joseph, The son of Mattathias, the son of Amos,*
 32 *the son of Nahum, the son of Esli, the son of Nagge,*
 33 *The son of Maath, the son of Mattathias, the son of*
 34 *Shimei, the son of Joseph, the son of Judah, The son of*
 35 *Johanan, the son of Rhessa, the son of Zerubbabel, the*
 36 *son of Salathiel, the son of Neri, The son of Melchi, the*
 37 *son of Addi, the son of Cosam, the son of Elmodam, the*
 38 *son of Er, The son of Jose, the son of Eleazar, the son*
 39 *of Jorim, the son of Matthat, the son of Levi, The son of*
 40 *Simeon, the son of Judah, the son of Joseph, the son of*
 41 *Johanan, the son of Eliakim, The son of Melea, the son*
 42 *of Menan, the son of Mattatha, the son of Nathan, the*
 43 *son of David, The son of Jesse, the son of Obed, the son*
 44 *of Booz, the son of Salmon, the son of Naasson, The son*
 45 *of Aminadab, the son of Aaron, the son of Esrom, the son*
 46 *of Phares, the son of Judah, the son of Jacob, the son of*
 47 *Isaac, the son of Abraham, the son of Terah, the son of*
 48 *Nahor, The son of Saruch, the son of Ragau, the son of*
 49 *Phalec, the son of Heber, the son of Sala, The son of*

* Matt. iii. 13. Mark i. 9.

V. 21. *Jesus praying, the heaven was opened*—It is observable, that the three voices from heaven, (see Luke ix. 29, 35; John xii. 28,) by which the Father bore witness to Christ, were pronounced, either while he was praying, or quickly after it.

V. 23. *And Jesus was*—John's beginning was computed by the years of princes: our Saviour's, by the years of his own life, as a more august era. *About thirty years of age*—He did not now enter upon his thirtieth year, (as the common translation would induce one to think,) but he now entered on his public ministry; being of such an age as the Mosaic law required. Our great Master attained not, as it seems, to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish, within those narrow limits of time! Happy that servant, who, with any proportionable zeal, despatches the great business of life! And so much the more happy, if his sun go down at noon. For the space that is taken from the labours of time, shall be added to the rewards of eternity. *The son of Heli*—That is, the son-in-law; for Heli was the father of Mary. So St. Matthew writes the genealogy of Joseph, descended from David by Solomon; St. Luke that of Mary, descended from David by Nathan. In the genealogy of Joseph, (recited by St. Matthew,) that of Mary is implied, the Jews being accustomed to marry into their own families.

Cainan, the son of Arphaxad, the son of Shem, the son
 37 of Noah, the son of Lamech, The son of Methuselah,
 the son of Enoch, the son of Jared, the son of Maleleel,
 38 the son of Cainan, The son of Enos, the son of Seth, the
 son of Adam, the son of God.

CHAP. IV. 1. * And Jesus being full of the Holy
 Ghost, returned from Jordan, and was led by the Spirit
 2 into the wilderness, Being forty days tempted by the
 devil. And in those days he ate nothing, and when they
 3 were ended, he hungered. And the devil said to him, If
 thou be the Son of God, command this stone that it be
 4 made bread. And Jesus answered him, saying, It is
 written, † Man shall not live by bread alone, but by every
 5 word of God. And the devil leading him up into an high
 mountain, shewed him all the kingdoms of the world in
 6 a moment. And the devil said to him, All this power
 will I give thee, and the glory of them; for it is delivered
 7 to me, and I give it to whomsoever I will. If thou
 8 therefore wilt worship me, all shall be thine. And Jesus
 answering, said to him, It is written, ‡ Thou shalt wor-
 ship the Lord thy God, and him only shalt thou serve.
 9 And he brought him to Jerusalem, and set him on the
 battlement of the temple, and said to him, If thou be the
 10 Son of God, cast thyself down from hence: For it is
 written, § He shall charge his angels concerning thee, to
 11 keep thee: And in their hands they shall bear thee up,
 12 lest at any time thou dash thy foot against a stone. And
 Jesus answering, said to him, It is said, || Thou shalt not
 13 tempt the Lord thy God. And the devil having ended
 all the temptation, departed from him till a convenient
 season.
 14 And Jesus returned in the power of the Spirit into

* Matt. iv. 1. Mark i. 12. † Deut. viii. 3. ‡ Deut. vi. 13. § Psalm xci. 11.
 || Deut. vi. 16.

V. 38. *Adam the son of God*—That is, whatever the sons of Adam receive from their human parents, Adam received immediately from God, except sin and misery.

CHAP. IV. Ver. 1. *The wilderness*—Supposed by some to have been in Judea; by others to have been that great desert of Horeb or Sinai, where the children of Israel were tried for forty years, and Moses and Elijah fasted forty days.

V. 6. *I give it to whomsoever I will*—Not so, Satan. It is God, not thou, that putteth down one, and setteth up another: although sometimes Satan, by God's permission, may occasion great revolutions in the world.

V. 13. *A convenient season*—In the garden of Gethsemane, Luke xxii. 53.

V. 14. *Jesus returned in the power of the Spirit*—Being more abundantly strengthened after his conflict.

Galilee, and there went out a fame of him, through all
 15 the region round about. And he taught in their syna-
 16 gogues, being glorified of all. * And he came to Naza-
 reth, where he was brought up; and, as his custom was,
 he went into the synagogue on the Sabbath, and stood up
 17 to read. And there was delivered to him the book of the
 prophet Isaiah, and having opened the book, he found
 18 the place where it was written, † The Spirit of the Lord
 is upon me, because he hath anointed me to preach the
 gospel to the poor; he hath sent me to heal the broken-
 hearted, to proclaim deliverance to the captives, and
 recovery of sight to the blind, to set at liberty them that
 19 are bruised, To publish the acceptable year of the Lord.
 20 And having closed the book, he gave it again to the ser-
 vant, and sat down. And the eyes of all in the syna-
 21 gogue were fastened on him. And he said to them, To-
 22 day is this scripture fulfilled in your ears. And they all
 bare him witness, and wondered at the gracious words
 which proceeded out of his mouth. And they said, Is not
 23 this Joseph's son? And he said to them, Ye will surely say
 to me this proverb, Physician, heal thyself. Whatsoever

* Matt. xiii. 54. Mark vi. 1. † Isaiah lxi. 1.

V. 15. *Being glorified of all*—So God usually gives strong cordials after strong temptations. But neither their approbation continued long, nor the outward calm which he now enjoyed.

V. 16. *He stood up*—Shewing thereby, that he had a desire to read the Scripture to the congregation. On which the book was given to him. It was the Jewish custom to read standing, but to preach sitting.

V. 17. *He found*—It seems, opening upon it, by the particular providence of God.

V. 18. *He hath anointed me*—With the Spirit. He hath, by the power of his Spirit which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the doctrine of the ever-blessed Trinity interwoven, even in those scriptures where one would least expect it! How clear a declaration of the Great Three-One is there in those very words, *The Spirit—of the Lord—is upon Me! To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful gradation, in comparing the spiritual state of men, to the miserable state of those captives, who were not only cast into prison, but, like Zedekiah, had their eyes put out, and were laden and bruised with chains of iron.

V. 19. *The acceptable year*—Plainly alluding to the year of Jubilee, when all, both debtors and servants, were set free.

V. 21. *To-day is this scripture fulfilled in your ears*—By what you hear me speak.

V. 22. *The gracious words which proceeded out of his mouth*—A person of spiritual discernment may find, in all the discourses of our Lord, a peculiar sweetness, gravity, and becomingness, such as is not to be found, in the same degree, not even in those of the apostles.

V. 23. *Ye will surely say*—That is, your approbation now outweighs your prejudices. But it will not be so long. You will soon ask, Why my love does not begin at home? Why I do not work miracles here, rather than at Caperna-

we have done in Capernaum, do also here in thy own
 24 country. And he said, Verily I say to you, No prophet
 25 is acceptable in his own country. I tell you of a truth,
 many widows were in Israel in the days of Elijah, * when
 the heaven was shut up three years and six months, while
 26 a great famine was through all the land. Yet to none of
 these was Elijah sent, but to Sarepta, *a city* of Sidon, to
 27 a widow. And many lepers were in Israel, in the time
 of Elisha the prophet, yet none of them were cleansed,
 28 but † Naaman the Syrian. And all in the synagogue
 29 hearing these things, were filled with fury, And rising
 up, thrust him out of the city, and brought him to the
 brow of the hill whereon their city was built, to cast him
 30 down headlong. But he passing through the midst of
 them, went away.
 31 ‡ And he came down to Capernaum, a city of Galilee,
 32 and taught them on the Sabbath days. And they were
 astonished at his teaching, for his word was with autho-
 33 rity. And there was in the synagogue a man who had a
 spirit of an unclean devil: and he cried out with a loud
 34 voice, saying, Let us alone: what have we to do with
 thee, Jesus of Nazareth? Art thou come to destroy us?

* 1 Kings xvii. 19. xviii. 44. † 2 Kings v. 14. ‡ Mark i. 21.

naum? It is because of your unbelief. Nor is it any new thing for me to be despised in my own country. So were both Elijah and Elisha, and thereby driven to work miracles among Heathens, rather than in Israel.

V. 24. *No prophet is acceptable in his own country*—That is, in his own neighbourhood. It generally holds, that a teacher sent from God, is not so acceptable to his neighbours, as he is to strangers. The meanness of his family, or lowness of his circumstances, bring his office into contempt: nor can they suffer that he, who was before equal with or below themselves, should now bear a superior character.

V. 25. *When the heaven was shut up three years and six months*—Such a proof had they, that God had sent him. In 1 Kings xviii. 1, it is said, *The word of the Lord came to Elijah in the third year*: namely, reckoning not from the beginning of the drought, but from the time when he began to sojourn with the widow of Sarepta. A year of drought had preceded this, while he dwelt at the brook Cherith. So that the whole time of the drought was (as St. James likewise observes) three years and six months.

V. 28. *And all in the synagogue were filled with fury*—Perceiving the purport of his discourse, namely, that the blessing which they despised, would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! So little are their starts of love to be depended on! So unable are they to bear the close application, even of a discourse which they most admire!

V. 30. *Passing through the midst of them*—Perhaps invisibly; or perhaps they were overawed; so that though they saw, they could not touch him.

V. 31. *He came down to Capernaum*—And dwelt there, entirely quitting his abode at Nazareth.

V. 34. *What have we to do with thee*—Thy present business is with men,

- 35 I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the devil having thrown him in the midst, 36 came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What word is this, that with authority and power he commandeth the 37 unclean spirits, and they come out! And the fame of him went forth into every place of the country round about.
- 38 * And rising up out of the synagogue, he entered into Simon's house. And Simon's wife's mother was ill of a 39 great fever, and they besought him for her. And standing over her, he rebuked the fever, and it left her: and 40 immediately she arose and served them. † Now when the sun was set, all that had any sick of divers diseases, brought them to him; and he laid his hands on every one 41 of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, 42 that they knew he was the Christ. ‡ And when it was day, going out he went into a desert place: and the multitude sought him, and came to him, and detained him, 43 that he might not depart from them. And he said to them, I must preach the kingdom of God to other cities 44 also, for therefore am I sent. And he preached in the synagogues of Galilee.

CHAP. V. 1. § And as the multitude pressed on him to hear the word of God, he stood by the lake of Genesareth, And saw two vessels standing by the lake; but the fishermen were gone out of them, and were washing 3 their nets. And going into one of the vessels, which was Simon's, he desired him to thrust out a little from the 4 land. And sitting down, he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the deep, and let down your nets

* Matt. viii. 14. Mark i. 29. † Matt. viii. 16. Mark i. 32. ‡ Mark i. 35.
§ Matt. iv. 18. Mark i. 16.

not with devils. *I know thee who thou art*—But surely he did not know a little before, that he was God over all, blessed for ever: or he would not have dared to tell him, *All this power is delivered to me, and I give it to whomsoever I will: The Holy One of God*—Either this confession was extorted from him by terror, (for the devils believe and tremble,) or he made it with a design to render the character of Christ suspected. Possibly it was from hence the Pharisees took occasion to say, *He casteth out devils by the prince of the devils*.

V. 40. *When the sun was set*—And consequently the Sabbath ended, which they reckoned from sun-set to sun-set.

5 for a draught. But Simon answering, said to him, Master, having toiled all the night, we have taken nothing :
 6 nevertheless, at thy word, I will let down the net. And having done this, they inclosed a great multitude of fishes,
 7 and their net brake. And they beckoned to their partners, who were in the other vessel, to come and help them ; and they came and filled both the vessels, so that
 8 they began to sink. Simon Peter seeing *it*, fell down at Jesus's knees, saying, Depart from me ; for I am a sinful
 9 man, O Lord. For astonishment seized him, and all that were with him, at the draught of fishes which they
 10 had taken, And in like manner also James and John, the
 11 sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not : from henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all, and followed him.

12 * And when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make
 13 me clean. And stretching forth *his* hand, he touched him, saying, I will ; be thou clean. And immediately
 14 the leprosy departed from him. And he charged him to tell no man : but go, shew thyself to the priest, and offer for thy cleansing, † as Moses commanded, for a testimony
 15 to them. But the fame of him went abroad the more, and great multitudes came together, to hear and to be
 16 healed by him of their infirmities. But he withdrew into the deserts and prayed.

17 And on a certain day as he was teaching, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and out of Judea and Jerusalem : and the power of the Lord was *present*
 18 to heal them. ‡ And behold men bringing on a couch a man that was ill of the palsy ; and they sought to bring
 19 him in, and lay *him* before him. And not finding by

* Matt. viii. 2. Mark i. 40. † Lev. xiv. 2. ‡ Matt. ix. 2. Mark ii. 3.

CHAP. V. Ver. 6. *Their net brake*—Began to tear.

V. 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy presence.

V. 11. *They forsook all, and followed him*—They had followed him before, (John i. 43,) but not so as to forsake all. Till now, they wrought at their ordinary calling.

V. 16. *He withdrew*—The expression in the original implies, that he did so frequently.

V. 17. *Sitting by*—As being more honourable than the bulk of the congregation, who stood. *And the power of the Lord was present to heal them*—To heal the sickness of their souls, as well as all bodily diseases.

what way they might bring him in through the multitude, they went up on the house, and let him down through the
 20 tiling, with *his* couch in the midst, before Jesus. And seeing their faith, he said to him, Man, thy sins are for-
 21 given thee. And the Scribes and the Pharisees reasoned, saying, Who is this that speaketh blasphemies? Who
 22 can forgive sins but God only? And Jesus knowing their thoughts, answered and said to them, Why reason ye in
 23 your hearts? Which is easier, to say, Thy sins are for-
 24 given thee; or to say, Arise and walk? But that ye may know that the Son of Man hath authority on earth to
 forgive sins, (he said to the paralytic,) I say to thee,
 25 Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on
 26 which he lay, he went to his house, glorifying God. And they were all amazed, and glorified God, and were filled
 with fear, saying, We have seen strange things to-day.
 27 * And after these things he went forth, and saw a publican, named Levi, sitting, at the receipt of custom, and
 28 said to him, Follow me. And leaving all, he rose up
 29 and followed him. And Levi made him a great entertainment in his own house; and there was a great company of publicans and of others that sat down with them.
 30 But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans
 31 and sinners? And Jesus answering, said to them, They that are whole need not a physician, but they that are
 32 sick. I came not to call the righteous, but sinners to
 33 repentance. † And they said to him, Why do the disciples of John, and likewise of the Pharisees, fast often
 34 and make prayers; but thine eat and drink? And he said to them, Can ye make the children of the bride-
 35 chamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken

* Matt. ix. 9. Mark ii. 14. † Matt. ix. 14. Mark ii. 18.

V. 19. Not being able to *bring him in through the multitude*, they went round about by a back passage, and going up the stairs on the outside, they came upon the flat-roofed house, and let him down through the trap-door, such as was on the top of most of the Jewish houses: doubtless, with such circumspection, as the circumstances plainly required.

V. 26. *We have seen strange things to-day*—Sins forgiven, miracles wrought.

V. 28. *Leaving all*—His business and gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great number of guests.

V. 33. *Make prayers*—Long and solemn prayers.

V. 34. *Can ye make*—That is, Is it proper to make men fast and mourn, during a festival solemnity?

- away from them : and then shall they fast in those days.
- 36 He spake also a parable to them, No man putteth a piece of a new garment upon an old ; otherwise both the new maketh a rent, and the piece out of the new agreeth not with the old. And no man putteth new wine into old leathern bottles : else the new wine will burst the bottles, and be spilled, and the bottles will perish. But new wine must be put into new bottles, and both are preserved.
- 39 And no man having drunk old wine, straightway desireth new ; for he saith, The old is better.

CHAP. VI. 1. * And on the first Sabbath after the second day of unleavened bread, he went through the corn-fields, and his disciples plucked the ears of corn, and ate, rubbing *them* in *their* hands. And certain of the Pharisees said to them, Why do ye what it is not lawful to do on the Sabbath-day ? And Jesus answering them, said, Have ye not read, even this, what David did, when he himself hungered, and they that were with him ? † How he went into the house of God, and took and ate the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests only ? And he said to them, The Son of Man is Lord even of the Sabbath.

6 ‡ And on another Sabbath also he went into the synagogue and taught. And there was a man whose right hand was withered. And the Scribes and the Pharisees watched, whether he would heal on the Sabbath, that they might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand, Rise and stand forth in the midst. And he arose and stood forth. Then said Jesus to them, I will ask you, Which is lawful on the Sabbath, To do good, or to do evil ? to save life, or to kill ? And looking round

* Matt. xii. i. Mark ii. 23. † 1 Sam. xxi. 6. ‡ Matt. xii. 9. Mark iii. 1.

V. 36. *He spake also a parable*—Taken from clothes and wine ; therefore peculiarly proper at a feast.

V. 39. *And no man having drunk old wine*—And besides, men are not wont to be immediately freed from old prejudices.

CHAP. VI. Ver. 1. *The first Sabbath*—So the Jews reckoned their Sabbaths, from the Passover to Pentecost ; the first, second, third, and so on, till the seventh Sabbath, (after the second day.) This immediately preceded Pentecost, which was the fiftieth day after the second day of unleavened bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the question to our Lord himself. It was afterwards, probably, they proposed it to his disciples.

- upon them all, he said to him, Stretch forth thy hand ; and he did so : and his hand was restored as the other.
- 11 And they were filled with madness, and talked one with another what they should do to Jesus.
- 12 * And in those days he went out into the mountain to pray, and continued all night in the prayer of God.
- 13 † And when it was day, he called to him his disciples, and chose twelve of them, whom he also named Apostles :
- 14 Simon, (whom also he named Peter,) and Andrew his brother ; James and John ; Philip and Bartholomew ;
- 15 Matthew and Thomas, James the son of Alpheus, and
- 16 Simon called Zelotes, Jude the brother of James, and
- 17 Judas Iscariot, who also became a traitor. And coming down with them, he stood on a plain, and the company of his disciples, and a great multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases :
- 18 And they that were vexed with unclean spirits ; and they
- 19 were healed. And the whole multitude sought to touch him ; for virtue went out of him, and healed them all.
- 20 ‡ And lifting up his eyes on his disciples, he said, Happy are ye poor ; for your's is the kingdom of God.
- 21 Happy are ye that hunger now ; for ye shall be satisfied. Happy are ye that weep now ; for ye shall laugh.
- 22 Happy are ye when men shall hate you, and shall separate you from their company, and shall revile you, and cast out your name as evil, for the Son of Man's sake.
- 23 Rejoice in that day, and leap for joy : for behold your

* Mark iii. 13. † Matt. x. 2. Mark iii. 14. Acts i. 13. ‡ Matt. v. 3.

V. 9. *To save life, or to kill*—He just then probably saw the design to kill him, rising in their hearts.

V. 12. *In the prayer of God*—The phrase is singular and emphatical, to imply an extraordinary and sublime devotion.

V. 15. *Simon called Zelotes*—Full of zeal ; otherwise called Simon the Canaanite.

V. 17. *On a plain*—At the foot of the mountain.

V. 20. In the following verses our Lord, in the audience of his newly-chosen disciples, and of the multitude, repeats, *standing on the plain*, many remarkable passages of the sermon he had before delivered *sitting on the mount*.

He here again pronounces the *poor*, and the *hungry*, the *mourners*, and the *persecuted* happy : and represents as miserable those who are *rich*, and *full*, and *joyous*, and *applauded* : because generally prosperity is a sweet poison, and affliction a healing, though bitter medicine. Let the thought reconcile us to adversity, and awaken our caution when the world smiles upon us ; when a plentiful table is spread before us, and our cup is running over ; when our spirits are gay ; and we hear (what nature loves) our own praise from men. *Happy are ye poor*—The word seems here to be taken literally : ye who have left all for me.

reward is great in heaven; for in like manner did their
 24 fathers to the prophets. But wo to you that are rich;
 25 for ye have your consolation. Wo to you that are full;
 for ye shall hunger. Wo to you that laugh now; for ye
 26 shall mourn and weep. Wo to you, when all men shall
 speak well of you; for so did their fathers to the false
 prophets.

27 * But I say to you that hear, Love your enemies; do
 28 good to them that hate you. Bless them that curse you,
 29 pray for them that despitefully use you. † And to him
 that smiteth thee on the cheek, offer also the other: and
 him that taketh away thy cloke, forbid not to take thy
 30 coat also. ‡ Give to every man that asketh thee, and of
 him that taketh away thy goods, ask them not again.
 31 § And as ye would that men should do to you, do ye
 32 also to them likewise. For if ye love them that love
 you, what thank have ye? For sinners also love those
 33 that love them. And if ye do good to them that do
 good to you, what thank have ye? For even sinners do
 34 the same. And if ye lend to them of whom ye hope
 to receive, what thank have ye? For even sinners
 35 lend to sinners, to receive as much again. But love
 ye your enemies, and do good and lend, hoping for
 nothing again; and your reward shall be great, and
 ye shall be sons of the Highest: for he is kind to the
 36 unthankful and the evil. Be ye therefore merciful, as
 37 your Father also is merciful, || Judge not, and ye shall

* Matt. v. 44. † Matt. v. 39. ‡ Matt. v. 42. § Matt. vii. 12. || Matt. vii. 1.

V. 24. Miserable are ye rich—If ye have received or sought your consolation or happiness therein.

V. 25. Full—Of meat, and drink and worldly goods. That laugh—That are of a light, trifling spirit.

V. 26. Wo to you, when all men shall speak well of you—But who will believe this?

V. 27. But I say to you that hear—Hitherto our Lord had spoken only to particular sorts of persons; now he begins speaking to all in general.

V. 29. To him that smiteth thee on the cheek—Taketh away thy cloak—These seem to be proverbial expressions, to signify an invasion of the tenderest points of honour and property. Offer the other—Forbid not thy coat—That is, rather yield to his repeating the affront or injury, than gratify resentment in righting yourself, in any method not becoming Christian love.

V. 30. Give to every one—Friend or enemy, what thou canst spare, and he really wants: And of him that taketh away thy goods—By borrowing, if he be insolvent, ask them not again.

V. 32. It is greatly observable, our Lord has so little regard for one of the highest instances of natural virtue, namely, the returning love for love, that he does not account it even to deserve thanks. For even sinners, saith he, do the same; men who do not regard God at all. Therefore he may do this, who has not taken one step in Christianity.

not be judged; condemn not, and ye shall not be con-
 38 demned; forgive, and ye shall be forgiven: Give, and it
 shall be given to you; good measure, pressed down, and
 shaken together, and running over, shall they give into
 your bosom. For with the same measure that ye mete
 39 with, it shall be measured to you again. And he spake
 a parable to them, * Can the blind lead the blind? Will
 40 they not both fall into the ditch? † The disciple is not
 above his master, but every one that is perfected, shall be
 41 as his master. ‡ And why beholdest thou the mote that
 is in thy brother's eye, but perceivest not the beam that
 42 is in thine own eye? Or how canst thou say to thy bro-
 ther, Brother, let me pull out the mote that is in thine
 eye, thou thyself not seeing the beam that is in thine own
 eye. Thou hypocrite, cast first the beam out of thine
 own eye, and then shalt thou see clearly to pull out the
 43 mote that is in thy brother's eye. For there is no good
 tree which bringeth forth corrupt fruit, neither a corrupt
 44 tree which bringeth forth good fruit. For every tree is
 known by its own fruit; for they do not gather figs from
 45 thorns, nor from a bramble do they gather grapes. A
 good man out of the good treasure of his heart, bringeth
 forth that which is good; and an evil man, out of the evil
 treasure of his heart, bringeth forth that which is evil;
 for out of the abundance of the heart his mouth speaketh.
 46 § And why call ye me Lord, Lord, and do not the things
 47 which I say? || Whosoever cometh to me, and heareth
 my sayings, and doth them, I will shew you to whom
 48 he is like. He is like a man, who built an house, and

* Matt. xv. 14. † Matt. x. 24. John xv. 20. ‡ Matt. vii. 3. § Matt. vii. 21.
 || Matt. vii. 24.

V. 38. *Into your bosom*—Alluding to the mantles the Jews wore, into which a large quantity of corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God, how much mercy he shall shew us! And can we be content with less than the very largest measure? Give then to man, what thou designest to receive of God.

V. 39. *He spake a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable. *Can the blind lead the blind*—Can the Scribes teach this way, which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, they shall be all taught of God; who will enable them to come to the measure of the stature of the fulness of their Master. Be not ye like their disciples, censuring others, and not amending yourselves.

V. 46. *And why call ye me Lord, Lord*—What will fair professions avail, without a life answerable thereto?

49 digged deep, and laid the foundation on a rock: and when a flood arose, the stream broke vehemently upon that house, but could not shake it; for it was founded on a rock. But he that heareth and doth not, is like a man that built an house without a foundation upon the earth: against which the stream broke vehemently, and immediately it fell; and the breach of that house was great.

CHAP. VII. 1. * Now when he had ended all his sayings in the hearing of the people, he entered into 2 Capernaum. And a certain centurion's servant, who was 3 dear to him, was sick and ready to die. And hearing of Jesus, he sent to him elders of the Jews, beseeching him 4 to come and heal his servant. And coming to Jesus, they besought him earnestly, saying, He is worthy for 5 whom thou shouldst do this. For he loveth our nation, 6 and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, 7 Lord, trouble not thyself; for I am not worthy that thou I myself worthy to come to thee; but speak in a word, 8 and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it. 9 Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, 10 I have not found so great faith, no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick. 11 And he went afterward to a city called Nain, and many of his disciples went with him, and a great multitude. 12 And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with 13 her. And the Lord seeing her, was moved with tender 14 compassion for her, and said, Weep not. And coming near, 15 he touched the bier, and the bearers stood still. And he said, Young man, I say to thee, Arise. And the dead man sat up, and began to speak: and he delivered him 16 to his mother. And fear seized all, and they glorified

* Matt. viii. 5.

CHAP. VII. Ver. 3. *Hearing of Jesus*—Of his miracles, and of his arrival at Capernaum.

- God, saying, A great prophet is risen up among us; and
 17 God hath visited his people. And this rumour of him
 went forth through all Judea, and all the country round
 about.
- 18 * And the disciples of John informed him of all these
 19 things. And John, calling to him two of his disciples,
 sent *them* to Jesus, saying, Art thou he that is to come,
 20 or look we for another? And the men being come to
 him, said, John the Baptist hath sent us to thee, saying,
 Art thou he that is to come, or look we for another?
 21 And in that hour he cured many of diseases and plagues,
 and of evil spirits, and to many that were blind he gave
 22 sight. And he answering, said to them, Go and relate to
 John the things ye have seen and heard: the blind see; the
 lame walk; the lepers are cleansed; the deaf hear; the
 dead are raised; to the poor the gospel is preached.
 23 And happy is he, whosoever shall not be offended at me.
 24 And when the messengers of John were departed, he said
 to the people concerning John, What went ye out into
 the wilderness to see? A reed shaken by the wind?
 25 But what went ye out to see? A man clothed in soft
 garments? Behold they that are splendidly apparelled,
 26 and live delicately, are in kings' palaces. But what went
 ye out to see? A prophet? Yea, I say to you, and much
 27 more than a prophet. This is he of whom it is written,
 † Behold, I send my messenger before thy face, who shall
 28 prepare thy way before thee. For I say to you, among
 those that are born of women, there is not a greater pro-
 phet than John the Baptist; but he that is least in the
 29 kingdom of God, is greater than he. And all the people
 that heard *him*, and the publicans justified God, being
 30 baptized with the baptism of John. But the Pharisees

* Matt. xi. 2. † Mal. iii. 1.

V. 22. *To the poor the gospel is preached*—Which is the greatest mercy, and the greatest miracle of all.

V. 24. *When the messengers were departed*—He did not speak the following things, in the hearing of John's disciples, lest he should seem to flatter John, or to compliment him into an adherence to his former testimony. To avoid all suspicion of this kind, he deferred his commendation of him, till the messengers were gone; and then delivered it to the people, to prevent all imaginations, as if John were wavering in his judgment, and had sent the two disciples for his own, rather than their satisfaction.

V. 28. *There is not a greater prophet than John*—A greater teacher. *But he that is least in the kingdom of God*—The least teacher whom I send forth.

V. 29. *And all the people*—Our Lord continues his discourse: *Justified God*—Owned his wisdom and mercy, in thus calling them to repentance, and preparing them for him that was to come.

V. 30. *But the Pharisees and Scribes*—The good, learned, honourable men;

and Scribes made void the counsel of God toward themselves, being not baptized of him. To whom then shall I liken the men of this generation, and to what are they like? They are like children sitting in the market-place, and calling one to another, and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners. But wisdom is justified by all her children.

And one of the Pharisees asked him to eat with him. And going into the Pharisee's house, he sat down to table. And behold a woman in the city, who had been a sinner, when she knew that Jesus sat at table in the Pharisee's house, brought an alabaster box of ointment, And standing at his feet behind him weeping, watered his feet with a shower of tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. But the Pharisee, who had invited him, seeing it, spake within himself, saying, This man, if he were a prophet, would have known, who and what manner of woman *this is* that toucheth him; for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. But they having nothing to pay, he frankly forgave them both. Which

made void the counsel, the gracious design, of God toward them—They disappointed all these methods of his love, and would receive no benefit from them.

V. 32. *They are like children sitting in the market-place*—So froward and perverse, that no contrivance can be found to please them. It is plain, our Lord means, that they were like the children complained of, not like those that made the complaint.

V. 35. *But wisdom is justified by all her children*—The children of wisdom are, those who are truly wise, wise unto salvation. The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

V. 36. *And one of the Pharisees asked him to eat with him*—Let the candour with which our Lord accepted this invitation, and his gentleness and prudence at this insuaring entertainment, teach us to mingle the wisdom of the serpent, with the innocence and sweetness of the dove. Let us neither absolutely refuse all favours, nor resent all neglects, from those whose friendship is at best very doubtful, and their intimacy by no means safe.

V. 37. *A woman*—Not the same with Mary of Bethany, who anointed him six days before his last Passover.

V. 40. *And Jesus said, Simon, I have somewhat to say to thee*—So tender and courteous an address does our Lord use even to a proud, censorious Pharisee!

therefore will love him most? Simon answering, said, I suppose he to whom he forgave most. He said to him,
 44 Thou hast rightly judged. And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath watered my feet with tears, and wiped *them* with the
 45 hairs of her head. Thou gavest me no kiss; but she, from the time I came in, hath not ceased to kiss my feet.
 46 Thou didst not anoint my head with oil: but she hath
 47 anointed my feet with ointment. Wherefore I say to thee, Those many sins of hers are forgiven; therefore she loved much: but he to whom little is forgiven, loveth
 48 little. And he said to her, Thy sins are forgiven thee.
 49 And they that sat at table with him, said within themselves, Who is this that forgiveth sins also? And he said
 50 to the woman, Thy faith hath saved thee: go in peace.

CHAP. VIII. 1. And afterwards he went through every city and village preaching and publishing the glad tidings of the kingdom of God; and the twelve *were* with
 2 him, And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of
 3 whom had gone seven devils, And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance.
 4 * And a great multitude being gathered together, coming to him out of every city, he spake by a parable,
 5 A sower went forth to sow his seed: and while he sowed, some fell by the highway-side; and it was trodden down,
 6 and the birds of the air devoured it. And some fell upon the rock, and springing up, it withered away, because it

* Matt. xiii. 1. Mark iv. 1.

V. 43. *Which of them will love him most*—Neither of them will love him at all, before he has forgiven them. An insolvent debtor, till he is forgiven, does not love, but *fly* his creditor.

V. 44. *Thou gavest me no water*—It was customary with the Jews to shew respect and kindness to their welcome guests, by saluting them with a kiss, by washing their feet, and anointing their heads with oil, or some fine ointment.

V. 47. *Those many sins of hers are forgiven; therefore she loveth much*—The fruit of her having had much forgiven. It should be carefully observed here, that her love is mentioned as the *effect* and *evidence*, not the *cause*, of her pardon. She knew that much had been forgiven her; and therefore she loved much.

V. 50. *Thy faith hath saved thee*—Not thy love. Love is salvation.

CHAP. VIII. Ver. 2. *Mary Magdalene*—Or Mary of Magdala, a town in Galilee: probably the person mentioned in the last chapter.

- 7 lacked moisture. And some fell among thorns, and the
 8 thorns sprang up with it, and choked it. And other fell
 on good ground, and sprang up, and yielded fruit an hun-
 dred fold. And saying these things, he cried aloud, He
 9 that hath ears to hear, let him hear. And his disciples
 10 asked him, What is the parable? And he said, To you
 it is given to know the mysteries of the kingdom of God,
 but to others in parables, so that seeing they do not see,
 11 and hearing they do not understand. Now the parable
 12 is this: The seed is the word of God. Those by the
 highway-side are they that hear; then cometh the devil,
 and taketh away the word out of their hearts, lest they
 13 should believe and be saved. Those on the rock *are they*
 who, when they hear, receive the word with joy. But
 they have no root, who for a while believe; but in time of
 14 temptation fall away. That which fell among the thorns
 are they who, having heard, go forth, and are choked with
 cares, and riches, and pleasures of *this* life, and bring no
 15 fruit to perfection. But that on the good ground are
 they who, having heard the word, keep it in an honest
 and good heart, and bring forth fruit with perseverance.
 16 * No man having lighted a candle, covereth it with a
 vessel, or putteth it under a bed; but setteth *it* on a
 candlestick, that they who come in, may see the light.
 17 † For there is nothing hid, that shall not be discovered;
 neither any thing concealed, that shall not be known and
 18 come to light. ‡ Take heed therefore how ye hear: for
 whosoever hath, to him shall be given; and whosoever
 hath not, from him shall be taken away even what he
 most assuredly hath.
 19 § Then came toward him his mother and his brethren,
 20 but could not come to him for the crowd. And it was
 told him *by some*, who said, Thy mother and thy brethren
 21 stand without, desiring to speak with thee. And he
 answering, said to them, My mother and my brethren are
 these who hear the word of God and do it.

* Matt. v. 15. Mark iv. 21. Luke xi. 33. † Matt. x. 26. Mark iv. 22.
 Luke xii. 2. ‡ Matt. xiii. 12. Mark iv. 25. Luke xix. 26. § Matt. xii. 46.
 Mark iii. 31.

V. 15. *Who—keep it*—Not like the highway side: *And bring forth fruit*—
 Not like the thorny ground: *With perseverance*—Not like the stony.

V. 16. *No man having lighted a candle*—As if he had said, And let your
 good fruit appear openly.

V. 17. *For nothing is hid*—Strive not to conceal it at all; for you can con-
 ceal nothing long.

V. 18. The word commonly translated *seemeth*, wherever it occurs, does not
 weaken, but greatly strengthen the sense.

- 22 * And on a certain day he went into a vessel with his
disciples : and he said to them, Let us go over to the
23 other side of the lake. And they put to sea. And as
they sailed, he fell asleep. And there came down a storm
of wind on the lake, and they were filled *with water*, and
24 in danger. And coming to him, they awoke him, saying,
Master, Master, we perish ! And rising, he rebuked the
wind, and the raging of the water, and they ceased, and
25 there was a calm. And he said to them, Where is your
faith ? But they were afraid and wondered, saying one
to another, What manner of man is this ? For he com-
mandeth even the winds and the water, and they obey
him.
- 26 † And they sailed to the country of the Gadarenes,
27 which is over against Galilee. And as he went forth to
land, there met him out of the city, a certain man that
had devils a long time, and wore no clothes, neither abode
28 in an house, but in the tombs. But seeing Jesus, he
cried out and fell down before him, and said with a loud
voice, What have I to do with thee, Jesus, thou Son of
the Most High God ? I beseech thee, torment me not.
- 29 (For he had commanded the unclean spirit to come out of
the man : for many times it had caught him, and he had
been kept bound with chains and fetters, and breaking
the bands asunder, he had been driven by the devil into
30 the deserts.) And Jesus asked him, saying, What is thy
name ? And he said, Legion ; because many devils had
31 entered into him. And they besought him, that he would
32 not command them to go away into the abyss. And there
was an herd of many swine feeding on the mountain :
and they besought him, that he would suffer them to enter
33 into them : and he suffered them. Then going the devils
out of the man, entered into the swine ; and the herd
rushed down the steep into the lake, and were stifled.
- 34 And they that fed them, seeing what was done, fled, and
35 went and told it in the city and in the country. Then
they went out to see what was done, and came to Jesus,
and found the man, out of whom the devils were depart-
ed, sitting at the feet of Jesus, clothed, and in his right

* Matt. viii. 23. Mark iv. 35. † Matt. viii. 28. Mark v. 1.

V. 29. *For many times it had caught him*—Therefore our compassionate Lord made the more haste to cast him out.

V. 31. *The abyss*—That is, the bottomless pit.

V. 32. *To enter into the swine*—Not that they were any easier in the swine, than out of them. Had it been so, they would not so soon have dislodged themselves, by destroying the herd.

36 mind; and they were afraid. They also that had seen it
 related to them, How he that was possessed by the devils
 37 was healed. * Then the whole multitude of the country
 of the Gadarenes round about, besought him to depart
 from them; for they were taken with great fear, and he
 38 went into the vessel and returned. And the man out of
 whom the devils were departed, besought him that he
 might be with him. But Jesus sent him away, saying,
 39 Return home, and tell how great things God hath done
 for thee. And he went and published through the whole
 city, how great things Jesus had done for him.
 40 † And when Jesus returned, the multitude gladly re-
 41 ceived him; for they were all waiting for him. And be-
 hold there came a man named Jairus, and he was a ruler
 of the synagogue; and falling down at the feet of Jesus,
 42 he besought him to come to his house. For he had an
 only daughter, about twelve years of age, and she lay
 43 dying. But as he went, the multitude thronged him. And
 a woman, who had had a flux of blood twelve years, and
 had spent all her living upon physicians, neither could be
 44 healed by any, Coming behind him, touched the border of
 his garment, and immediately her flux of blood stanch-
 45 ed. And Jesus said, Who touched me? When all denied,
 Peter, and they that were with him, said, Master, the
 multitude throng thee and press thee, and sayest thou,
 46 Who is it that touched me? And Jesus said, Some one
 hath touched me; for I know that virtue is gone out of
 47 me. And the woman, seeing that she was not hid, came
 trembling, and falling down before him, declared to him
 before all the people, for what cause she had touched him,
 48 and how she had been healed immediately. And he said
 to her, Daughter, take courage: thy faith hath saved
 49 thee; go in peace. While he yet spake, there cometh
 one from the ruler of the synagogue's, saying to him,
 50 Thy daughter is dead; trouble not the Master. Jesus
 hearing it, answered him, saying, Fear not; only believe,
 51 and she shall be made whole. And coming into the
 house, he suffered none to go in, save Peter, and John,
 and James, and the father and mother of the maiden.
 52 And all wept and bewailed her. But he said, Weep not;
 53 she is not dead, but sleepeth. And they laughed him to
 54 scorn, knowing that she was dead. And he put them all

* Matt. ix. 1. Mark v. 18. † Mark v. 21.

Y. 52. *She is not dead, but sleepeth*—Her soul is not separated finally from the body; and this short separation is rather to be called sleep than death.

out, and taking her by the hand, called, saying, Maid,
 55 arise. And her spirit returned, and she arose straight-
 56 way, and he commanded to give her to eat. And her
 parents were astonished: but he charged them to tell no
 man what had been done.

CHAP. IX. 1. * And calling together the twelve, he
 gave them power and authority over all devils, and to
 2 cure diseases. And he sent them to preach the kingdom
 3 of God, and to heal the sick. And said to them, Take
 nothing for your journey, neither staves, nor scrip, nor
 4 bread, nor money: neither have two coats apiece. And
 into whatsoever house ye enter, there abide, and thence
 5 depart. And whosoever will not receive you, when ye
 go out of that city, shake off the very dust from your feet
 6 for a testimony against them. And they departed, and
 went through the towns preaching the gospel, and heal-
 ing every where.

7 † Now Herod the tetrarch heard of all the things that
 were done by him: and he was perplexed, because it was
 8 said by some, that John was risen from the dead; And by
 some, that Elijah had appeared; by others, that one of
 9 the old prophets was risen again. And Herod said, John
 have I beheaded; but who is this of whom I hear such
 things? And he sought to see him.

10 ‡ And the apostles returning, told him whatsoever they
 had done. And he took them, and went aside privately
 11 into the desart of Bethsaida. And when the multitudes
 knew it, they followed him, and he received them, and
 spake to them of the kingdom of God, and healed them
 12 that had need of healing. § And the day began to de-
 cline: and the twelve coming to him, said, Send the mul-
 titude away, that they may go into the towns and country
 round about, and lodge, and find victuals: for we are
 13 here in a desart place. But he said to them, Give ye
 them to eat. And they said, We have no more than five
 14 loaves and two fishes, except we should go and buy meat
 for all this people. For they were about five thousand
 men. And he said to his disciples, Make the men sit

* Matt. x. 1. Mark vi. 7. † Matt. xiv. 1. Mark vi. 14. ‡ Mark vi. 30.
 § Matt. xiv. 15. Mark vi. 35. John vi. 3.

CHAP. IX. Ver. 4. *There abide and thence depart*—That is, stay in that house till ye leave the city.

V. 7. *It was said by some*—And soon after, by Herod himself.

V. 8. *That Elijah had appeared*—He could not rise again, because he did not die.

15 down by fifties in a company. And they did so, and
 16 made them all sit down. Then taking the five loaves and
 the two fishes, and looking up to heaven, he blessed them
 and brake, and gave to the disciples to set before the mul-
 17 titude. And they all ate and were satisfied: and there
 was taken up of fragments that remained twelve baskets.

18 * And as he was praying apart, his disciples were with
 him. And he asked them, saying, Whom say the people
 19 that I am? They answering, said, John the Baptist;
 20 but some say, Elijah; and others, that one of the old
 prophets is risen again. He said to them, But whom say
 ye that I am? Peter answering, said, The Christ of God.

21 But he straightly charged and commanded them, to tell
 22 this to no man, saying, The Son of Man must suffer many
 things, and be rejected of the elders, and chief priests,
 and Scribes, and be killed, and be raised the third day.

23 And he said to all, If any *man* be willing to come after
 me, let him deny himself, and take up his cross daily, and
 24 follow me. † For whosoever desireth to save his life,
 shall lose it; but whosoever shall lose his life for my
 25 sake, he shall save it. For what is a man profited, if he
 gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words,
 of him shall the Son of Man be ashamed, when he shall
 come in his own glory, and *in his* Father's, and that of the
 27 holy angels. And I tell you of a truth, there are some
 standing here, who shall not taste of death till they see
 the kingdom of God.

28 † And about eight days after these sayings, he took
 Peter, and John, and James, and went up into the moun-
 29 tain to pray. And as he prayed, the fashion of his coun-
 tenance was altered, and his raiment became white and
 30 glistening. And behold two men talked with him, who
 31 were Moses and Elijah, Who appearing in glory, spake
 of his decease, which he was about to accomplish at
 32 Jerusalem. But Peter and those with him were weighed

* Matt. xvi. 13. Mark viii. 27. † Matt. xvi. 25. Mark viii. 35. John xii. 25.

† Matt. xvii. 1. Mark ix. 2.

V. 18. *Apart*—From the multitude. *And he asked them*—When he had done praying, during which they probably stayed at a distance.

V. 22. *Saying*—Ye must prepare for a scene far different from this.

V. 23. *Let him deny himself, and take up his cross*—The necessity of this duty has been shewn in many places: the extent of it is specified here, *daily*—Therefore that day is lost wherein no cross is taken up.

V. 31. *In glory*—Like Christ, with whom they talked.

down with sleep; and awaking, they saw his glory, and
 33 the two men that stood with him. And just as they were
 parting from him, Peter said to Jesus, Master, it is good
 for us to be here: and let us make three tents, one for
 thee, and one for Moses, and one for Elijah, not knowing
 34 what he said. While he spake thus, a cloud came and
 overshadowed them, and they feared while they entered
 35 into the cloud. And there came a voice out of the cloud,
 36 saying, This is my beloved Son; hear ye him. And when
 the voice was past, Jesus was found alone: and they held
 their peace, and told no man in those days any of those
 things which they had seen.

37 * And the next day, as they came down from the moun-
 38 tain, a great multitude met him. And behold a man from
 the multitude cried aloud, saying, Master, I beseech thee,
 39 look upon my son; for he is my only child. And lo, a
 spirit taketh him, and he suddenly crieth out, and it tear-
 eth him, that he foameth, and bruising him, hardly de-
 40 parteth from him. And I besought thy disciples to cast
 41 him out, and they could not. And Jesus answering, said,
 O faithless and perverse generation, how long shall I be
 42 with you and suffer you? Bring thy son hither. And as
 he was yet coming, the devil threw him down and tore
 him: and Jesus rebuked the unclean spirit, and healed
 43 the child, and delivered him again to his father. And
 they were all amazed at the mighty power of God. And
 while they all wondered at all things which Jesus did, he
 44 said to his disciples, Let these sayings sink down into
 your ears; † for the Son of Man shall be delivered into
 45 the hands of men. But they understood not this saying,
 and it was hid from them, so that they perceived it not:
 46 and they feared to ask him of this saying. And there
 arose a reasoning among them, which of them was the
 47 greatest. ‡ And Jesus seeing the reasoning of their
 48 heart, took a little child, and set him by him, And said

* Matt. xvii. 14. Mark ix. 14. † Matt. xvii. 22. Mark ix. 30.

‡ Matt. xviii. 9. Mark ix. 37.

V. 32. *They saw his glory*—The very same expression in which it is described by St. John, ch. i. 14; and by St. Peter, 2 Eph. i. 16.

V. 34. *A cloud came and overshadowed them all. And they, the apostles, feared while they (Moses and Elijah) entered into the cloud, which took them away.*

V. 44. *Let these sayings sink down into your ears*—That is, consider them deeply. In joy remember the cross. So wisely does our Lord balance praise with sufferings.

V. 46. *And there arose a reasoning among them*—This kind of reasoning always arose at the most improper times that could be imagined.

V. 48. *And said to them*—If ye would be truly great, humble yourselves to the meanest offices. He that is least in his own eyes shall be great indeed.

- to them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the
 49 same shall be great. *And John answering, said, Master, we saw one casting out devils in thy name, and we for-
 50 had him; because he followeth not us. And Jesus said to him, Forbid him not: for he that is not against you, is for you.
- 51 And when the days were fulfilled, that he should be received up, he steadfastly set his face to go to Jerusalem,
 52 And sent messengers before his face, and they went and entered into a village of the Samaritans, to make ready
 53 for him. But they did not receive him, because his face
 54 was as though he would go to Jerusalem. And his disciples, James and John, seeing it, said, Lord, wilt thou that we bid fire come down from heaven and consume
 55 them, even as Elijah did? But he turning, rebuked them, and said, Ye know not what manner of spirit ye
 56 are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.
- 57 † And as they went in the way, one said to him, Lord,
 58 I will follow thee whithersoever thou goest. But Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to
 59 lay his head. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father.
 60 Jesus said to him, Let the dead bury their dead, but go
 61 thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but suffer me first to bid

* Mark ix. 39. † Matt. viii. 19.

V. 51. *The days were fulfilled, that he should be received up*—That is, the time of his passion was now at hand. St. Luke looks through this, to the glory which was to follow. *He steadfastly set his face*—Without fear of his enemies, or shame of the cross, Heb. xii. 2.

V. 52. *He sent messengers to make ready*—A lodging and needful entertainment for him and those with him.

V. 53. *His face was as though he would go to Jerusalem*—It plainly appeared, he was going to worship at the temple, and thereby, in effect, to condemn the Samaritan worship at Mount Gerizim.

V. 54. *As Elijah did*—At or near this very place, which might put it into the minds of the apostles to make the motion now, rather than at any other time or place, where Christ had received the like affront.

V. 55. *Ye know not what manner of spirit*—The spirit of Christianity is. It is not a spirit of wrath and vengeance, but of peace, and gentleness, and love.

V. 58. *But Jesus said to him*—First, understand the terms; consider, on what conditions thou art to follow me.

V. 61. *Suffer me first to bid them farewell that are in my house*—As Elijah

62 them farewell that are in my house. Jesus said to him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X. 1. After these things, the Lord appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself intended to come. And he said to them, * The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would thrust forth 3 labourers into his harvest. † Go: behold I send you 4 forth as lambs in the midst of wolves. Carry not purse, 5 or scrip, or shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to 6 this house. And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 ‡ And remain in the same house eating and drinking such things as they have; for the labourer is worthy of his 8 hire: remove not from house to house. And into whatsoever city ye enter, and they receive you, eat such things 9 as are set before you. And heal the sick that are therein, and say to them, The kingdom of God is come nigh to 10 you. But into whatsoever city ye enter, and they receive 11 you not, going out into the street of it, say, Even the dust of your city which cleaveth to our feet do we wipe off against you: yet know this, that the kingdom of God is 12 at hand. I say to you, it shall be more tolerable for 13 Sodom in that day than for that city. § Wo to thee, Chorazin! wo to thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting 14 in sackcloth and ashes. But it shall be more toler-

* Matt. ix. 37. † Matt. x. 16. ‡ Matt. x. 11. § Matt. xi. 21.

did, after Elijah had called him from his plough, 1 Kings xix. 19, to which our Lord's answer seems to allude.

V. 62. *Is fit for the kingdom of God*—Either to propagate or to receive it.

CHAP. X. Ver. 2. *Pray ye the Lord of the harvest, that he would thrust forth labourers*—For God alone can do this; he alone can qualify and commission men for this work.

V. 4. *Salute no man by the way*—The salutations usual among the Jews took up much time. But these had so much work to do in so short a space, that they had not a moment to spare.

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Though ye will not receive it.

V. 13. *Wo to thee, Chorazin*—The same declaration Christ had made some time before. By repeating it now, he warns the seventy, not to lose time by going to those cities.

able for Tyre and Sidon, in the judgment, than for
 15 you. And thou, Capernaum, which hast been exalted to
 16 heaven, shalt be thrust down to hell. * He that heareth
 you, heareth me; and he that rejecteth you, rejecteth me;
 and he that rejecteth me, rejecteth him that sent me.
 17 And the seventy returned with joy, saying, Lord, even
 18 the devils are subject to us through thy name. And he
 said to them, I beheld Satan falling as lightning from
 19 heaven. Behold I give you power to tread on serpents
 and scorpions, and over all the power of the enemy, and
 20 nothing shall in any wise hurt you. Yet in this rejoice
 not, that the spirits are subject to you; but rather rejoice,
 21 that your names are written in heaven. † In that hour
 Jesus rejoiced in spirit, and said, I thank thee, O Father,
 Lord of heaven and earth, that thou hast hid these things
 from the wise and prudent, and hast revealed them to
 babes: even so, Father; for so it seemed good in thy
 22 sight. All things are delivered to me of my Father: and
 no one knoweth who the Son is, but the Father; and who
 the Father is, but the Son, and *he* to whom the Son is
 23 pleased to reveal *him*. ‡ And turning to the disciples
 apart, he said, Blessed are the eyes which see the things
 24 that ye see. For I tell you, many prophets and kings
 have desired to see the things which ye see, and have not
 seen *them*, and to hear the things which ye hear, and have
 not heard *them*.
 25 § And behold a certain Scribe stood up, and trying him,
 26 said, Master, what shall I do to inherit eternal life? He
 said to him, What is written in the law? How readest
 27 thou? And he answering, said, || Thou shalt love the

* Matt. x. 40. John xiii. 20. † Matt. xi. 25. ‡ Matt. xiii. 16.

§ Matt. xxii. 35. Mark xii. 28. || Deut. vi. 5. Lev. xix. 18.

V. 18. *I beheld Satan*—That is, when ye went forth I saw the kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *And nothing shall hurt you*—Neither the power nor the subtilty of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven.* Reader, so is thine, if thou art a true believer. God grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the destruction of the wise and prudent, but in the display of the riches of God's grace to others, in such a manner as reserves to him the entire glory of our salvation, and hides pride from man.

V. 22. *Who the Son is*—Essentially one with the Father: *Who the Father is*—How great, how wise, how good!

V. 27. *Thou shalt love the Lord thy God*—That is, thou shalt unite all the faculties of thy soul to render him the most intelligent and sincere, the most

Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou hast
 29 answered right: * this do and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my
 30 neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who having stripped and wounded him, departed,
 31 leaving him half dead. And it came to pass that a certain priest came down that way, and seeing him, passed
 32 by on the other side. And likewise a Levite, when he was at the place, came and looked, and passed by on the
 33 other side. But a certain Samaritan journeying, came where he was, and seeing him, was moved with tender
 34 compassion; And going to him, bound up his wounds, pouring in oil and wine, and setting him on his own beast,
 35 brought him to an inn, and took care of him. And on

* Lev. xviii. 5.

affectionate and resolute service. We may safely rest in this general sense of these important words, if we are not able to fix the particular meaning of every single word. If we desire to do this, perhaps *the heart*, which is a general expression, may be explained by the three following, *With all thy soul*, with the warmest affection, *with all thy strength*, the most vigorous efforts of thy will, and *with all thy mind*, or understanding, in the most wise and reasonable manner thou canst, thy understanding guiding thy will and affections.

V. 28. *Thou hast answered right; this do, and thou shalt live*—Here is no irony, but a deep and weighty truth. He, and he alone, shall live for ever, who thus loves God and his neighbour in the present life.

V. 30. *From Jerusalem to Jericho*—The road from Jerusalem to Jericho (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called *The bloody Way*. Jericho was situated in a valley. Hence the phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the service of the temple.

V. 29. *To justify himself*—That is, to shew he had done this.

V. 31. The common translation is, *By chance*—Which is full of gross improprieties. For if we speak strictly, there is no such thing in the universe as either chance or fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite, no doubt, could find an excuse for passing over on the other side, and perhaps might gravely thank God for their own deliverance, while they left their brother bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O house of Levi and Aaron, is not the day coming, when the virtues of Heathens and Samaritans will rise up in judgment against you?

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the distress on the side of the Jew, and the mercy on that of the Samaritan. For the case being thus proposed, self-interest would make the very Scribe sensible, how amiable such a conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best balsams that can be applied to a fresh wound.

- the morrow departing, he took out two pieces of money, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou spendest more, as I come back
- 36 I will repay thee. Which now of these three, thinkest thou, was the neighbour to him that fell among the robbers? And he said, He that shewed mercy on him.
- 37 Then said Jesus to him, Go and do thou in like manner.
- 38 And as they went, he entered into a certain village, and a certain woman named Martha received him into
- 39 her house. And she had a sister called Mary, who also
- 40 sitting at the feet of Jesus, heard his discourse. But Martha was incumbered with much serving; and coming to him, she said, Lord, dost thou not care, that my sister
- 41 hath left me to serve alone? Bid her therefore help me. But Jesus answering, said to her, Martha, Martha! thou
- 42 art careful and hurried about many things: But one thing is needful: and Mary hath chosen the good part, which shall not be taken from her.

CHAP. XI. 1. And as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples.

V. 36. *Which of these was the neighbour to him that fell among the robbers—Which acted the part of a neighbour?*

V. 37. *And he said, He that shewed mercy on him*—He could not for shame say otherwise, though he thereby condemned himself, and overthrew his own false notion of the neighbour to whom our love is due. *Go and do thou in like manner*—Let us go and do *likewise*, regarding every man as our neighbour who needs our assistance. Let us renounce that bigotry and party seal which would contract our hearts, into an insensibility for all the human race, but a small number whose sentiments and practices are so much our own, that our love to them is but self-love reflected. With an honest openness of mind let us always remember the kindred between man and man, and cultivate that happy instinct whereby, in the original constitution of our nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek word properly signifies, *To be drawn* different ways at the same time, and admirably expresses the situation of a mind, surrounded (as Martha's then was) with so many objects of care, that it hardly knows which to attend to first.

V. 41. *Martha, Martha*—There is a peculiar spirit and tenderness in the repetition of the word: *Thou art careful*, inwardly, and *hurried* outwardly.

V. 42. *Mary hath chosen the good part*—To save her soul. Reader, hast thou?

CHAP. XI. Ver. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This it is probable John the Baptist had done. And in this sense it seems to be, that the disciples now asked Jesus, to *teach them to pray*. Accordingly he here repeats that form, which he had before given them in his sermon on the Mount, and likewise enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart, and in its true and full meaning, is

- 2 * And he said to them, When ye pray, say, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so on earth.
- 3 Give us day by day our daily bread. And forgive us our
- 4 sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from
- 5 evil. And he saith to them, Which of you shall have a friend, and shall go to him at midnight, and say to him,
- 6 Friend, lend me three loaves: for a friend of mine on his journey is come to me, and I have nothing to set before
- 7 him: And he from within shall answer, Trouble me not: the door is now shut, and my children are with me in bed:
- 8 I cannot rise and give thee? I tell you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as
- 9 he needeth. † And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
- 10 to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be
- 11 opened. If a son shall ask bread of any of you that is a
- 12 father, will ye give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an
- 13 egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?
- 14 And he was casting out a devil, and it was dumb: and when the devil was gone out, the dumb spake, and the
- 15 multitude wondered. § But some of them said, He casteth out devils by Beelzebub the prince of the devils:

* Matt. vi. 9. † Matt. vii. 7. Matt. xii. 22. § Mark iii. 22.

indeed the badge of a real Christian: for is not he such whose first and most ardent desire, is the glory of God, and the happiness of man, by the coming of his kingdom? Who asks for no more of this world than his daily bread, longing mean time for the bread that cometh down from heaven? And whose only desires for himself are forgiveness of sins, (as he heartily forgives others,) and sanctification?

V. 2. *When ye pray, say*—And what he said to them, is undoubtedly said to us also. We are therefore here directed, not only to imitate this in all our prayers, but to use this very form of prayer.

V. 4. *Forgive us; for we forgive*—Not once, but continually. This does not denote the meritorious cause of our pardon; but the removal of that hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unseasonable time: but no time is unseasonable with God, either for hearing or answering prayer.

V. 13. *How much more shall your heavenly Father*—How beautiful is the gradation! A Friend: a Father: God: *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

V. 14. *It was dumb*—That is, it made the man so.

V. 15. *But some said, He casteth out devils by Beelzebub*—These he answers,

- 16* And others tempting *him*, sought of him a sign from
 17 heaven. But he, knowing their thoughts, said to them,
 Every kingdom divided against itself is brought to deso-
 18 lation, and a house *divided* against a house falleth. If
 Satan then be divided against himself, how shall his king-
 dom stand? Because ye say that I cast out devils by
 19 Beelzebub. And if I cast out devils by Beelzebub, by
 whom do your sons cast *them* out? Therefore they shall
 20 be your judges. But if I cast out devils by the finger
 of God, then the kingdom of God is come upon you.
 21 While the strong one armed guardeth his palace, his
 22 goods are in peace. But when he that is stronger than
 him cometh upon him, and overcometh him, he taketh
 from him his complete armour wherein he trusted, and
 23 divideth his spoils. He that is not with me is against
 24 me, and he that gathereth not with me scattereth. When
 the unclean spirit is gone out of a man, he walketh through
 dry places, seeking rest: and finding none, he saith, I
 25 will return to my house whence I came out. And com-
 26 ing, he findeth it swept and garnished. Then goeth he
 and taketh to him seven other spirits more wicked than
 himself; and entering in they dwell there: and the last
 state of that man becometh worse than the first.
 27 As he spake these things, a certain woman lifting
 up her voice out of the multitude, said to him, Blessed

* Matt. xii. 38.

ver. 17. Others, to try whether it were so or not, *sought a sign from heaven*. These he reproves in the 99th and following verses. Beelzebub signifies *the lord of flies*, a title which the Heathens gave to Jupiter, whom they accounted the chief of their gods, and yet supposed him to be employed in driving away *flies* from their temples and sacrifices. The Philistines worshipped a deity under this name as the god of Ekron: from hence the Jews took the name, and applied it to the chief of the devils.

V. 17. *A house*—That is, a family.

V. 20. *If I cast out devils by the finger of God*—That is, by a power manifestly divine. Perhaps the expression intimates farther, that it was done without any labour: *Then the kingdom of God is come upon you*—Unawares, unexpectedly: so the Greek word implies.

V. 21. *The strong one armed*—The devil, strong in himself, and armed with the pride, obstinacy, and security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad account Josephus gives of the temper and conduct of the Jews, after the ascension of Christ, and before their final destruction by the Romans, must acknowledge that no emblem could have been more proper to describe them. Their characters were the vilest that can be conceived, and they pressed on to their own ruin, as if they had been possessed by legions of devils, and wrought up to the last degree of madness. But this also is fulfilled in all who totally and finally apostatize from true faith.

- is the womb that bare thee, and the paps which thou hast
 28 sucked! But he said, Yea, rather blessed are they that
 29 hear the word of God and keep it. And the multitudes
 being gathered thick together, he said, This is an evil
 generation: it seeketh a sign; but no sign shall be given
 30 it, save the sign of Jonah. For as Jonah was a sign to
 the Ninevites; so shall also the Son of Man be to this
 31 generation. The queen of the south shall rise up in the
 judgment with the men of this generation, and condemn
 them; for she came from the utmost parts of the earth to
 hear the wisdom of Solomon; and behold, a greater than
 32 Solomon is here. The Ninevites shall rise up in the
 judgment with this generation, and condemn it; for they
 repented at the preaching of Jonah; and behold, a greater
 than Jonah is here.
- 33 * No man having lighted a candle, putteth it in a secret
 place, neither under a bushel, but on a candlestick, that
 34 they who come in may see the light. † The eye is the
 lamp of the body: therefore when thine eye is single,
 thy whole body is full of light, but when *thine eye* is evil,
 35 thy body also is full of darkness. Take heed therefore,
 36 lest the light that is in thee be darkness. If then thy
 whole body be full of light, not having any part dark, the
 whole shall be as full of light, as when a lamp enlight-
 eneth thee with its bright shining.

* Matt. v. 15. Mark iv. 21. Luke viii. 16. † Matt. vi. 23.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural was the thought for a woman! And how gently does our Lord reprove her!

V. 28. *Yea, rather, blessed are they that hear the word of God, and keep it!*—For if even she that bare him had not done this, she would have forfeited all her blessedness.

V. 29. *It seeketh*—The original word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a season. Afterwards they relapsed into wickedness, till (after about forty years) they were destroyed. It is remarkable, that in this also the comparison held. God reprimed the Jews for about forty years: but they still advanced in wickedness, till, having filled up their measure, they were destroyed with an utter destruction.

V. 33. The meaning is, God gives you this gospel-light, that ye may repent. Let your eye be singly fixed on him, aim only at pleasing God; and while ye do this, your whole soul will be full of wisdom, holiness, and happiness.

V. 34. *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of folly, sin, and misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with holy wisdom, *having no part dark*, giving way to no sin or folly, then that heavenly principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties.

37 And as he spake, a certain Pharisee asked him to
 38 dine with him. And he went in and sat down to table.
 But the Pharisee seeing *it*, marvelled, that he had
 not first washed himself before dinner. And the Lord
 39 said to him, *Now ye Pharisees cleanse the outside
 of the cup and dish; but your inward part is full of rapine
 40 and wickedness. Ye unthinking men, did not he that
 41 made the outside, make the inside also? But give what
 is in *them* in alms, and behold all things are clean to you.
 42 But wo to you, Pharisees; for ye tythe the mint, and rue,
 and all herbs, and pass by justice, and the love of God:
 these ought ye to have done, and not to leave the other
 43 undone. Wo to you, Pharisees; for ye love the upper-
 most seats in the synagogues, and salutations in the mar-
 44 kets. Wo to you; for ye are as graves which appear
 45 not, and men that walk over them are not aware. And
 one of the lawyers answering, said to him, Master, thus
 46 saying, thou reproachest us also. And he said, Wo
 to you, lawyers also; for ye load men with burdens
 grievous to be borne, and ye yourselves touch not the bur-
 47 dens with one of your fingers. Wo to you; for ye build
 the sepulchres of the prophets, and your fathers killed
 48 them. Truly ye bare witness that ye approve the deeds
 of your fathers: for whom they killed, ye build their
 49 sepulchres. † Therefore also the wisdom of God hath
 said, I will send them prophets and apostles, and *some of*

* Matt. xxiii. 25. † Matt. xxiii. 34.

V. 39. *Now ye Pharisees*—Probably many of them were present at a Pharisee's house.

V. 41. *Give what is in them*—The vessels which ye clean, in *alms*, and *all things are clean to you*. As if he had said, by acts directly contrary to rapine and wickedness, shew that your hearts are cleansed, and these outward washings are needless.

V. 42. *Wo to you*—That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this, our Lord fixed his eyes on the Scribes. *As graves which appear not*, being overgrown with grass, so that men are not aware, till they stumble upon them, and either hurt themselves, or, at least, are defiled by touching them. On another occasion, Christ compared them to *whited sepulchres*, fair without, but foul within, Matt. xxiii. 27.

V. 45. *One of the lawyers*—That is, Scribes; expounders of the law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pretending great reverence for the ancient prophets, while ye destroy those whom God sends to yourselves. Ye, therefore, bear witness, by this deep hypocrisy, that ye are of the very same spirit with them.

V. 49. *The wisdom of God, agreeably to this, hath said*—In many places of Scripture, though not in these very words. *I will send them prophets*—Chiefly under the Old Testament: And *apostles*—Under the New.

50 them they will kill, and persecute *the rest*. So that the
 51 blood of all the prophets shed from the foundation of the
 world, shall be required of this generation. From the
 blood of Abel to the blood of Zechariah, who was
 destroyed between the temple and the altar: verily I say
 52 to you, it shall be required of this generation. Wo to
 you, lawyers; for ye have taken away the key of know-
 ledge: ye have not entered in yourselves; and them that
 53 were entering in, ye have hindered. And as he said these
 things to them, the Scribes and the Pharisees began
 fiercely to fasten upon *him*, and to urge him to speak of
 54 many things, Laying wait for him, and seeking to catch
 something out of his mouth, that they might accuse him.

CHAP. XII. 1. * In the mean time an innumerable
 multitude being gathered together, so that they trod one
 2 upon another, he said to his disciples first, Beware of the
 leaven of the Pharisees, which is hypocrisy. For there
 is nothing covered, that shall not be uncovered; neither
 3 hid, that shall not be made known: So that † whatsoever
 ye have spoken in darkness, shall be heard in the light;
 and what ye have whispered in closets, shall be proclaim-
 4 ed on the house-tops. But I say to you, my friends,
 Fear not them that kill the body, and after that can do
 5 no more: But I will shew you whom ye shall fear: fear
 him, who, after he hath killed, hath power to cast into
 6 hell: yea, I say to you, fear him. Are not five sparrows
 sold for two farthings? Yet not one of them is forgot-

* Matt. xvi. 6. † Matt. x. 27.

V. 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty years, in a most astonishing manner, by the dreadful destruction of the temple, the city, and the whole nation. *Between the temple and the altar*—In the court of the temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true knowledge of the Messiah, which is the key of both the present and the future kingdom of heaven: the kingdom of grace and glory. *Ye have not entered in*—Into the present kingdom of heaven.

CHAP. XII. Ver. 1. *He said to his disciples first*—But afterward, ver. 54, to all the people.

V. 4. *But I say to you, Fear not*—Let not the fear of man make you act the hypocrite, or conceal any thing which I have commissioned you to publish.

V. 5. *Fear him who hath power to cast into hell*—Even to his peculiar friends, Christ gives this direction. Therefore the *fearing of God, as having power to cast into hell*, is to be pressed even on true believers.

V. 6. *Are not five sparrows*—But trust, as well as fear him.

7 ten before God. But * even the hairs of your head are
all numbered. Fear not therefore : ye are of more value
8 than many sparrows. † And I say to you, Whosoever
shall confess me before men, him shall the Son of Man
9 also confess before the angels of God. But he that deni-
eth me before man, shall be denied before the angels of
10 God. ‡ And whosoever shall speak against the Son of Man,
it shall be forgiven him : but to him who blasphemeth
11 against the Holy Ghost, it shall not be forgiven. § But
when they bring you to the synagogues, and to magistrates,
and powers, take no thought how or what ye shall answer,
12 or what ye shall say : For the Holy Ghost shall teach you
in that hour what ye ought to say.
13 And one of the multitude said to him, Master, speak
to my brother, that he divide the inheritance with me.
14 But he said to him, Man, who made me a judge or a
15 divider over you ? And he said to them, Take heed, and
beware of covetousness : for a man's life consisteth not in
16 the abundance of the things which he possesseth. And
he spake a parable to them, saying, The land of a certain
17 rich man brought forth plentifully. And he reasoned in
himself, saying, What shall I do ? For I have no room
18 where to stow my fruits. And he said, This I will do :
I will pull down my barns, and build greater ; and there
19 will I stow all my fruits and my goods. And I will say
to my soul, Soul, thou hast much goods laid up for many
20 years : take thine ease ; eat, drink, be merry. But God
said to him, Thou fool, this night they require thy soul of

* Mark x. 30. † Mark viii. 39. ‡ Matt. xii. 31. § Mark iii. 29.
Matt. x. 19. Luke xxi. 12.

V. 8. *And I say to you*—If ye avoid all hypocrisy, and openly avow my gospel : *The Son of man shall confess you—before the angels*—At the last day.

V. 10. *And whosoever*—As if he had said, Yet the denying me, in some degree, may, upon true repentance, be forgiven : but if it rise so high as that of the blasphemy against the Holy Ghost, it shall never be forgiven, neither is there place for repentance.

V. 11. *Take no thought*—Be not solicitous about the matter or manner of your defence ; nor how to express yourselves.

V. 14. *Who made me a judge*—In worldly things. His kingdom is not of this world.

V. 15. *He said to them*—Perhaps to the two brothers, and through them to the people : *A man's life*—That is, the comfort or happiness of it.

V. 17. *What shall I do*—The very language of want ! Do ? Why, lay up treasure in heaven.

V. 20. *Thou fool*—To think of satisfying thy soul with earthly goods ! To depend on living many years ! Yea, one day ! *They*—The messengers of death, commissioned by God, *require thy soul of thee* !

thee: and whose shall the things be that thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

* And he said to his disciples, Therefore I say to you, Take no thought for your life what ye shall eat, neither for the body what ye shall put on. The life is more than meat, and the body than raiment. Consider the ravens; for they neither sow nor reap; neither have store-house nor barn: yet God feedeth them. How much better are ye than the birds! And which of you by taking thought, can add the least measure to his age? If ye then be not able to do even that which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not, neither do they spin; and yet I say to you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the still, how much more will he clothe you, O ye of little faith? And seek not ye, what ye shall eat, or what ye shall drink, neither be ye of a doubtful mind. For the nations of the world seek all these things; and your Father knoweth that ye need these things. But seek ye the kingdom of God, and all these things shall be added to you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. † Sell what ye have, and give alms: provide yourselves purses which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girt,

* Matt. vi. 25. † Matt. vi. 19.

V. 21. *Rich toward God*—Namely, in faith, and love, and good works.

V. 25. *Which of you can add the least measure*—It seems, *To add one cubit to a thing*, (which is the phrase in the original,) was a kind of proverbial expression, for making the least addition to it.

V. 26. *The grass*—The Greek word means all sorts of herbs and flowers.

V. 29. *Neither be ye of a doubtful mind*—The word in the original signifies, any speculations or musings in which the mind fluctuates, or is suspended (like meteors in the air) in an uneasy hesitation.

V. 32. *It is your Father's good pleasure to give you the kingdom*—How much more, food and raiment? And since ye have such an inheritance, regard not your earthly possessions.

V. 33. *Sell what ye have*—This is a direction, not given to all the multitude, (much less is it a standing rule for all Christians;) neither to the apostles; for they had nothing to sell, having left all before: but to his other disciples, (mentioned ver. 22, and Acts i. 15,) especially to the seventy, that they might be free from all worldly entanglements.

V. 35. *Let your loins be girt*—An allusion to the long garments, worn by the eastern nations, which they girded or tucked up about their loins, when

36 and your lamps burning, And ye like men that wait for their Lord, when he will return from the wedding, that, when he cometh and knocketh, they may open to him
 37 immediately. Happy those servants, whom the Lord, when he cometh, shall find watching; verily I say to you, that he will gird himself, and make them sit down to
 38 table, and will come and serve them. And if he shall come in the second watch, or come in the third watch,
 39 and find *them* so, happy are those servants. And this ye know, that if the master of the house had known what hour the thief would have come, he would have watched,
 40 and not have suffered his house to be broke open. Therefore be ye also ready; for the Son of Man cometh in an
 41 hour when ye think not. Then Peter said to him, Lord,
 42 speakest thou this parable to us, or also to all? And the Lord said, Who is that faithful and wise steward, whom
 43 his Lord shall make ruler over his household, to give the allowance of food in due season? Happy that servant,
 44 whom his Lord, when he cometh, shall find so doing. Verily I say to you, he will set him over all that he hath.
 45 But if that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men servants and
 46 maidens, and to eat, and drink, and be drunken: The Lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him in sunder, and appoint *him* his portion with the un-
 47 faithful. And that servant who knew his Lord's will, and prepared not, neither did according to his will, shall
 48 be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few.

they journeyed or were employed in any labour: as also to the lights that servants used to carry at weddings, which were generally in the night.

V. 37. *He will come and serve them*—The meaning is, he will shew them his love, in the most condescending and tender manner.

V. 38. The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and disciples: *Or to all*—The people? Does it concern us alone? Or all men?

V. 42. *Who is that faithful and wise steward*—Our Lord's answer manifestly implies, that he had spoken this parable primarily, (though not wholly,) to the ministers of his word: *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

V. 43. *Happy is that servant*—God himself pronounces him wise, faithful, happy! Yet, we see, he might fall from all, and perish for ever.

V. 46. *The Lord will appoint him his portion*—His everlasting portion: *with the unfaithful*—As faithful as he was once, God himself being the Judge!

V. 47. *And that servant, who knew his Lord's will, shall be beaten with many stripes*—And his having much knowledge will increase, not lessen his punishment.

For to whomsoever much is given, of him much shall be required; and to whom they have committed much, of
 49 him they will ask the more. I am come to send fire on the earth. And what do I desire? That it were already
 50 kindled! I have a baptism to be baptized with: and
 51 how am I straitened till it be accomplished! * Suppose ye, that I am come to give peace upon earth? I tell you,
 52 Nay, but rather division. For from henceforth there shall be five in one house divided, three against two, and two
 53 against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.
 54 † And he said to the people also, When ye see a cloud rising out of the west, straightway ye say, There cometh
 55 a heavy shower, and so it is. And when ye find the south wind blowing, ye say, There will be sultry heat; and it is
 56 so. Ye hypocrites, ye know to discern the face of the earth and of the sky: how do ye not discern this season?
 57 Yea, and why even of yourselves judge ye not what is
 58 right? ‡ When thou art going with thine adversary to the magistrate, give diligence in the way to be delivered from

* Mark x. 34. † Matt. xvi. 2. ‡ Matt. v. 25.

V. 49. *I am come to send fire*—To spread the fire of heavenly love over all the earth.

V. 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all!

V. 51. *Suppose ye that I am come to send peace upon earth*—That universal peace will be the immediate effect of my coming? Not so, but quite the contrary.

V. 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable enmity between the Spirit of Christ, and the spirit of the world.

V. 53. *The father against the son*—For those who reject me, will be implacable towards their very nearest relations who receive me. At this day also is this scripture fulfilled. Now, likewise, there is no concord between Christ and Belial.

V. 54. *And he said to the people also*—In the preceding verses, he speaks only to his disciples. *From the west*—In Judea, the west wind, blowing from the sea, usually brought rain: the south wind, blowing from the deserts of Arabia, occasioned sultry heat.

V. 56. *How do ye not discern this season*—Of the Messiah's coming, distinguishable by so many surer signs.

V. 57. *Why even of yourselves, without any external sign, judge ye not what is right*—Why do ye not discern and acknowledge the intrinsic excellence of my doctrine?

V. 58. *When thou art going*—As if he had said, and ye have not a moment to lose. For the executioners of God's vengeance are at hand. And when he hath once delivered you over to them, ye are undone for ever.

him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
 59 I tell thee, thou shalt in no wise come out thence, till thou hast paid the last mite.

CHAP. XIII. 1. And there were present at that season, some that told him of the Galileans, whose blood
 2 Pilate had mingled with their sacrifices. And Jesus answering, said to them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent,
 3 ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, suppose ye, that they were sinners above all men that dwelt at Jerusalem?
 4 I tell you, Nay; but except ye repent, ye shall all likewise perish. He spake also this parable. A man had a fig-tree * planted in his vineyard; and he came seeking
 5 fruit thereon, and found none. Then said he to the keeper of the vineyard, Behold three years I come seeking fruit from this fig-tree, and find none; cut it down:
 6 why doth it also cumber the ground? And he answering, said to him, Lord, let it alone this year also, till I shall
 7 dig about it and dung it. Perhaps it may bear fruit; but if not, after that thou shalt cut it down.
 8 And he was teaching in one of the synagogues on the
 9 Sabbath. And behold, there was a woman who had had a spirit of infirmity eighteen years, and was bowed toge-

* Psalm lxxx. 8, &c.

V. 59. *A mite was about the third part of our farthing.*

CHAP. XIII. Ver. 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*—Some of the followers of Judas Gaulonites. They absolutely refused to own the Roman authority. Pilate surrounded and slew them, while they were worshipping in the temple, at a public feast.

V. 3. *Ye shall all likewise perish*—All ye of Galilee and of Jerusalem shall perish in the very same manner. So the Greek word implies. And so they did. There was a remarkable resemblance between the fate of these Galileans, and of the main body of the Jewish nation: the flower of which was slain at Jerusalem, by the Roman sword, while they were assembled at one of their great festivals. And many thousands of them perished in the temple itself, and were literally buried under its ruins.

V. 6. *A man had a fig-tree*—Either we may understand God the Father by him that had the vineyard, and Christ by him that kept it; or Christ himself is he that hath it, and his ministers they that keep it.

V. 7. *Three years*—Christ was then in the third year of his ministry. But it may mean only, several years; a certain number being put for an uncertain. *Why doth it also cumber the ground*—That is, not only bear no fruit itself, but take up the ground of another tree that would.

V. 11. *She was bowed together, and utterly unable to lift up herself*—The evil spirit which possessed her, afflicted her in this manner. To many, doubtless,

- 12 ther, and utterly unable to lift up herself. And Jesus seeing her, called her to him, and said to her, Woman, 13 thou art loosed from thy infirmity. And he laid *his* hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue being much displeased, because Jesus had healed on the Sabbath-day, answered and said to the multitude, There are six days, in which *men* ought to work: on these therefore come and be healed, and not on the Sabbath. The Lord answered him and said, Thou hypocrite, doth not each of you loose his ox or ass from the stall on the Sabbath, and lead him 16 away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound lo *these* eighteen years, to be loosed from this bond on the Sabbath? And when he had said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things that were done by him.
- 18 * Then said he, To what is the kingdom of God like, 19 and to what shall I resemble it? It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew, and became a great tree; and the birds of 20 the air lodged in the branches of it. † Again he said, 21 Whereto shall I liken the kingdom of God? It is like leaven, which a woman took and covered up in three measures of meal, till the whole was leavened.
- 22 And he went through all the cities and villages, teaching and journeying toward Jerusalem. Then said one 24 to him, Lord, are there few that are saved? And he said to him, ‡ Strive to enter in through the strait gate; for many, I say to you, will seek to enter in, and shall not be 25 able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us;

* Matt. xiii. 31. † Mark iv. 30. ‡ Matt. xiii. 33. † Matt. vii. 13.

it appeared a natural distemper. Would not a modern physician have termed it a *nervous case*?

V. 15. *Thou hypocrite*—For the real motive of his speaking was envy, not (as he pretended) pure zeal for the glory of God.

V. 16. *And ought not this woman*—Ought not any human creature, which is so far better than an ox or an ass: much more, *this daughter of Abraham*—Probably in a spiritual as well as natural sense, *to be loosed*?

V. 21. *Covered up*—So that, for a time, nothing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive as in an agony. So the word signifies. Otherwise none shall enter in. Barely seeking will not avail.

V. 25. And even agonizing will not avail, after the door is shut. Agonize, therefore, now, by faith, prayer, holiness, patience. *And ye begin to stand without*—Till then, they had not thought of it! O, how new will that sense

- he shall answer and say to you, I know you not whence
 26 ye are. Then shall ye say, We have eaten and drank in
 27 thy presence, and thou hast taught in our streets. * But
 he shall say, I tell you I know not whence ye are: depart
 28 from me, all ye workers of iniquity. † There shall be
 weeping and gnashing of teeth, when ye shall see Abra-
 ham, and Isaac, and Jacob, and all the prophets in the
 29 kingdom of God, and yourselves thrust out. And they
 shall come from the east, and the west, and the north,
 and the south, and shall sit down in the kingdom of God.
 30 ‡ But behold, there are last who shall be first, and there
 are first who shall be last.
- 31 The same day came certain Pharisees saying to him,
 Go out and depart from hence; for Herod is minded to
 32 kill thee. And he said to them, Go and tell that fox,
 Behold, I cast out devils, and I perform cures to-day and
 33 to-morrow; and the third day I am perfected. But I
 must go on to-day, and to-morrow, and the day follow-
 ing; for it cannot be that a prophet perish out of Jeru-
 34 salem. § O Jerusalem, Jerusalem, that killest the pro-
 phets, and stonest them that are sent to thee, how
 often would I have gathered thy children together as a

* Matt. vii. 23. † Matt. viii. 11. ‡ Matt. xix. 30. § Matt. xxiii. 37.

of their misery be! How late! How lasting! *I know not whence ye are—*
I know not, that is, I approve not of your ways.

V. 29. *They shall sit down in the kingdom of God—*Both the kingdom of
 grace and of glory.

V. 30. *But there are last—*Many of the Gentiles, who were latest called, shall
 be most highly rewarded; and many of the Jews, who were first called, shall
 have no reward at all.

V. 31. *Herod is minded to kill thee—*Possibly they gave him the caution
 out of good-will.

V. 32. *And he said, Go and tell that fox—*With great propriety so called,
 for his subtilty and cowardice. The meaning of our Lord's answer is, Not-
 withstanding all that he can do, I shall, for the short time I have left, do the
 works of Him that sent me. When that time is fulfilled, I shall be offered
 up. Yet not here, but in the bloody city. *Behold, I cast out devils—*With
 what majesty does he speak to his enemies! With what tenderness to his
 friends! *The third day I am perfected—*On the third day he left Galilee, and
 set out for Jerusalem to die there.

But let us carefully distinguish between those things wherein Christ is our
 pattern, and those which were peculiar to his office. His extraordinary office
 justified him, in using that *severity of language*, when speaking of *wicked*
princes and corrupt teachers, to which we have no call: and by which we
 should only bring scandal on religion, and ruin on ourselves, while we irritated,
 rather than convinced or reformed, those whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem—*Which claims
 prescription for murdering the messengers of God. Such cruelty and malice
 cannot be found elsewhere.

V. 34. *How often would I have gathered thy children together—*Three solemn
 visits he had made to Jerusalem, since his baptism, for this very purpose.

bird *gathereth* her brood under *her* wings, and ye would
 35 not! Behold your house is left to you desolate; and I
 say to you, Ye shall not see me, till *the time* come when
 ye shall say, Blessed is he that cometh in the name of the
 Lord.

CHAP. XIV. 1. And as he went into the house of
 one of the chief Pharisees on the Sabbath, to eat bread,
 2 they were watching him. And behold there was a certain
 3 man before him, who had the dropsy. And Jesus answer-
 ing spake to the Scribes and Pharisees, saying, Is it law-
 4 ful to heal on the Sabbath day? But they held their
 peace. And he took him and healed him, and let *him* go,
 5 And answered them, saying, Which of you shall have an
 ass or an ox fallen into a pit, and will not straightway
 6 pull him out on the Sabbath-day? And they could not
 answer him again to these things.
 7 And he spake a parable to them that were invited,
 when he marked how they chose the chief seats, saying
 8 to them, When thou art invited by any man to a mar-
 riage-feast, sit not down in the highest place, lest a more
 9 honourable man than thou be invited by him. And he
 that invited thee and him, come and say to thee, Give
 this man place. And then thou shalt begin with shame
 10 to take the lowest place. But when thou art invited, go
 and sit down in the lowest place, that when he who
 invited thee cometh, he may say, Friend, go up higher:
 then shalt thou have honour in the presence of them that
 11 sit at table with thee. * For every one that exalteth
 himself shall be humbled, and he that humbleth himself
 shall be exalted.

* Matt. xxiii. 12.

V. 25. *Your house is left to you desolate*—Is now irrevocably consigned to
 desolation and destruction: *And verily I say to you*, after a very short space,
ye shall not see me till the time come, when, taught by your calamities, ye shall
 be ready and disposed to say, *Blessed is he that cometh in the name of the Lord*.
 It does not imply, that they should then see Jesus at all; but only, that they
 would earnestly wish for the Messiah, and, in their extremity, be ready to
 entertain any who should assume that character.

CHAP. XIV. Ver. 2. *There was a certain man before him*—It does not
 appear that he was coming thither with any insidious design. Probably he
 came, hoping for a cure; or, perhaps, was one of the family.

V. 3. *And Jesus answering spake*—Answering the thoughts which he saw
 rising in their hearts.

V. 7. *He spake a parable*—The ensuing discourse is so termed, because
 several parts are not to be understood literally. The general scope of it is,
 not only at a marriage-feast, but on every occasion, *He that exalteth himself*
shall be abased, and he that abaseth himself shall be exalted.

- 12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours, lest they also invite thee again, and a recompense be made thee. But when thou makest an entertainment, 13 invite the poor, the disabled, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.
- 15 And one of them that sat at table with him hearing these things, said to him, Happy is he that shall eat bread 16 in the kingdom of God. Then said he to him, A certain 17 man made a great supper, and invited many. And he sent his servant at supper time to say to them that were 18 invited, Come, for all things are now ready. And they all with one *consent* began to make excuse. The first 19 said to him, I have bought a field, and I must needs go and see it: I pray thee have me excused. And another 20 said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, 21 I have married a wife, and therefore I cannot come. So the servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and 22 the lame, and the blind. And the servant said, Sir, it is done as thou hast commanded; and yet there is room.

V. 12. *Call not thy friends*—That is, I do not bid thee call thy friends or thy neighbours. Our Lord leaves these offices of humanity and courtesy as they were, and teaches an higher duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless entertainments? *Lest a recompense be made*—This fear is as much unknown to the world, as even the fear of riches.

V. 15. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken. It means, he that shall have a part in the resurrection of the just.

V. 16. *Then said he*—Continuing the allusion, *A certain man made a great supper*—As if he had said, All men are not sensible of this happiness. Many might have a part in it, and will not.

V. 18: *They all began to make excuse*—One of them pleads only his own will, *I go*: another, a pretended necessity, *I must needs go*: the third, impossibility, *I cannot come*. All of them want the holy hatred, mentioned ver. 26. All of them perish by things in themselves lawful. *I must needs go*—The most urgent worldly affairs frequently fall out, just at the time when God makes the freest offers of salvation.

V. 21. *The servant came and shewed his Lord these things*—So ministers ought to lay before the Lord in prayer. the obedience or disobedience of their hearers.

23 And the lord said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my
 24 house may be filled. For I say to you, that none of those men who were invited, shall taste of my supper.
 25 And great multitudes went with him. And he turned
 26 and said to them, * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be
 27 my disciple. And whosoever doth not bear his cross,
 28 and come after me, cannot be my disciple. And which of you intending to build a tower, sitteth not down first, and computeth the cost, whether he hath sufficient to
 29 finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold mock him, saying, This man began to build, and was not able to finish.
 30 Or what king marching to encounter another king in war, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against
 31 him with twenty thousand? If not, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So every one of you, who forsaketh not all that he hath, cannot be my disciple.
 32 † Salt is good: but if the salt have lost its savour, where-
 33 with shall it be seasoned? It is neither fit for the land, nor yet for dung; they cast it out. He that hath ears to hear, let him hear.

CHAP. XV. 1. Then drew near to him all the pub-

* Matt. x. 37. † Matt. v. 13. Mark ix. 50.

V. 23. *Compel them to come in*—With all the violence of love, and the force of God's word. Such compulsion, and such only, in matters of religion, was used by Christ and his apostles.

V. 24. *For*, refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to Christ. Yea, so as actually to renounce his field, oxen, wife, all things, and act as if he hated them, when they stand in competition with Him.

V. 28. *And which of you, intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these things.

V. 31. *Another king*—Does this mean, the Prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants!

V. 33. *So*—Like this man, who, being afraid to face his enemy, sends to make peace with him, *every one who forsaketh not all that he hath*—1. By withdrawing his affections from all the creatures; 2. By enjoying them only in and for God, only in such a measure and manner as leads to him; 3. By hating them all, in the sense above-mentioned: *cannot be my disciple*—But will surely desist from building that tower, neither can he persevere in fighting the good fight of faith.

V. 34. *Salt*—Every Christian; but, more eminently, every minister.

CHAP. XV. Ver. 1. *All the publicans*—That is, all who were in that place.

2 licans and sinners, to hear him. And the Pharisees and
 3 Scribes murmured, saying, This man receiveth sinners,
 3 and eateth with them. And he spake a parable to them,
 4 saying, * Who of you having an hundred sheep, and
 4 losing one of them, doth not leave the ninety and nine in
 5 the wilderness, and go after that which is lost, till he find
 5 it? And having found it, he layeth it on his shoulders re-
 6 joicing. And coming home, he calleth together his friends
 6 and neighbours, saying to them, Rejoice with me; for I
 7 have found my sheep which was lost. I say to you, Thus
 7 joy shall be in heaven, over one sinner that repenteth,
 8 more than over ninety and nine just persons, who do not
 8 need repentance. Or what woman having ten pieces of
 9 silver, if she loss one piece, doth not light a candle and
 9 sweep the house, and seek diligently till she find it?
 10 And having found it, she calleth her friends and neigh-
 10 bours together, saying, Rejoice with me, for I have found
 11 the piece which I had lost. Thus I say to you, there is
 11 joy in the presence of the angels of God, over one sinner
 12 that repenteth.
 12 And he said, A certain man had two sons. And the
 12 younger of them said to his father, Father, give me the

* Matt. xviii. 12.

It seems our Lord was in some town of Galilee of the Gentiles, from whence he afterwards went to Jerusalem, chap. xvii. 11.

V. 3. *He spake*—Three parables of the same import: for the sheep, the piece of silver, and the lost son, all declare (in direct contrariety to the Pharisees and Scribes) in what manner God receiveth sinners.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed. All uncultivated ground, like our commons, was, by the Jews, termed *wilderness*, or *desert*. *And go after*—In recovering a lost soul, God, as it were, labours. May we not learn hence, that to let them alone who are in sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal joy, in heaven—First, in our blessed Lord himself, and then among the angels, and spirits of just men, perhaps informed thereof by God himself, or by the angels who ministered to them. *Over one sinner*—One gross, open, notorious sinner, *that repenteth*—That is thoroughly changed in heart and life; *more than over ninety and nine just persons*—Comparatively just, outwardly blameless, *that need not such a repentance*: For they need not, cannot repent of the sins which they never committed.

The sum is, as a father peculiarly rejoices, when an extravagant child, supposed to be utterly lost, comes to a thorough sense of his duty: or as any other person, who has recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger: so do the angels in heaven peculiarly rejoice, in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.

V. 12. *Give me the part of goods that falleth to me*—See the root of all sin! A desire of disposing of ourselves; of independency on God!

portion of goods that falleth to me. And he divided to
 13 them *his* substance. And not many days after, the
 younger son having gathered all together, took a journey
 into a far country, and there squandered away his sub-
 14 stance, living riotously. And when he had spent all,
 there arose a mighty famine in that country; and he
 began to be in want. And he went and joined him-
 self to a citizen of that country; and he sent him into his
 16 fields, to feed swine. And he would fain have filled his
 belly with the husks that the swine ate: and no man
 17 gave to him. And coming to himself, he said, How
 many hired servants of my father have bread enough,
 18 and to spare, and I am perishing with hunger! I will
 arise and go to my father, and will say to him, Father,
 19 I have sinned against heaven and before thee: I am no
 more worthy to be called thy son; make me as one of thy
 20 hired servants. And he arose and came to his father.
 But while he was yet a great way off, his father saw him,
 and his bowels yearned, and he ran, and fell on his neck
 21 and kissed him. And the son said unto him, Father, I
 have sinned against heaven and before thee, and am no
 22 more worthy to be called thy son. But the father said to
 his servants, Bring forth the best robe and put it on him,
 23 and put a ring on his hand, and shoes on *his* feet. And
 bring hither the fatted calf, and kill it, and let us eat and
 24 be merry. For this my son was dead and is alive again:

V. 13. *He took a journey into a far country*—Far from God: God was not in all his thoughts: *And squandered away his substance*—All the grace he had received.

V. 14. *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

V. 15. *And he joined himself to a citizen of that country*—Either the devil, or one of his children; the genuine citizens of that country which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly comforts. Vain, fruitless endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all men are, so long as they are without God in the world.

V. 18. *I will arise and go to my father*—How accurately are the first steps of true repentance here pointed out! *Against heaven*—Against God.

V. 20. *And he arose and came to his father*—The moment he had resolved, he began to execute his resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

Ver. 22. *But the father said*—Interrupting him, before he had finished what he intended to say. So does God frequently cut an earnest confession short, by a display of his pardoning love.

Ver. 23. *Let us be merry*—Both here, and wherever else this word occurs, whether in the Old or New Testament, it implies nothing of levity, but a solid, serious, religious, heart-felt joy: indeed, this was the ordinary meaning of the word two hundred years ago, when our translation was made.

he was lost and is found. And they began to be merry.
 25 Now his elder son was in the field. And as he came and
 drew nigh to the house, he heard music and dancing.
 26 And calling one of the servants, he asked what these
 27 things meant. And he told him, Thy brother is come,
 and thy father hath killed the fatted calf, because he hath
 28 received him in good health. But he was angry, and
 would not go in: therefore his father coming out, in-
 29 treated him. And he answering, said to his father, Lo,
 so many years do I serve thee, neither transgressed I thy
 commandment at any time; yet thou never gavest me a
 30 kid, that I might make merry with my friends. But as
 soon as this thy son was come, who hath devoured thy
 substance with harlots, thou hast killed for him the fatted
 31 calf. And he said to him, Son, thou art always with me,
 32 and all that I have is thine. But it was meet to make
 merry and be glad; for this thy brother was dead, and is
 alive again; and was lost, and is found.

V. 25. *The elder son, seems to represent the Pharisees and Scribes, mentioned ver. 2.*

V. 27. *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the robe or ring, as having a nearer connexion with the music and dancing.

V. 28. *He was angry, and would not go in*—How natural to us is this kind of resentment!

V. 29. *Lo, so many years do I serve thee*—So he was one of the instances, mentioned ver. 7. How admirably, therefore, does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much joy to those who never felt the sorrows of repentance.

V. 31. *Thou art ever with me, and all that I have is thine*—This suggests a strong reason against murmuring at the indulgence shewn to the greatest of sinners. As the father's receiving the youngest son, did not cause him to disinherit the elder: so God's receiving notorious sinners, will be no loss to those who have always served him: neither will he raise these to a state of glory, equal to that of those who have always served him, if they have, upon the whole, made a greater progress in inward as well as outward holiness.

V. 32. *This thy brother was dead and is alive*—A thousand of these delicate touches in the inspired writings, escape an inattentive reader. In the 30th verse, the elder son had unkindly and indecently said, *This thy son*. The father, in his reply, mildly reproves him, and tenderly says, *This thy brother*. Amazing intimation, that the best of men ought to account the worst of sinners their brethren still; and should especially remember this relation, when they shew any inclination to return.

Our Lord, in this whole parable, shews, not only that the Jews had no cause to murmur at the reception of the Gentiles, (a point which did not, at that time, so directly fall under consideration,) but that if the Pharisees were, indeed, as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have, in this parable, a lively emblem of the condition and behaviour of sinners in their natural state. Thus, when enriched by the bounty of the great common Father, do they ungratefully run from him, ver. 12. Sensuat

CHAP. XVI. 1. And he said also to his disciples, There was a certain rich man who had a steward: and
 2 he was accused to him as wasting his goods. And calling him, he said to him, Why hear I this of thee? Give an account of thy stewardship; for thou canst be no longer
 3 steward. And the steward said in himself, What shall I do? For my lord taketh away the stewardship from me.
 4 I cannot dig; to beg I am ashamed. I know what to do, that when I am removed from the stewardship, they may
 5 receive me into their houses. So having called to him every one of his lord's debtors, he said to the first, How
 6 much owest thou to my lord? And he said, An hundred measures of oil. He said to him, Take thy bill, and sit
 7 down quickly, and write fifty. Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He saith, Take thy bill, and
 8 write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of

pleasures are eagerly pursued, till they have squandered away all the grace of God, ver. 13. And, while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, ver. 14, still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return, ver. 15, 16.

When they see themselves naked, indigent, and undone, then they recover the exercise of their reason, ver. 17. Then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their father, and put the resolution immediately in practice, ver. 18, 19.

Behold, with wonder and pleasure, the gracious reception they find, from divine, injured goodness! When such a prodigal comes to his father, he sees him afar off, ver. 20. He pities, meets, embraces him, and interrupts his acknowledgments, with the tokens of his returning favour, ver. 21. He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, adorns him with all his sanctifying graces, and honours him with the tokens of adopting love, ver. 22. And all this he does with unutterable delight, in that he who was lost is now found, ver. 23, 24.

Let no elder brother murmur at this indulgence, but rather welcome the prodigal back into the family. And let those, who have been thus received, wander no more, but emulate the strictest piety of those who, for many years, have served their heavenly Father, and not transgressed his commandments.

CHAP. XVI. Ver. 1. *And he said also to his disciples*—Not only to the Scribes and Pharisees, to whom he had been hitherto speaking; but to all the younger as well as the elder brethren: to the returning prodigals who were now his disciples. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! "By men called honour, but by angels pride."

V. 4. *I know*—That is, I am resolved, what to do.

V. 8. *And the Lord commended the unjust steward*—Namely, in this respect, because he had used timely precaution: so that though the dishonesty of such a servant be detestable, yet his foresight, care, and contrivance, about the

- this world are wiser in their generation than the children
 9 of light. And I say to you, Make to yourselves friends
 of the mammon of unrighteousness, that, when ye fail,
 they may receive you into the everlasting habitations.
 10 He that is faithful in the least, is faithful also in much;
 and he that is unjust in the least, is unjust also in much.
 11 If therefore ye have not been faithful in the unrighteous
 mammon, who will intrust you with the true riches?
 12 And if ye have not been faithful in that which is another's,
 13 who will give you that which is your own? * No ser-
 vant can serve two masters; for either he will hate the
 one, and love the other; or he will cleave to the one,
 and despise the other. Ye cannot serve God and mam-
 mon.
 14 And the Pharisees, who were covetous, heard all these
 15 things, and they derided him. And he said to them, Ye
 are they who justify yourselves before men: but God

* Matt. vi. 24.

interests of this life, deserve our imitation, with regard to the more important affairs of another. *The children of this world*—Those who seek no other portion than this world: *Are wiser*—Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves; they are truer to their principles; they more steadily pursue their end; they are wiser, *in their generation*—That is, in their own way, *than the children of light*—The children of God, whose light shines on their hearts.

V. 9. *And I say to you*—Be good stewards, even of the lowest talents where- with God hath entrusted you. *Mammon* means riches, or money. It is termed the *Mammon of unrighteousness*, because of the manner wherein it is commonly either procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the children of God: *That when ye fail*—When your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before, *may receive*—May welcome you *into the everlasting habitations*.

V. 10. And whether ye have more or less, see that ye be *faithful* as well as wise stewards. *He that is faithful* in what is meanest of all, worldly substance, is also faithful in things of a higher nature: and he that uses these lowest gifts unfaithfully, is likewise unfaithful in spiritual things.

V. 11. *Who will intrust you with the true riches*—How should God intrust you with spiritual and eternal, which alone are *true riches*?

V. 12. *If ye have not been faithful in that which is another's*—None of these temporal things are your's: you are only stewards of them, not proprietors: God is the proprietor of all: he lodges them in your hands for a season; but still they are *his property*. Rich men, understand and consider this! If your steward uses any part of *your estate*, (so called in the language of men,) any farther or any otherwise than you direct, he is a knave: he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not your's, any otherwise than he directs. *That which is your own*—Heaven, which, when you have it, will be your own for ever.

V. 13. And you cannot be *faithful* to God, if you trim between God and the world; if you do not serve Him alone.

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The sense of the whole passage is, that pride wherewith you justify yourselves,

knoweth your hearts; and that which is highly esteemed
 16 among men, is an abomination before God. * The law
 and the prophets *were* until John: from that time the
 kingdom of God is preached, and every man forceth into
 17 it. † Yet it is easier for heaven and earth to pass, than
 18 for one tittle of the law to fail. ‡ Whosoever putteth
 away his wife, and marrieth another, committeth adul-
 tery; and whosoever marrieth her that is put away from
 19 *her* husband, committeth adultery. There was a certain
 rich man, who was clothed in purple and fine linen, and
 20 feasted splendidly every day. And there was a certain
 beggar, named Lazarus, who was laid at his gate, full of
 21 sores; And desiring to be fed with the crumbs that fell
 from the rich man's table: yea, the dogs also came and
 22 licked his sores. And the beggar died, and was carried
 by angels into Abraham's bosom: the rich man also died,
 23 and was buried: And in hell lifting up his eyes, being in
 torments, he seeth Abraham afar off, and Lazarus in his

* Matt. xi. 13. † Matt. v. 18. ‡ Matt. v. 31. xix. 7.

feeds covetousness, *derides* the gospel, ver. 14, and destroys the law, ver. 18. All which is illustrated by a terrible example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were in force until John: from that time the Gospel takes place, and humble, upright men receive it with inexpressible earnestness.*

V. 17. Not that the gospel at all destroys the law:

V. 18. But ye do; particularly in this notorious instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*. A very honest, as well as honourable gentleman! though it was not proper to mention his name on this occasion: *Who was clothed in purple and fine linen*—And, doubtless, *esteemed* on this account, (perhaps not only by those who sold it, but by most that knew him,) as encouraging trade, and acting according to his quality: *And feasted splendidly every day*—And, consequently, was *esteemed* yet more, for his generosity and hospitality in keeping so good a table.

V. 20. *And there was a certain beggar named Lazarus*, (according to the Greek pronunciation,) or *Eleazar*. By his name, it may be conjectured, he was of no mean family, though it was thus reduced. There was no reason for our Lord to conceal his name, which probably was then well known. Theophylact observes, from the tradition of the Hebrews, that he lived at Jerusalem. *Yea, the dogs also came and licked his sores*—It seems, this circumstance is recorded to shew, that all his ulcers lay bare, and were not closed or bound up.

V. 22. *And the beggar*—Worn out with hunger, and pain, and want of all things, *died; and was carried by angels* (amazing change of the scene!) *into Abraham's bosom*—So the Jews styled paradise; the place where the souls of good men remain from death to the resurrection. *The rich man also died, and was buried*—Doubtless with pomp enough, though we do not read of his lying in state: that stupid, senseless pageantry, that shocking insult on a poor, putrefying carcase, was reserved for our enlightened age!

V. 23. *He seeth Abraham afar off*—And yet knew him at that distance: and shall not Abraham's children, when they are together in paradise, know each other!

24 bosom. And crying out, he said, Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented
 25 in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and
 26 thou art tormented. And besides all this, between us and you, there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they
 27 pass that *would come* to us from thence. Then he said, I pray thee, therefore, father, that thou wouldst send
 28 him to my Father's house: For I have five brethren; that he may testify to them, lest they also come into this
 29 place of torment. Abraham saith to him, They have, 30 Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one go to them from
 31 the dead, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII. 1. Then said he to the disciples, * It is impossible but offences will come; but wo to him
 2 through whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little

* Matt. xviii. 6. Mark ix. 42.

V. 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one precedent in Scripture, of praying to departed saints: but who is it that prays, and with what success? Will any, who considers this, be fond of copying after him?

V. 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of observation, that Abraham will not revile even a damned soul? And shall living men revile one another? *Thou in thy life-time receivest thy good things*—Thou didst choose and accept of worldly things as *thy good*, thy happiness. And can any be at a loss to know why he was in torments? This damnable idolatry, had there been nothing more, was enough to sink him to the nethermost hell.

V. 26. *Besides this, there is a great gulf fixed*—Reader, to which side of it wilt thou go?

V. 28. *Lest they also come into this place*—He might justly fear lest their reproaches should add to his own torment.

V. 31. *Neither will they be persuaded*—Truly to repent: for this implies an entire change of heart: but a thousand apparitions cannot effect this. God only can, applying his word.

CHAP. XVII. Ver. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, men who trust in themselves that they are righteous, and despise others.

V. 2. *Little ones*—Weak believers.

3 ones. * Take heed to yourselves: if thy brother sin,
 4 rebuke him; and if he repent, forgive him. And if he
 sin against thee seven times in a day, and seven times in
 a day return to thee, saying, I repent, thou shalt forgive
 5 him. † And the apostles said to the Lord, Increase our
 6 faith. And the Lord said, If ye had faith as a grain of
 mustard-seed, ye might say to this sycamine-tree, Be thou
 rooted up, and be thou planted in the sea; and it should
 7 obey you. But which of you having a servant plough-
 ing or feeding cattle, will say to him as soon as he cometh
 8 from the field, Come and sit down to table? And will
 not rather say to him, Make ready wherewith I may sup,
 and gird thyself, and serve me till I have eaten, and
 9 afterward thou shalt eat and drink? Doth he thank that
 servant because he did the things that were commanded
 10 him? I think not. So likewise ye, when ye have done
 all the things that are commanded you, say, We are un-
 profitable servants: we have done what was our duty
 to do.

11 And as he went to Jerusalem, he passed through the
 12 midst of Samaria and Galilee. And as he entered into
 a certain village, there met him ten lepers, who stood
 13 afar off: And they lifted up *their* voice and said, Jesus,
 14 Master, have mercy on us. And seeing *them*, he said to
 them, Go shew yourselves to the priests. And as they
 went, they were cleansed.

* Matt. xviii. 15. † Matt. xvii. 20.

V. 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient proof that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this forgiveness is due only to real penitents. In a lower sense, we are to forgive all, penitent or impenitent, (so as to bear them the sincerest good-will, and to do them all the good we can:) and that not seven times only, but seventy times seven.

V. 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of mustard-seed*—If ye had the least measure of true faith, no instance of duty would be too hard for you. *Ye would say to this sycamine-tree*—This seems to have been a kind of proverbial expression.

V. 7. *But which of you*—But is it not meet, that you should first obey, and then triumph? Though still with a deep sense of your utter unprofitableness.

V. 9. *Doth he thank that servant*—Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*—For a man cannot profit God. Happy is he who judges himself an unprofitable servant; Miserable is he whom God pronounces such. But though we are unprofitable to him, our serving him is not unprofitable to us. For he is pleased to give,

- 15 And one of them, when he saw that he was healed,
 16 turned back, and with a loud voice glorified God, And
 17 fell down on *his* face at his feet, giving him thanks: and
 18 he was a Samaritan. And Jesus answering, said, Were
 19 there not ten cleansed? But where are the nine? There
 20 are not found returning to give glory to God, save this
 21 stranger. And he said to him, Arise and go: thy faith
 22 hath saved thee.
- 20 And being asked by the Pharisees, When cometh the
 21 kingdom of God? he answered them and said, The king-
 22 dom of God cometh not with observation. Neither shall
 23 they say, Lo here, or lo there; for behold, the kingdom
 24 of God is within you. And he said to the disciples,
 25 The days will come, when ye shall desire to see one of
 26 the days of the Son of Man, and shall not see it. * And
 27 when they shall say to you, See here; see there: go not,
 28 nor follow *them*. For as the lightning that lightneth
 29 out of the one *part* under heaven, shineth to the other
 30 *part* under heaven, so shall the Son of Man be in his day.
 31 But first he must suffer many things, and be rejected by
 32 this generation. † And as it was in the days of Noah,
 33 so shall it be also in the days of the Son of Man. They
 34 ate, they drank, they married, they were given in mar-
 35 riage, till the day that Noah entered into the ark: and
 36 the flood came and destroyed them all. Likewise also as
 37 it was in the days of Lot: they ate, they drank, they
 38 bought, they sold, they planted, they builded: But the
 39 day that Lot went out of Sodom, it rained fire and brim-
 40 stone from heaven, and destroyed them all. Even thus
 shall it be in the day that the Son of Man is revealed.

* Matt. xxiv. 23. † Matt. xxiv. 37.

by his grace, a value to our good works, which, in consequence of his promise, entitles us to an eternal reward.

V. 20. *The kingdom of God cometh not with observation*—With such outward pomp, as draws the observation of every one.

V. 21. *Neither shall they say, Lo here, or, Lo there*—This shall not be the language of those, who are, or shall be, sent by me, to declare the coming of my kingdom. *For, behold, the kingdom of God is within, or among, you*—Look not for it in distant times, or remote places: it is now in the midst of you: it is come: it is present in the soul of every true believer: it is a spiritual kingdom, an internal principle. Wherever it exists, it exists in the heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One day of mercy, or one day wherein you might converse with me, as you do now.

V. 23. *They shall say, See, Christ is here, or there*—Limiting his presence to this or that place.

V. 24. *So shall also the Son of Man be*—So swift, so wide, shall his appearing be: *In his day*—The last day.

V. 25. *The days of the Son of Man*—Those which immediately follow that which is eminently styled *his day*.

31 In that day, he that shall be on the house-top, and his
 32 goods in the house, let him not go down to take them
 33 away: and he that is in the field, let him likewise not
 34 return back. Remember Lot's wife. * Whosoever shall
 35 seek to save his life, shall lose it; and whosoever shall
 36 lose *his life*, shall preserve it. I tell you, in this night,
 37 there shall be two men in one bed; one shall be taken,
 38 and the other left. Two women shall be grinding together;
 39 one shall be taken, and the other left. Two men
 40 shall be in the field; one shall be taken, and the other
 41 left. † And they answering, said to him, Where, Lord?
 And he said to them, Wheresoever the body is, there will
 the eagles be gathered together.

CHAP. XVIII. 1. And he spake a parable to them
 to this end, that they ought always to pray, and not to
 2 faint; saying, There was in a certain city a judge who
 3 feared not God, nor revered man. And there was
 4 a widow in that city, and she came to him, saying, Do me
 5 justice on mine adversary. And he would not for a
 6 while, but afterwards he said in himself, Though I fear
 7 not God, nor reverence man; Yet because this widow
 8 giveth me trouble, I will do her justice, lest by her continual
 coming she weary me out. And the Lord said,
 Hear what the unjust judge saith! And shall not God
 vindicate his own elect, who cry aloud to him day and
 night, though he bear long with them? I tell you he

* Luke ix. 24. John xii. 25. † Matt. xxiv. 28.

V. 31. *In that day*—(Which will be the grand type of the last day,) when ye shall see Jerusalem encompassed with armies.

V. 32. *Remember Lot's wife*—And escape with all speed, without ever looking behind you.

V. 33. The sense of this and the following verses is, Yet, as great as the danger will be, do not seek to save your life by violating your conscience: if you do, you will surely lose it: whereas, if you should lose it for my sake, you shall be paid with life everlasting. But the most probable way of preserving it now is, to be always ready to give it up: a peculiar Providence shall then watch over you, and put a difference between you and other men.

CHAP. XVIII. Ver. 1. *He spake a parable to them*—This and the following parable, warn us against two fatal extremes, with regard to prayer: the former against faintness and weariness, the latter against self-confidence.

V. 7. *And shall not God*—The most just Judge, *vindicates his own elect*—Preserve the Christians from all their adversaries, and, in particular, save them out of the general destruction, and avenge them of the Jews? *Though he bear long with them*—Though he does not immediately put an end, either to the wrongs of the wicked, or the sufferings of good men.

V. 8. *Yet, when the Son of Man cometh, will he find faith upon earth?*—Yet, notwithstanding all the instances, both of his long-suffering and of justice,

will vindicate them speedily. Yet when the Son of Man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves that they were righteous, and despised others.
 10 Two men went up into the temple to pray, the one a
 11 Pharisee, and the other a publican. The Pharisee stood by himself, and prayed thus, God, I thank thee, that I am not as other men *are*, rapacious, unjust, adulterers, or
 12 even as this publican. I fast twice in the week: I give
 13 tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me
 14 a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted,

15 * And they brought to him also infants, that he might touch them; but the disciples seeing it, rebuked them.
 16 But Jesus calling them to him, said, Suffer little children to come to me, and forbid them not; for of such is the
 17 kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 † And a certain ruler asked him, saying, Good Master,
 19 What shall I do to inherit eternal life? But Jesus said to him, Why callest thou me good? *There is none good*
 20 *save one, that is God.* Thou knowest the commandments,
 † Do not commit adultery, Do not murder, Do not steal,

* Matt. xix. 13. Mark x. 13. † Matt. xix. 16. Mark x. 17.

† Exod. xx. 12, &c.

whenever he shall remarkably appear against their enemies, in this age, or in after-ages, how few true believers will be found upon earth?

V. 9. *He spake this parable*—Not to hypocrites, the Pharisee here mentioned was no hypocrite, no more than an outward adulterer: but he *sincerely trusted in himself that he was righteous*, and accordingly told God so, in the prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees: every Monday and Thursday. *I give tithes of all that I possess*—Many of them gave one full tenth of their income in tithes, and another tenth in alms. The sum of this plea is, I do no harm; I use all the means of grace; I do all the good I can.

V. 13. *The publican standing afar off*—From the Holy of Holies, *would not so much as lift up his eyes to heaven*—Touched with shame, which is more ingenuous than fear.

V. 14. *This man went down*—From the hill on which the temple stood: *justified rather than the other*—That is, and not the other.

V. 16. *Calling them*—Those that brought the children: *Of such is the kingdom of God*—Such are subjects of the Messiah's kingdom. And *such as these* it properly belongs to.

- 21 Do not bear false witness, Honour thy father and thy
 22 mother. And he said, All these have I kept from my childhood. Jesus hearing these things, said to him, Yet lackest thou one thing : Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven ; and come,
 23 follow me. And when he heard this, he was very sorrowful;
 24 for he was very rich. And Jesus seeing that he was very sorrowful, said, How hardly shall they that have riches enter into the kingdom of God ! It is easier for a camel to go through a needle's eye, than for a rich man to enter into
 26 the kingdom of God. And they that heard *it* said, Who
 27 then can be saved ? And he said, The things impossible
 28 with men, are possible with God. Then Peter said, Lo,
 29 we have left all and followed thee. And he said to them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.
- 31 * Then he took to him the twelve, and said to them, Behold we go up to Jerusalem, and all things that are written by the prophets will be accomplished on the Son
 32 of Man. For he will be delivered to the Gentiles, and will be mocked, and spitefully intreated, and spitted on :
 33 And they will scourge *him*, and put him to death : and
 34 the third day he will rise again. And they understood none of these things ; and this saying was hid from them, neither knew they the things which were spoken.
- 35 † And while he was *yet* nigh to Jericho, a certain blind
 36 man sat by the way-side begging. And hearing the multitude pass by, he asked what it meant. And they told
 38 him, Jesus of Nazareth passeth by. And he cried aloud,
 39 saying, Jesus, Son of David, have mercy on me. And they that went before charged him to hold his peace ; but

* Matt. xx. 17. Mark x. 32. † Matt. xx. 29. Mark x. 46.

V. 22. *Yet lackest thou one thing*—Namely, to love God more than Mammon. Our Saviour knew his heart, and presently put him upon a trial, which laid it open to the ruler himself. And to cure his love of the world, which could not in him be cured otherwise, Christ commanded him to sell all that he had. But he does not command *us* to do this ; but to use all to the glory of God.

V. 34. *They understood none of these things*—The literal meaning they could not but understand. But, as they could not reconcile this to their preconceived opinion of the Messiah, they were utterly at a loss in what parabolical or figurative sense to take what he said concerning his sufferings ; having their thoughts still taken up with the temporal kingdom.

he cried so much the more, Thou Son of David, have
 40 mercy on me. And Jesus standing still, commanded him
 to be brought to him: and when he was come near, he
 41 asked him, Saying, What wilt thou that I should do for
 thee? He said, Lord, that I may receive my sight.
 42 And Jesus said to him, Receive thy sight: thy faith hath
 43 saved thee. And immediately he received his sight, and
 followed him, glorifying God: and all the people seeing
it, gave praise to God.

CHAP. XIX. 1. And he entered and passed through
 2 Jericho. And behold a man named Zaccheus, who was
 3 the chief of the publicans, and he was rich. And he
 sought to see Jesus who he was, and could not for the
 4 crowd, because he was little of stature. And running
 before, he climbed up into a sycamore-tree to see him;
 5 for he was to pass by that way. And Jesus, when he
 came to the place, looking up saw him, and said to him,
 Zaccheus, make haste and come down; for to-day I must
 6 abide at thy house. And he made haste and came down,
 7 and received him joyfully. And seeing *it*, they all mur-
 mured, saying, He is gone in to be a guest with a sinner.
 8 And Zaccheus stood and said to the Lord, Behold, Lord,
 the half of my goods I give to the poor, and if I have
 wronged any man of any thing, I restore *him* fourfold.
 9 And Jesus said to him, To-day is salvation come to this
 10 house; forasmuch as he also is a son of Abraham. * For
 the Son of Man is come to seek and to save that which
 was lost.

* Matt. xviii. 11.

CHAP. XIX. Ver. 1. *He passed through Jericho*—So that Zaccheus must have lived near the end of the town; the tree was in the town itself. *And he was rich*—These words seem to refer to the discourse in the last chapter, ver. 24—27, particularly to ver. 27. Zaccheus is a proof, that it is possible, by the power of God, for even a rich man to enter into the kingdom of heaven.

Ver. 2. *The chief of the publicans*—What we would term, the commissioner of the customs. A very honourable, as well as profitable place.

V. 4. *And running before*—With great earnestness, *He climbed up*—Notwithstanding his quality: desire conquering honour and shame.

V. 5. *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt, hearing one speak, as knowing both his name and his heart.

V. 7. *They all murmured*—All who were near, though most of them rather out of surprise than indignation.

V. 8. *And Zaccheus stood*—Shewing, by his posture, his deliberate purpose, and ready mind, *And said, Behold, Lord, I give*—I determine to do it immediately.

V. 9. *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

11 And as they were hearing these things, he added and
 spake a parable, because he was nigh Jerusalem, and
 because they thought the kingdom of God would imme-
 12 diately appear. He said therefore, * A certain nobleman
 went into a far country, to receive for himself a kingdom,
 13 and to return. And having called ten of his servants, he
 gave them ten pounds, and said unto them, Trade till I
 14 come. But his citizens hated him, and sent an embassy
 after him, saying, We will not have this man to reign
 15 over us. And when he was returned, having received the
 kingdom, he commanded these servants to be called to him,
 to whom he had given the money, to know what each had
 16 gained by trading. Then came the first, saying, Lord,
 17 thy pound hath gained ten pounds. And he said to him,
 Well done, good servant; because thou hast been faith-
 ful in a very little, be thou governor over ten cities.
 18 And the second came, saying, Lord, thy pound hath
 19 gained five pounds: And he said to him likewise, Be
 20 thou also over five cities. And another came saying,
 Lord, behold thy pound, which I have kept laid up in a
 21 napkin: For I feared thee, because thou art an austere
 man: thou takest up what thou layedst not down, and
 22 reapest what thou didst not sow. And he saith to him,
 Out of thy own mouth will I judge thee, thou wicked
 servant. Thou knewest that I am an austere man, taking
 up what I laid not down, and reaping what I did not sow!
 23 Wherefore then gavest thou not my money into the bank,
 and at my coming I should have received it with interest?
 24 And he said to them that stood by, Take the pound from
 25 him, and give it to him that hath ten pounds. (And they

* Matt. xxv. 14. Mark xiii. 34.

V. 11. *They thought the kingdom of God*—A glorious temporal kingdom, would immediately appear.

V. 12. *He went into a far country to receive a kingdom*—Christ went to heaven, to receive his sovereign power as man, even all authority in heaven and earth.

V. 13. *Trade till I come*—To visit the nation, to destroy Jerusalem, to judge the world: or, in a more particular sense, to require thy soul of thee.

V. 14. *But his citizens*—Such were those of Jerusalem, *hated him, and sent an embassy after him*—The word seems to imply, their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in contempt.

V. 15. *When he was returned*—In his glory.

V. 23. *With interest*—Which does not appear to be contrary to any law of God or man. But this is no plea for *usury*, that is, the taking such interest as implies any degree of oppression or extortion.

V. 25. *They said*—With admiration, not envy.

26 said to him, Lord, he hath ten pounds!) * For I say unto you, To every one that hath shall be given: but from him that hath not, even what he hath shall be taken away from him. Moreover those my enemies, who would not that I should reign over them, bring hither and slay before me. And having said these things, he went before, going up to Jerusalem.

29 † And as he drew nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples, Saying, Go ye into the village over against you, in which entering, ye shall find a colt tied, whereon never man yet sat, loose him and bring him hither. And if any man ask you, Why do ye loose him, thus shall ye say to him, The Lord hath need of him. And they that were sent went, and found even as he had said to them. And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon. And as he went, they spread their clothes in the way. And when he was now come nigh, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, Saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude, said to him, Master, Rebuke thy disciples. And he answering said to them, I tell you, that if these should hold their peace, the stones would immediately cry out. And as he drew near, he beheld the city, and wept over it, Saying, O that thou hadst known, even thou, at least in this thy day,

* Matt. xxv. 29. Luke viii. 18. † Matt. xxi. 1. Mark xi. 1.

V. 28. *He went before*—The foremost of the company, shewing his readiness to suffer.

V. 29. *He drew nigh to the place where the borders of Bethphage and Bethany met, which was at the foot of the mount of Olives.*

V. 37. *The whole multitude began to praise God*—Speaking at once, as it seems, from a divine impulse, words which most of them did not understand.

V. 38. *Peace in heaven*—God being reconciled to man.

V. 39. *Rebuke thy disciples*—Paying thee this immoderate honour.

V. 40. *If these should hold their peace, the stones which lie before you, would cry out*—That is, God would raise up some still more unlikely instruments to declare his praise. For the power of God will not return empty.

V. 42. *O that thou hadst known, at least in this thy day*—After thou hast neglected so many. *Thy day*—The day wherein God still offers thee his blessings.

- the things *that are* for thy peace! But now they are hid
 43 from thine eyes. For the days shall come upon thee,
 that thine enemies shall cast a trench about thee, and
 compass thee round, and straiten thee on every side,
 44 And shall cast thee to the ground, and thy children *that*
are in thee: and they shall not leave in thee one stone
 upon another: because thou knewest not the time of thy
 visitation.
- 45 * And going into the temple, he drove out them that
 46 sold, and them that bought therein, Saying to them, It is
 written, † My house is the house of prayer, but ye have
 made it a den of thieves.
- 47 And he was daily teaching in the temple. But the
 Chief Priests, and the Scribes, and the chief of the people,
 48 sought to destroy him, And found not what they might
 do; for all the people hung upon him, to hear him.

- CHAP. XX. 1. ‡ And on one of those days, as he
 taught the people in the temple, and preached the
 gospel, the chief priests and the scribes came upon him,
 2 with the elders, And spake to him, saying, Tell ~~us~~ by
 what authority dost thou these things, and who is he that
 3 gave thee this authority? And he answering, said, I will
 4 also ask you one thing, and tell me, Was the baptism of
 5 John from heaven, or of men? And they reasoned
 among themselves, saying, If we say from heaven, he
 6 will say, Why then did ye not believe him? But if we
 say of men, all the people will stone us; for they are
 7 persuaded that John was a prophet. And they answered,
 8 They could not tell whence. Jesus said to them, Neither
 tell I you by what authority I do these things.
- 9 § Then he spake this parable to the people: A certain
 man planted a vineyard, and let it out to husbandmen,
 10 and went into a far country for a long time. And at the
 season he sent a servant to the husbandmen, that they

* Matt. xxi. 12. Mark xi. 11. † Isaiah lvi. 7. ‡ Matt. xxi. 23. Mark xi. 27.
 § Matt. xxi. 33. Mark xii. 1.

V. 43. *Thine enemies shall cast a trench about thee; and compass thee around*—All this was exactly performed by Titus the Roman general.

V. 44. *And thy children within thee*—All the Jews were at that time gathered together, it being the time of the passover. *They shall not leave one stone upon another*—Only three towers were left standing, for a time, to shew the former strength and magnificence of the place. But these likewise were afterwards levelled with the ground.

CHAP. XX. Ver. 9. *A long time*—It was a long time from the entrance of the Israelites into Canaan, to the birth of Christ.

might give him of the fruit of the vineyard: but the
 11 husbandmen beat and sent him away empty. And again
 he sent another servant; and they beat him also, and
 12 treated *him* shamefully, and sent *him* away empty. And
 again he sent a third, and they wounded him also, and
 13 cast *him* out. Then said the Lord of the vineyard,
 What shall I do? I will send my beloved son; perhaps
 14 seeing him they will reverence *him*. But the husband-
 men seeing him, reasoned among themselves, saying,
 This is the heir: Come, let us kill him, that the inherit-
 15 ance may be ours. So they cast him out of the vineyard
 and killed *him*. What therefore will the Lord of the
 16 vineyard do to them? He will come and destroy these
 husbandmen, and give the vineyard to others. And
 17 hearing *it* they said, God forbid. And he looked on
 them, and said, What is this then that is written, * The
 stone which the builders rejected, this is become the
 18 head of the corner. † Whosoever shall fall on that
 stone shall be broken; but on whomsoever it shall fall,
 19 it will grind him to powder. And the chief priests and
 scribes sought to lay hands on him the same hour; but
 they feared the people, for they knew he had spoken this
 parable against them.
 20 ‡ And watching *him*, they sent forth spies, feigning
 themselves to be just men, to take hold of his discourse,
 that they might deliver him to the power and authority
 21 of the governor. And they asked him, saying, Master,
 we know that thou speakest and teachest rightly, neither
 acceptest thou persons, but teachest the way of God in
 22 truth: Is it lawful for us to give tribute to Cesar or no?
 23 But he observing their craftiness, said to them, Why
 24 tempt ye me? Shew me a penny. Whose image and
 25 inscription hath it? They answering said, Cesar's. He

* Psalm cxviii. 22. † Matt. xxi. 44. ‡ Matt. xxii. 16. Mark xii. 13.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the scribes, chief priests, and elders; who allowed, *He will miserably destroy those wicked men*, Matt. xxi. 41, but could not bear that this should be applied to themselves. They might also mean, *God forbid* that we should be guilty of such a crime as your parable seems to charge us with, namely, rejecting and killing the heir. Our Saviour answers, *But yet ye will do it, as is prophesied of you.*

V. 17. *He looked on them*—To sharpen their attention.

V. 20. *Just men*—Men of a tender conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman penny, which was the money that was usually paid on that occasion.

said, Render therefore to Cesar the things which are
 26 Cesar's, and to God the things which are God's. And
 they could not take hold of his words before the people ;
 and marvelling at his answer, they held their peace.
 27 * Then certain of the Sadducees, who deny there is
 28 any resurrection, coming to him, asked him, Saying,
 Master, Moses wrote to us, † If a man's brother die,
 having a wife, and he die without children, that his
 brother should take his wife, and raise up seed to his
 29 brother. Now there were seven brethren, and the first
 30 taking a wife, died without children. And the second
 31 took her to wife, and he died childless. And the third
 took her, and in like manner the seven also; and they
 32 died, and left no children. Last of all the woman died
 33 also. Therefore in the resurrection whose wife of them
 34 is she? For seven had her to wife. And Jesus answer-
 ing said to them, The children of this world marry, and
 35 are given in marriage. But they who are counted worthy
 to obtain that world, and the resurrection from the dead,
 36 neither marry, nor are given in marriage. For neither
 can they die any more; for they are equal to angels, and
 are the children of God; being the children of the resur-
 37 rection. But that the dead are raised, even Moses shewed
 at the bush, ‡ when he calleth the Lord, The God of
 Abraham, and the God of Isaac, and the God of Jacob.
 38 For he is not a God of the dead, but of the living; so
 39 that all live to him. And some of the scribes answering

* Matt. xxii. 23. Mark xii. 18. † Deut. xxv. 5. ‡ Exod. iii. 6.

V. 26. *They could not take hold of his words before the people*—As they did afterwards before the Sanhedrim, in the absence of the people, chap. xxii. 67, &c.

V. 34. *The children of this world*—The inhabitants of earth, marry and are given in marriage—As being all subject to the law of mortality: so that the species is in need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before the resurrection of the dead.

V. 36. *They are the children of God*—In a more eminent sense, when they rise again.

V. 37. *That the dead are raised, even Moses, as well as the other prophets, shewed, when he calleth*—That is, when he recites the words which God spoke of himself, *I am the God of Abraham, &c.* It cannot properly be said, that God is the God of any who are totally perished.

V. 38. *He is not a God of the dead, or, There is no God of the dead*—That is, the term God implies such a relation, as cannot possibly subsist between him and the dead; who, in the Sadducees' sense, are extinguished spirits, who could neither worship him, nor receive good from him. *So that all live to him*—All who have him for their God, live to and enjoy him. This sentence is not an argument for what went before; but the very proposition which was to be proved. And the consequence is apparently just. For, as all the faithful

said, Master, thou hast spoken excellently well. And
 40 after that, they durst not ask him any question at all.
 41 * And he said to them, How say they that Christ is
 42 David's son? And David himself saith in the book of
 Psalms, † The Lord said unto my Lord, Sit thou on my
 43 right hand, Till I make thine enemies thy footstool.
 44 David therefore calleth him Lord, how is he then his son?
 45 Then in the hearing of all the people, he said to his dis-
 46 ciples, ‡ Beware of the scribes, who desire to walk in
 long robes, and love salutations in the markets, and the
 highest seats in the synagogues, and the chief places at
 47 feasts; § Who devour widows' houses, and for a pretence
 make long prayers: these shall receive greater condem-
 nation.

CHAP. XXI. 1. || And looking up, he saw the rich
 2 casting their gifts into the treasury, And he saw also a
 3 certain poor widow casting in thither two mites. And
 he said, Of a truth I say to you, this poor widow hath
 4 cast in more than they all. For of all these have of their
 abundance cast into the offerings of God: but she of her
 penury hath cast in all the living that she had.
 5 ¶ And as some spake of the temple, that it was
 6 adorned with goodly stones and gifts, he said, *As for these*
things which ye behold, the days will come, in which
 there shall not be left one stone upon another, that shall
 7 not be thrown down. And they asked him, saying,
 Master, when shall these things be? And what is the

* Matt. xxii. 41. Mark xii. 35. † Psalm cx. 1. ‡ Matt. xxiii. 5.
 § Matt. xxiii. 14. || Mark xii. 41. ¶ Matt. xxiv. 1. Mark xiii. 1.

are the children of Abraham, and the Divine promise, of being a God to him and to his seed, is entailed upon them, it implies their continued existence and happiness in a future state as much as Abraham's. And as the body is an essential part of man, it implies both his resurrection and their's; and so overthrows the entire scheme of the Sadducean doctrine.

V. 40. *They durst not ask him any question*—The Sadducees durst not. One of the scribes did presently after.

CHAP. XXI. Ver. 1. *He looked up*—From those on whom his eyes were fixed before.

V. 5. *Goodly stones*—Such as no engines now in use could have brought, or even set upon each other. Some of them (as an eye-witness who lately measured them writes,) were forty-five cubits long, five high, and six broad, yet brought thither from another country. *And gifts*—Which persons delivered from imminent dangers, had, in accomplishment of their vows, hung on the walls and pillars.

The marble of the temple was so white, that it appeared like a mountain of snow at a distance. And the gilding of many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

8 sign, when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *the Christ*; and the time
 9 is near. Go ye not after them. And when ye shall hear of wars and commotions, be not terrified; for these things must be first; but the end is not immediately.
 10 Then said he to them, Nation shall rise against nation,
 11 and kingdom against kingdom. And great earthquakes shall be in divers places, and famines and pestilences, and there shall be fearful sights and great signs from
 12 heaven. * But before all these things, they shall lay their hands on you and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought
 13 before kings and rulers for my name's sake. And it shall
 14 turn to you for a testimony. Settle it therefore in your
 15 hearts, not to premeditate what to answer. For I will give you a mouth, and wisdom; which all your adversaries
 16 shall not be able to gainsay or resist. † But ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and *some* of you they will cause to be put
 17 to death. ‡ And ye shall be hated by all men for my
 18 name's sake. But there shall not an hair of your head
 19 perish. In your patience possess ye your souls. And
 20 when ye see Jerusalem compassed with armies, then
 21 know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains, and let them that are in the midst of it, depart out, and let not them that
 22 are in the countries enter into it. For these are the days of vengeance, that all things which are written may be

* Mark xiii. 9. † Matt. x. 21. ‡ Matt. xxiv. 13. Mark xiii. 13.

V. 8. *And the time is near*—When I will deliver you from all your enemies. They are the words of the seducers.

V. 9. *Commotions*—Intestine broils, civil wars.

V. 11. *Fearful sights and signs from heaven*—Of which Josephus gives a circumstantial account.

V. 13. *It shall turn to you for a testimony*—Of your having delivered your own souls, and of their being without excuse.

V. 18. *Not an hair of your head*—A proverbial expression, *shall perish*—Without the special providence of God. And then not before the time, nor without a full reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene, masters of yourselves, and superior to all irrational and disquieting passions. By keeping the government of your spirits, you will both avoid much misery, and guard the better against all dangers.

V. 21. *Let them that are in the midst of it*—(That is, they that are in Jerusalem,) *depart out of it*, before their retreat is cut off, by the uniting of the forces near the city. *And let not them that are in the adjacent countries, by any means enter into it*.

V. 22. *All things which are written*—Particularly in Daniel.

23 fulfilled. But wo to them that are with child, and to them that give suck in those days; for there shall be
 24 great distress in the land, and wrath on this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden by the Gentiles, till the times of the Gentiles are
 25 fulfilled. † And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing: Men fainting away for fear, and expectation of the things coming upon the world; for the powers of the heavens shall be
 26 shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory.
 27 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.
 28 And he spake a parable to them, Behold the fig-tree and all the trees. When they now shoot forth, ye see
 29 and know of yourselves, that summer is now nigh. So likewise when ye see these things come to pass, know
 30 that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass away, till all things be
 31 effected. Heaven and earth shall pass away, but my
 32 words shall in no wise pass away. † But take heed to your-

* Matt. xxiv. 99. Mark xiii. 24. † Matt. xxiv. 49. Mark xiii. 33. Luke xii. 35.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the siege of Jerusalem, and above ninety thousand were sold for slaves: so terribly was this prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles*—That is, inhabited. So it was indeed. The land was sold, and no Jew suffered even to come within sight of Jerusalem: The very foundations of the city were ploughed up, and an heathen temple built where the temple of God had stood. *The times of the Gentiles*—That is, the times limited for their treading the city; which shall terminate in the full conversion of the Gentiles.

V. 25. *And there shall be*—Before the great day, which was typified by the destruction of Jerusalem: *Signs*—Different from those mentioned ver. 11, &c.

V. 26. *Now when these things*—Mentioned ver. 8, and ver. 10, &c. *begin to come to pass, look up with firm faith, and lift up your heads with joy; for your redemption out of many troubles draweth nigh*, by God's destroying your implacable enemies.

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the spring, just before the passover; when all the trees were budding on the mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The destruction of the Jewish city, temple, and religion, to make way for the advancement of my Kingdom.

V. 32. *Till all things be effected*—All that has been spoken of the destruction of Jerusalem, to which the question, ver. 7, relates; and which is treated of from the 8th to the 24th verse.

V. 34. *Take heed, lest at any time your hearts be overladen with gluttony*

selves, lest at any time your hearts be over-loaded with
gluttony and drunkenness, and the cares of this life, and
35 so that day come upon you unawares. For as a snare
shall it come on all them that sit on the face of the whole
36 earth. Watch ye therefore and pray always, that ye
may be counted worthy to escape all these things which
will come to pass, and to stand before the Son of Man.
37 Now by day he was teaching in the temple; and at
night going out, he lodged at the mount called *the mount*
38 of Olives. And all the people came early in the morn-
ing to him in the temple to hear him.

CHAP. XXII. 1. * Now the feast of unleavened
2 bread drew nigh, which is called the Passover. And the
chief priests and Scribes sought how they might kill him;
but they feared the people.
3 Then entered Satan into Judas, surnamed Iscariot,
4 being of the number of the twelve. And he went and
talked with the chief priests and captains, how he might
5 betray him to them. And they were glad, and agreed to

* Matt. xxvi. 1. Mark xiv. 1.

and drunkenness—And was there need to warn the apostles themselves against such sins as these? Then surely there is need to warn even strong Christians against the very grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin: *And so that day*—Of judgment or of death, *come upon you*—Even you that are not of this world, *unawares*.

V. 35. *That sit*—Careless and at ease.

V. 36. *Watch ye therefore*—This is the general conclusion of all that precedes. *That ye may be counted worthy*—This word sometimes signifies an honour conferred on a person, as when the apostles are said to be *counted worthy to suffer shame for Christ*, Acts v. 41. Sometimes *meet or becoming*: as when John the Baptist exhorts, to *bring forth fruits worthy of repentance*, Luke iii. 8. And so to be *counted worthy to escape*, is, to have the honour of it, and to be fitted or prepared for it. *To stand*—With joy and triumph: not to fall before him as his enemies.

V. 37. *Now by day*—In the day-time, *he was teaching in the temple*—This shews how our Lord employed his time, after coming to Jerusalem: but it is not said, *He was this day* in the temple, and *next morning* the people came. It does not therefore by any means imply, that he came any more after this into the temple.

V. 38. *And all the people came early in the morning to hear him*—How much happier were his disciples in these early lectures, than the slumbers of the morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary sleep, that we may, morning after morning, place ourselves at his feet, receiving the instructions of his word, and seeking those of his Spirit.

CHAP. XXII. Ver. 3. *Then entered Satan*—Who is never wanting to assist those, whose heart is bent upon mischief.

V. 4. *Captains*—Called, *captains of the temple*, ver. 59. They were Jewish officers, who presided over the guards which kept watch every night in the temple.

- 6 give him money. And he promised and sought opportunity to betray him to them, in the absence of the multitude.
- 7 * And the first day of unleavened bread was come,
8 when the Passover was to be killed. And he sent Peter and John, saying, 'Go and make ready for us the passover, that we may eat it. And they said to him, Where
9 wilt thou that we make it ready? And he said to them,
10 Behold, when ye are entered into the city, a man will meet you bearing a pitcher of water; follow him into the
11 house where he entereth. And say to the master of the house, The master saith to thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said to them. And they made ready the passover.
- 12 † And when the hour was come, he sat down, and the
13 twelve apostles with him. And he said to them, With desire have I desired to eat this passover with you, before
14 I suffer. For I say to you, I will not eat thereof any
15 more, till it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and
16 divide it among yourselves. For I say to you, I will not drink of the fruit of the vine till the kingdom of God
17 shall come. And he took bread, and gave thanks and brake it, and gave to them, saying, This is my body which
18 is given for you: do this in remembrance of me. Likewise also the cup after supper, saying, This cup is the

* Matt. xxvi. 17. Mark xiv. 12. † Matt. xxvi. 20. Mark xiv. 17.

V. 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the sake of his disciples, to whom he desired to manifest himself further, at this solemn parting: and for the sake of his whole church, that he might institute the grand memorial of his death.

V. 16. *For I will not eat thereof any more*—That is, it will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his resurrection. Then was fulfilled what was typified by the Passover.

V. 17. *And he took the cup*—That cup which used to be brought at the beginning of the paschal solemnity, and said, *Take this, and divide it among yourselves: for I will not drink*—As if he had said, Do not expect me to drink of it: I will drink no more before I die.

V. 18. *And he took bread*—Namely, some time after, when supper was ended, wherein they had eaten the paschal lamb. *This is my body*—As he had just now celebrated the paschal supper, which was called the Passover, so, in the like figurative language, he calls this bread his body. And this circumstance of itself was sufficient to prevent any mistake, as if this bread was his real body, any more than the paschal lamb was really the Passover.

V. 20. *This cup is the New Testament*—Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called, *The New Testament*

21 New Testament in my blood which is shed for you. But
 22 behold, the hand of him that betrayeth me *is* with me on
 23 the table. And truly the Son of Man goeth as it was
 24 determined; but woe to that man, by whom the Son of
 25 Man is betrayed. And they inquired among themselves,
 26 which of them it was, that would do this. There was
 27 also a contention among them, which of them was great-
 28 est. And he said to them, The kings of the Gentiles
 29 lord it over them, and they that exercise authority upon
 30 them have the title of benefactors. But ye *shall* not be
 31 so: but he that *is* greatest among you, let him be as the
 least, and he that *is* chief as he that serveth. For which
 is greater, he that sitteth at table, or he that serveth?
Is not he that sitteth at table? But I am in the midst of
 you as he that serveth. Ye are they who have continued
 with me in my temptations. And I appoint to you a
 kingdom, as my Father to me, That ye may eat and drink
 at my table in my kingdom, and sit on thrones, judging
 the twelve tribes of Israel. And the Lord said, Simon,

in Christ's blood, which could not possibly mean, that it was the New Testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*—It is evident, Christ spake these words, before he instituted the Lord's Supper: for all the other Evangelists mention the sop, *immediately after receiving which he went out*, John xiii. 30. (Nor did he return any more, till he came into the garden to betray his Master.) Now this could not be dipped or given, but while the meat was on the table. But this was all removed before that bread and cup were brought.

V. 24. *There was also a contention among them*—It is highly probable, this was the same dispute which is mentioned by St. Matthew and St. Mark; and, consequently, though it is related here, it happened some time before.

V. 25. *They that exercise the most arbitrary authority over them, have from their flatterers the vain title of benefactors.*

V. 26. *But*—ye are to be benefactors to mankind, not by governing, but by serving.

V. 27. *For*—This he proves by his own example. *I am in the midst of you*—Just now: see with your eyes, I take no state upon me, but sit in the midst, on a level with the lowest of you.

V. 28. *Ye have continued with me in my temptations*—And all his life was nothing else, particularly from his entering on his public ministry.

V. 29. *And I*—Will preserve you in all your temptations, till ye enter into the kingdom of glory: *Appoint to you*—By these very words. Not a primacy to one, but a kingdom to every one: on the same terms: *As my Father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness as guests, not as servants. These expressions seem to be, primarily, applicable to the twelve apostles, and, secondarily, to all Christ's servants and disciples, whose spiritual powers, honours, and delights, are here represented in figurative terms, with respect to their advancement both in the kingdom of grace and of glory.

V. 31. *Satan hath desired to have you*—My apostles, that he might sift you as wheat—Try you to the uttermost.

- Simon, behold Satan hath desired *to have you*, that he
 32 might sift *you* as wheat. But I have prayed for thee
 that thy faith fail not; and when thou art returned,
 33 strengthen thy brethren. And he said to him, Lord, I
 am ready to go with thee both to prison and to death.
 34 And he said, I tell thee, Peter, it shall not be *the time of*
 cock-crowing this day, before thou wilt thrice deny that
 35 thou knowest me. And he said to them, When I sent
 you without purse, and scrip, and shoes, lacked ye any
 36 thing? And they said, Nothing. Then said he to them,
 But now he that hath a purse, let him take *it*, and like-
 wise *his* scrip; and he that hath no sword, let him sell
 37 his garment and buy one. For I say to you, that this
 which is written, must yet be accomplished in me, * And
 he was numbered with the transgressors. For the things
 38 concerning me have an end. And they said, Lord,
 behold, here are two swords. And he said to them, It is
 enough.
 39 † And going out, he went, according to *his* custom, to
 the Mount of Olives, and his disciples also followed him.
 40 And when he was at the place, he said to them, Pray that
 41 ye enter not into temptation. And he was withdrawn
 from them about a stone's cast, and kneeling down, he
 42 prayed, Saying, Father, if thou art willing, remove this
 cup from me: nevertheless not my will, but thine be
 43 done. And there appeared to him an angel from heaven

* Isaiah liii. 12. † Matt. xxvi. 30.

V. 32. *But I have prayed for thee*—Who will be in the greatest danger of all; *that thy faith fail not*—Altogether: *And when thou art returned*—From thy flight, *strengthen thy brethren*—All that are weak in faith: perhaps scandalized at thy fall.

V. 34. *It shall not be the time of cock-crowing this day*—The common time of cock-crowing, (which is usually about three in the morning,) probably, did not come, till after the cock which Peter heard had crowed twice, if not oftener.

V. 35. *When I sent you—lacked ye any thing*—Were you not borne above all want and danger?

V. 36. *But now*—You will be in quite another situation. You will want every thing. *He that hath no sword, let him sell his garment and buy one*—It is plain, this is not to be taken literally. It only means, This will be a time of extreme danger.

V. 37. *The things which are written concerning me, have an end*—Are now drawing to a period; are upon the point of being accomplished.

V. 38. *Here are two swords*—Many of Galilee carried them when they travelled, to defend themselves against robbers and assassins, who much infested their roads. But did the apostles need to seek such defence? *And he said, It is enough*—I did not mean literally, that every one of you must have a sword.

V. 40. *The place*—The garden of Gethsemane.

- 44 strengthening him. And being in an agony, he prayed
 45 more earnestly: and his sweat was as it were great drops
 of blood falling down on the ground. And rising up from
 prayer, he came to his disciples, and found them sleeping
 46 for sorrow, And said to them, Why sleep ye? Rise and
 pray, lest ye enter into temptation.
 47 And while he yet spake, behold a multitude, and he
 that was called Judas, one of the twelve, went before
 48 them, and drew near to Jesus to kiss him. And Jesus
 said to him, Betrayest thou the Son of Man with a kiss?
 49 † And they who were about him seeing what would fol-
 low, said to him, Lord, shall we smite with the sword?
 50 And one of them smote the servant of the high priest,
 51 and cut off his right ear. And Jesus answering, said,
 Suffer ye thus far. And touching his ear, he healed him.
 52 Then Jesus said to the chief priests, and captains of the
 temple, and the elders, who had come to him, Are ye
 come out as against a robber with swords and clubs?
 53 When I was daily with you in the temple, ye stretched
 not forth *your* hands against me: but this is your hour,
 and the power of darkness.
 54 † Then taking him, they led *him* and brought him to
 the high priest's house. And Peter followed afar off.
 55 And when they had kindled a fire in the midst of the hall,
 and were sat down together, Peter sat down among them.
 56 But a certain maid seeing him as he sat by the light, and
 looking earnestly upon him, said, This *man* also was with

* Matt. xxvi. 51. Mark xiv. 47. † Matt. xxvi. 57. Mark xiv. 53.
 John xviii. 12.

V. 43. *Strengthening him*—Lest his body should sink and die before the time.

V. 44. *And being in an agony*—Probably just now grappling with the powers of darkness: feeling the weight of the wrath of God, and, at the same time, surrounded with a mighty host of devils, who exercised all their force and malice to persecute and distract his wounded spirit. *He prayed more earnestly*—Even with stronger cries and tears: *And his sweat*—As cold as the weather was: *Was as it were great drops of blood*—Which, by the vehement distress of his soul, were forced out of the pores, in so great a quantity, as afterwards united in large, thick, grumous drops, and even fell to the ground.

V. 48. *Betrayest thou the Son of Man*—Him whom thou knowest to be the Son of Man, the Christ?

V. 49. *Seeing what would follow*—That they were just going to seize him.

V. 51. *Suffer me, at least, to have my hands at liberty thus far, while I do one more act of mercy.*

V. 52. *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own accord: the soldiers and servants were sent.

V. 53. *This is your hour*—Before which you could not take me; *and the power of darkness*—The time when Satan has power.

57 him. But he denied him, saying, Woman, I know him
 58 not. And after a while, another saw him and said, Thou
 59 also art of them. And Peter said, Man, I am not! And
 about one hour after, another confidently affirmed, saying,
 Of a truth this *man* also was with him, for he is a
 60 Galilean. And Peter said, Man, I know not what
 61 thou meanest. And immediately, while he yet spake,
 the cock crew. And the Lord turning, looked upon
 Peter. And Peter remembered the word of the Lord,
 how he had said to him, Before cock-crowing, thou wilt
 62 deny me thrice. And Peter went out, and wept bitterly.
 63 * And the men that held Jesus, mocked and smote him.
 64 And having blindfolded him, they struck him on the face,
 and asked him, saying, Prophecy, who is it that smote
 65 thee? And many other things blasphemously spake they
 against him.
 66 † And when it was day, the elders of the people, and
 the chief priests, and the scribes, came together, and led
 67 him into their council, saying, Art thou the Christ?
 Tell us. And he said to them, If I tell you, ye will not
 68 believe. And if I also ask *you*, ye will not answer me,
 69 nor let *me* go. Hereafter shall the Son of Man sit on the
 70 right hand of the power of God. And they all said, Art
 thou then the Son of God? He said, Ye say it: I am.
 71 And they said, What farther need have we of evidence?
 For we ourselves have heard from his own mouth.

* Matt. xxvi. 67. Mark xiv. 65. † Matt. xxvi. 63. Mark xiv. 61.

V. 58. *Another man saw him, and said*—Observe here, in order to reconcile the four evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the question to him, and then positively affirmed, that he was with Christ. 2. Another maid accused him to the standers by, and gave occasion to the man here mentioned, to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean, and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

V. 59. *And about one hour after*—So he did not recollect himself in all that time.

V. 64. *And having blindfolded him, they struck him on the face*—This is placed by St. Matthew and Mark, after the council's condemning him. Probably he was abused in the same manner, both before and after his condemnation.

V. 65. *Many other things blasphemously spake they against him*—The expression is remarkable. They charged him with blasphemy, because he said he was the Son of God: but the evangelist fixes that charge on them, because he really was so.

V. 70. *They all said, Art thou then the Son of God*—Both these, the Son of God, and the Son of Man, were known titles of the Messiah, the one taken from his divine, and the other from his human nature.

- CHAP. XXIII. 1. * And the whole multitude of
 2 them arose and led him to Pilate. And they accused
 him, saying, We found this *fellow* perverting our nation,
 and forbidding to give tribute to Cesar, saying, that he
 3 himself is Christ a king. And Pilate asked him, saying,
 Art thou the king of the Jews? And he answering him,
 4 said, Thou sayest. Then said Pilate to the chief priests
 and the multitude, I find no fault in this man.
 5 But they were the more violent, saying, He stirreth up
 the people, teaching through all Judea, beginning from
 6 Galilee, to this place. Pilate hearing of Galilee, asked,
 7 if the man was a Galilean. And when he knew, that he
 belonged to Herod's jurisdiction, he sent him to Herod,
 8 who himself was also at Jerusalem at that time. And
 Herod seeing Jesus, was exceeding glad; for he had been
 long desirous to see him, because he had heard many
 things of him, and hoped to see some miracle done by
 9 him. And he questioned him in many words, but he
 10 answered him nothing. And the chief priests and scribes
 11 stood and vehemently accused him. And Herod having
 with his soldiers set him at nought, and mocked *him*, and
 arrayed him in a splendid robe, sent him back to Pilate.
 12 And the same day Pilate and Herod were made friends
 together: for before they were at enmity between them-
 selves.
 13 And Pilate having called together the chief priests, and
 14 the rulers, and the people, Said to them, Ye have brought
 this man to me as perverting the people; and behold, I
 having examined *him* before you, have found no fault in
 this man, touching the things whereof ye accuse him.
 15 Nor yet Herod; for I sent you to him; and lo, he hath
 done nothing worthy of death. I will therefore chastise

* Matt. xxvii. 1. Mark xv. 1. John xviii. 28.

CHAP. XXIII. Ver. 4. *Then said Pilate—After having heard his defence: I find no fault in this man—I do not find that he either asserts or attempts any thing seditious or injurious to Cesar.*

V. 5. *He stirreth up the people, beginning from Galilee—Probably they mention Galilee, to alarm Pilate, because the Galileans were notorious for sedition and rebellion.*

V. 7. *He sent him to Herod—As his proper judge.*

V. 8. *He had been long desirous to see him—Out of mere curiosity.*

V. 9. *He questioned him—Probably concerning the miracles which were reported to have been wrought by him.*

V. 11. *Herod set him at nought—Probably judging him to be a fool, because he answered nothing. In a splendid robe—In royal apparel; intimating that he feared nothing from this king.*

V. 15. *He hath done nothing worthy of death—According to the judgment of Herod also.*

16 and release him. * For he was under a necessity of
 17 releasing one to them at the feast. And they cried all at
 18 once, saying, Away with this *man*, and release to us
 19 Barrabbas: (Who, for an insurrection made in the city,
 20 and for murder, had been cast into prison.) Pilate
 21 desiring to release Jesus, spake again to them. But
 22 they cried out, saying, Crucify, crucify him. He said to
 them the third time, Why, what evil hath he done?
 I have found no cause of death in him: I will therefore
 23 chastise and release him. But they were instant with
 loud voices, requiring that he should be crucified. And
 24 the voices of them and of the chief priests prevailed. And
 Pilate gave sentence, that what they desired should be
 25 done. And he released to them him, that for insurrection
 and murder had been cast into prison, whom they desired;
 but he delivered Jesus to their will.

26 † And as they led him away, they laid hold on one
 Simon, a Cyrenian, coming out of the country; and on
 him they laid the cross, that he might bear it after Jesus.
 27 And there followed him a great company of people and
 28 of women, who also bewailed and lamented him. But
 Jesus turning to them, said, Daughters of Jerusalem,
 weep not for me, but weep for yourselves and for your
 29 children. For behold the days are coming in which they
 will say, Happy *are* the barren, and the wombs that
 30 never bare, and the paps that never gave suck. ‡ Then
 shall they say to the mountains, Fall on us; and to the
 31 hills, Cover us. For if they do these things in the green
 32 tree, what shall be done in the dry? And there were
 also led two other *men*, malefactors, to be put to death
 with him.

33 And when they were come to the place, called *the place*
 of a scull, there they crucified him, and the two malefac-
 34 tors, one on the right hand, and one on the left. Then

* Matt. xxvii. 15. Mark xv. 6. John xviii. 39. † Matt. xxvii. 31. Mark xv. 21.
 John xix. 16. ‡ Hos. x. 8.

V. 16. *I will therefore chastise him*—Here Pilate began to give ground, which only encouraged them to press on.

V. 22. *He said to them the third time, Why, what evil hath he done*—As Peter, a disciple of Christ, dishonoured him by denying him thrice, so Pilate, a heathen, honoured Christ by thrice owning him to be innocent.

V. 31. *If they do these things in the green tree, what shall be done in the dry*—Our Lord makes use of a proverbial expression, frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one: as if he had said, if an innocent person suffer thus, what will become of the wicked? Of those who are as ready for destruction, as dry wood for the fire?

V. 24. *Then said Jesus*—Our Lord passed most of the time on the cross in

- said Jesus, Father, forgive them; for they know not what they do. And they parted his garments and cast lots.
- 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be the Christ, the chosen of God.
- 36 And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. * And an inscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.
- 39 And one of the malefactors, who were hanging, reviled him, saying, If thou be the Christ, save thyself and us.
- 40 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?
- 41 And we indeed justly; for we receive the due reward of our deeds; but this person hath done nothing amiss.
- 42 And he said to Jesus, Lord, remember me, when thou

* Matt. xxvii. 37. Mark xv. 26. John xix. 19.

silence: yet seven sentences which he spoke thereon, are recorded by the four evangelists, though no one evangelist has recorded them all. Hence it appears, that the four gospels are, as it were, four parts, which, joined together, make one symphony: sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So he speaks both in the beginning and at the end of his sufferings on the cross: *Forgive them*—How striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and, as it were, to forget his own anguish, out of a concern for their own salvation.

And how eminently was his prayer heard! It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the King*—The priests deride the name of *Messiah*; the soldiers the name of *King*.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him reviled him*. Either, therefore, St. Matthew and St. Mark put the plural for the singular, (as the best authors sometimes do,) or both reviled him at the first, till one of them felt "the overwhelming power of saving grace."

V. 40. *The other rebuked him*—What a surprising degree was here of repentance, faith, and other graces! And what abundance of good works in his public confession of his sin, reproof of his fellow-criminal, his honorable testimony to Christ, and profession of faith in him, while he was in so disgraceful circumstances, as were stumbling even to his disciples! This shows the power of divine grace. But it encourages none to put off their repentance to the last hour; since, as far as appears, this was the first time this criminal had an opportunity of knowing any thing of Christ. And his conversion was designed, to put a peculiar glory upon our Saviour in his lowest estate, while his enemies derided him, and his own disciples either denied or forsook him.

V. 42. *Remember me, when thou comest*—From heaven, in *thy kingdom*—He acknowledges him a king, and such a king as, after he is dead, can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

- 43 comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.
- 44 *And it was about the sixth hour; and there was dark-
 45 ness over all the earth till the ninth hour. And the sun was darkened, and the vail of the temple was rent in the
 46 midst. And Jesus crying with a loud voice, said, Father into thy hands I commend my spirit. And having said
 47 thus, he expired. And the centurion seeing what was done, glorified God, saying, Certainly this was a righte-
 48 ous man. And all the people who had come together to that sight, beholding the things which were done, return-
 49 ed, smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.
- 50 † And behold a man named Joseph, a counsellor, a good
 51 man and a just, (He had not consented to the counsel and deed of them,) of Arimathea, a city of the Jews,
 52 who also himself waited for the kingdom of God: This
 53 man going to Pilate, asked the body of Jesus. And taking it down, he wrapped it in fine linen, and laid it in a sepulchre that was hewn in stone, wherein never man
 54 before was laid. And that day was the preparation; the Sabbath drew on.
- 55 And the women who had come with him from Galilee, following after, beheld the sepulchre, and how his body
 56 was laid. And returning, they prepared spices and ointments, and rested the Sabbath, according to the commandment.

CHAP. XXIV. 1. † And on the first day of the week, very early in the morning, they came to the sepul-

* Matt. xxvii. 45. Mark xv. 38. † Matt. xxvii. 37. Mark xv. 43. John xix. 38. † Matt. xxviii. 1. Mark xvi. 1. John xx. 1.

V. 43. *In paradise*—The place where the souls of the righteous remain, from death till the resurrection. As if he had said, I will not only remember thee then, but this very day.

V. 44. *There was darkness over all the earth*—The noon-tide darkness, covering the sun, obscured all the upper hemisphere. And the lower was equally darkened, the moon being in opposition to the sun, and so receiving no light from it.

V. 46. *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus himself the spirits of the faithful.

V. 47. *Certainly this was a righteous man*—Which implies an approbation of all he had done and taught.

V. 48. *All the people*—Who had not been actors therein, returned, smiting their breasts—In testimony of sorrow.

CHAP. XXIV. Ver. 1. *Certain others with them*—Who had not come from Galilee.

chre, bringing the spices which they had prepared, and certain *others* with them.

- 2 And they found the stone rolled away from the sepul-
 3 chre; and entering, they found not the body of the Lord
 4 Jesus. And while they were perplexed concerning it,
 behold, two men stood by them in shining garments.
 5 And as they were afraid, and bowed *their* face to the
 earth, they said to them, Why seek ye the living among
 6 the dead? He is not here, but is risen. Remember how
 7 he spake to you being yet in Galilee, Saying, The Son of
 Man must be delivered into the hands of sinful men, and
 8 be crucified, and rise again the third day. And they re-
 9 membered his words, And returning from the sepulchre,
 told all these things to the eleven, and to all the rest.
 10 It was Mary Magdalene, and Joanna, and Mary *the*
mother of James, and the other women with them, who
 11 told these things to the apostles. And their words seemed
 12 to them as idle tales, and they believed them not. But
 Peter rising up, ran to the sepulchre; and stooping down,
 he seeth the linen clothes laid by themselves; and he
 went home, wondering at what was come to pass.
 13 * And, behold, two of them were going that day to
 a village called Emmaus, which was sixty furlongs from
 14 Jerusalem. And they talked together of all these things
 15 which had happened. And as they talked and argued
 together, Jesus himself drew near, and went with them.
 16 But their eyes were holden, so that they did not know
 17 him. And he said to them, What discourses are these
 that ye have one with another as ye walk, and are sad?
 18 And one of them, whose name was Cleopas, answering
 said to him, Dost thou alone *even* sojourn at Jerusalem,
 and hast not known the things which are come to pass
 19 there in these days? And he said to them, What things?
 And they said to him, Those concerning Jesus of Na-
 zareth, (who was a prophet mighty in deed and word
 20 before God and all the people,) How our chief priests
 and rulers delivered him to be condemned to death, and

* Mark xvi. 12.

V. 4. *Behold, two*—Angels in the form of men. Mary had seen them a little before. They had disappeared on these women's coming to the sepulchre, but now appeared again. St. Matthew and Mark mention only one of them, appearing like a young man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a repetition of the words which our Lord had spoken to them before his passion. But it is observable, he never styles himself *the Son of Man* after his resurrection.

21 have crucified him. But we trusted that it had been he
 who should have redeemed Israel. And beside all this,
 to-day is the third day since these things were done.
 22 Yea, and certain women of our company have astonished
 23 us, who were early at the sepulchre, And not finding his
 body, they came, saying, That they had seen also a vision
 24 of angels, who say, he is alive. And some of the men
 who were with us, went to the sepulchre, and found it
 25 so as the women had said: but him they saw not. Then
 he said to them, O foolish, and slow of heart to believe
 26 all that the prophets have spoken! Ought not Christ to
 have suffered these things, and to enter into his glory?
 27 And beginning at Moses and all the prophets, he ex-
 28 plained to them the things in all the Scriptures concerning
 himself. And they drew nigh the village whither they
 were going, and he made as though he would go farther.
 29 But they constrained him, saying, Abide with us: for it
 is going toward evening, and the day declines. And he
 30 went in to abide with them. And as he sat at table with
 them, he took the bread, and blessed it, and brake and
 31 gave to them. And their eyes were opened, and they
 32 knew him, and he vanished out of their sight. And they
 said one to another, Was not our heart burning within
 us, while he was talking to us in the way, and opening
 33 the Scriptures to us? And rising up the same hour, they
 returned to Jerusalem, and found the eleven met together,
 34 and them that were with them, Saying, The Lord is
 35 risen indeed, and hath appeared to Simon. And they

V. 21. *To-day is the third day*—The day he should have risen again, if at all.

V. 25. *O foolish*—Not understanding the designs and works of God: *And slow of heart*—Unready to believe what the prophets have so largely spoken.

V. 26. *Ought not Christ*—If he would redeem man, and fulfil the prophecies concerning him, *to have suffered these things*—These very sufferings, which occasion your doubts, are the proofs of his being the Messiah. *And to enter into his glory*—Which could be done no other way.

V. 29. *He made as though he would go farther*—Walking forward, as if he was going on; and he would have done it, had they not pressed him to stay.

V. 29. *They constrained him*—By their importunate entreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

V. 31. *Their eyes were opened*—That is, the supernatural cloud was removed; *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us*—Did we not feel an unusual warmth of love?

V. 33. *The same hour*—Late as it was.

V. 34. *The Lord hath appeared to Simon*—Before he was seen of the twelve apostles, 1 Cor. xv. 5. He had, in his wonderful condescension and grace, taken an opportunity on the former part of that day, (though where, or in what manner, is not recorded,) to shew himself to Peter, that he might early

told the things *done* in the way, and how he was known by them in the breaking of bread.

- 36 * And as they spake thus, Jesus himself stood in the midst of them, and saith to them, Peace *be* unto you.
 37 But being terrified and affrighted, they thought they saw
 38 a spirit. And he said to them, Why are ye troubled?
 39 And why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see: for a spirit hath not flesh and bones, as you see me
 40 have. And having spoken this, he shewed them *his*
 41 hands and *his* feet. And while they yet believed not for joy, and wondered, he said to them, Have ye here any
 42 meat? And they gave him a piece of a broiled fish, and
 43 of an honeycomb. And he took *it*, and ate before them.
 44 And he said to them, These *are* the words which I spake to you, being yet with you, that all things written in the law of Moses, and the prophets, and the psalms,
 45 concerning me, must be fulfilled. Then opened he their
 46 understanding, to understand the Scriptures, And said to them, Thus it is written, and thus it behoved Christ to
 47 suffer, and to rise from the dead the third day: And that repentance and remission of sins, should be preached in
 48 his name to all nations, beginning at Jerusalem. And

* Mark xvi. 14, 19. John ix. 19.

relieve his distresses and fears, on account of having so shamefully denied his Master.

V. 35. *In the breaking of bread*—The Lord's Supper.

V. 36. *Jesus stood in the midst of them*—It was just as easy to his divine power, to open a door undiscernibly, as it was to come in at a door opened by some other hand.

V. 40. *He shewed them his hands and his feet*—That they might either see or feel the prints of the nails.

V. 41. *While they believed not for joy*—They did, in some sense, believe; otherwise they would not have rejoiced. But their excess of joy prevented a clear, rational belief.

V. 43. *He took it, and ate before them*—Not that he had any need of food; but to give them still farther evidence.

V. 44. *And he said*—On the day of his ascension. *In the law, and the prophets, and the psalms*—The prophecies, as well as types, relating to the Messiah, are contained either in the books of Moses, (usually called *the law*;) in the *psalms*, or in the writings of *the prophets*: little being said directly concerning him in the *historical* books.

V. 45. *Then opened he their understanding, to understand the Scriptures*—He had explained them before to the two as they went to Emmaus. But still they understood them not, till he took off the veil from their hearts, by the illumination of his Spirit.

V. 47. *Beginning at Jerusalem*—This was appointed both graciously, and wisely: graciously, as it encouraged the greatest sinners to repent, when they saw that even the murderers of Christ were not excepted from mercy; and wisely, as hereby Christianity was more abundantly attested, the facts being published first, on the very spot where they happened.

49 ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry in the city of Jerusalem, till ye be clothed with power from on high.

50 And he led them out as far as Bethany; and lifting up
51 his hands, he blessed them. And while he was blessing them, he was parted from them, and carried up into
52 heaven. And they worshipped him, and returned to
53 Jerusalem with great joy: And were continually in the temple, praising and blessing God.

V. 49. *Behold, I send the promise*—Emphatically so called; 'the Holy Ghost.

V. 50. *He led them out as far as Bethany*—Not the town, but the district: to the mount of Olives, (Acts i. 12,) which stood within the boundaries of Bethany.

V. 51. *And while he was blessing them, he was parted from them*—It was much more proper that our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the apostles. For his resurrection was proved, when they saw him alive after his passion: but they could not see him in heaven, while they continued on earth,

NOTES

ON THE

GOSPEL ACCORDING TO ST. JOHN.

IN THIS BOOK IS SET DOWN THE HISTORY OF THE SON OF GOD
DWELLING AMONG MEN; THAT

- I. OF the first Days, where the Apostle, premising the Sum of the whole, C. i. 1—14
Mentions the Testimony given by John, after the Baptism of Christ, and the first Calling of some of the Apostles.
Here is noted what fell out
- The first Day, 15—28
The Day after, 29—34
The Day after, 35—43
The Day after, 43—53
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- II. Of the two Years between, spent chiefly in Journies to and from Jerusalem:
- A. The first Journey to the Passover, 13
a. Transactions in the City,
1. Zeal for his Father's House, 14—22
2. The Power and Wisdom of Jesus, 23—25
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c. His Journey through Samaria (where he confers with the Samaritan Woman) into Galilee, where he heals the Nobleman's Son, C. iv. 1—14
- B. The second Journey, to the Feast of Pentecost. Here may be observed Transactions,
a. In the City, relating to the impotent Man, healed at the Pool of Bethesda, C. v. 1—47
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1. His Feeding the Five Thousand, C. vi. 1—44
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5. Apostasy of many, and Steadiness of the Apostles, 66—71
6. His Continuance in Galilee, C. vii. 1
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a. In the City,
1. In the Middle and End of the Feast 14—53

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1. The Woman taken in Adultery, 2—12
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- b. Beyond Jordan, 40—42

¶ II. Of the last Days, which were,

- B. Before the great Week, where we may note,
 - a. The two days spent out of Judea, where Lazarus was sick and died, C. xi. 1—6
 - b. The Journey into Judea ; the raising of Lazarus ; the Advice of Caiaphas ; Jesus' Abode in Ephraim ; the Order given by his Adversaries, 7—57
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- B. In the great Week, wherein was the third Passover, occur
 - a. On the three former Days, his royal Entry into the City ; the Desire of the Greeks ; the Obstinacy of the Jews ; the Testimony given to Jesus from Heaven, 12—50
 - b. On the fourth Day, the Washing the Feet of the Disciples ; the Discovery of the Traitor, and his going out by Night, C. xiii. 1—30
 - c. On the fifth Day.
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John.

- CHAP. I.**
1. IN the beginning existed the Word, and the Word was with God, and the Word was God.
 - 2 The same was in the beginning with God. All things
 - 3 were made by him, and without him was not one single
 - 4 thing made that was made. In him was life, and the life
 - 5 was the light of men. And the light shineth in darkness, but the darkness perceived it not.
 - 6 There was a man sent from God, whose name was
 - 7 John. The same came for a testimony, to testify of the

CHAP. I. Ver. 1. *In the beginning*—(Referring to Gen. i. 1, and Prov. viii. 23.) When all things began to be made by the word: in the beginning of heaven and earth, and this whole frame of created beings, *the word existed*, without any beginning. He *was* when all things began to be, whatsoever had a beginning. *The word*—So termed Ps. xxxiii. 6, and frequently by the Seventy, and in the Chaldee paraphrase; so that St. John did not borrow this expression from Philo, or any heathen writer. He was not yet named Jesus, or Christ. He is *the Word*, whom the Father begot, or *spoke*, from eternity; by whom the Father *speaking* maketh all things; who *speaketh* the Father to us. We have, in the 18th verse, both a real description of the Word, and the reason why he is so called. *He is the only-begotten Son of the Father, who is in the bosom of the Father, and hath declared him.* And *the Word was with God*—Therefore distinct from God the Father. The word rendered *with*, denotes a perpetual tendency, as it were, of the Son to the Father, in unity of essence. He was *with* God alone; because nothing beside God had then any being. And *the Word was God*—Supreme, eternal, independent. There was no creature, in respect of which he could be styled God in a relative sense. Therefore he is styled so in the absolute sense. The Godhead of the Messiah being clearly revealed in the Old Testament, Jer. xxiii. 6, Hos. i. 7, Ps. xxiii. 1, the other evangelists aim at this, to prove that Jesus, a true man, was the Messiah. But when, at length, some from hence began to doubt of his Godhead, then St. John expressly asserted it, and wrote in this book, as it were, a supplement to the gospels, as, in the *Revelation*, to the prophets.

V. 2. *The same was in the beginning with God*—This verse repeats, and contracts into one, the three points mentioned before. As if he had said, This word, who was God, was in the beginning, and was with God.

V. 3. *All things* beside God were made, and all things which were made were made by the Word. In the first and second verse, is described the state of things before the creation; ver. 3, in the creation; ver. 4, in the time of man's innocency; ver. 5, in the time of man's corruption.

V. 4. *In him was life*—He was the foundation of life to every living thing, as well as of being to all that is. And *the life was the light of men*—He who is essential life, and the Giver of Life to all that liveth, was also the light of men; the fountain of wisdom, holiness, and happiness, to man in his original state.

V. 5. *And the light shineth in darkness*—Shines even on fallen man; but the darkness—Dark, sinful man, perceiveth it not.

V. 6. *There was a man*—The evangelist now proceeds to him who testified of the Light, which he had spoken of in the five preceding verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The evan-

- 8 light, that all through it might believe. He was not the
 9 light, but *was sent* to testify of the light. *This* was the
 true light, who lighteth every man that cometh into the
 10 world. He was in the world, and the world was made
 11 by him; yet the world knew him not. He came to his
 12 own, and his own received him not. But as many as
 received him, to them gave he privilege to become the
 13 sons of God, to them that believe in his name: Who
 were born, not of blood, nor by the will of the flesh, nor
 by the will of man, but of God.
 14 And the Word was made flesh, and tabernacled among
 us, (and we beheld his glory, the glory as of the only
 begotten of the Father,) full of grace and truth.

gelist, with the most strong and tender affection, interweaves his own testimony with that of John, by noble digressions, wherein he explains the office of the Baptist, partly premises and partly subjoins, a farther explication to his short sentences. What Matthew, Mark, and Luke term *the gospel*, in respect of the promise going before, John usually terms *the testimony*, intimating the certain knowledge of the relater: *to testify of the Light*—Of Christ.

V. 9. *Who lighteth every man*—By what is vulgarly termed natural conscience, pointing out, at least, the general lines of good and evil. And this Light, if man did not hinder, would shine more and more to the perfect day.

V. 10. *He was in the world*—Even from the creation.

V. 11. *He came*—In the fulness of time, to *his own*—Country, city, temple:
And his own—People, received him not.

V. 12. *But as many as received him*—Jews or Gentiles; *that believe on his name*—That is, on him. The moment they believe, they are sons; and because they are sons, *God sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father.*

V. 13. *Who were born*—Who became the sons of God, *not of blood*—Not by descent from Abraham, *nor by the will of the flesh*—By natural generation, *nor by the will of man*—Adopting them, *but of God*—By his Spirit.

V. 14. *Flesh* sometimes signifies corrupt nature; sometimes the body; sometimes, as here, the whole man. *We beheld his glory*—We his apostles, particularly Peter, James, and John, Luke ix. 32. *Grace and truth*—We are all by nature liars and children of wrath, to whom both grace and truth are unknown. But we are made partakers of them, when we are accepted *through the Beloved.*

The whole verse might be paraphrased thus: *And in order to raise us to this dignity and happiness, the eternal Word, by a most amazing condescension, was made flesh, united himself to our miserable nature, with all its innocent infirmities. And he did not make us a transient visit, but tabernacled among us on earth, displaying his glory in a more eminent manner, than ever of old in the tabernacle of Moses. And we, who are now recording these things, beheld his glory with so strict an attention, that we can testify it was, in every respect, such a glory as became the only-begotten of the Father. For it shone forth, not only in his transfiguration, and in his continual miracles, but in all his tempers, ministrations, and conduct, through the whole series of his life. In all he appeared full of grace and truth: he was, in himself, most benevolent and upright; made those ample discoveries of pardon to sinners, which the Mosaic dispensation could not do; and really exhibited the most substantial blessings, whereas that was but a shadow of good things to come.*

15 John testified of him, and cried, saying, *This is he of*
 16 *whom I said, He that cometh after me is preferred before*
 17 *me: for he was before me. And out of his fulness have*
 18 *we all received, even grace upon grace. For the law*
 19 *was given by Moses, but grace and truth was by Jesus*
 20 *Christ. No man hath seen God at any time; the only*
 21 *begotten Son who is in the bosom of the Father, he hath*
 22 *declared him. And this is the testimony of John, when*
 23 *the Jews sent priests and Levites from Jerusalem, to ask*
 24 *him, Who art thou? And he confessed and denied not,*
 25 *but confessed, I am not the Christ. And they asked him,*
 26 *What then? Art thou Elijah? And he saith, I am not.*
 27 *Art thou the prophet? And he answered, No. Then*
 28 *said they to him, Who art thou? that we may give an*
 29 *answer to them that sent us. What sayest thou of thy-*
 30 *self? He said, * I am the voice of one crying aloud in*
 31 *the wilderness, Make straight the way of the Lord, as*
 32 *said the prophet Isaiah. And they who were sent were*

* Isa. xl. 3.

V. 15. *John cried*—With joy and confidence: *This is he of whom I said*—John had said this before our Lord's baptism, although he *then* knew him not in person; he knew him first at his baptism, and afterwards cried, *This is he of whom I said, &c. He is preferred before me*—In his office: *for he was before me*—In his nature.

V. 16. *And*—Here the apostle confirms the Baptist's words: as if he had said, He is, indeed, preferred before thee: so we have experienced: *We all*—That believe: *Have received*—All that we enjoy, *out of his fulness*; and, in the particular, *Grace upon grace*—One blessing upon another, immeasurable grace and love.

V. 17. *The law*—Working wrath, and containing shadows: *was given*—No philosopher, poet, or orator, ever chose his words so accurately as St. John. *The law*, saith he, *was given by Moses: Grace was by Jesus Christ*. Observe the reason for placing each word thus: *The law* of Moses was not his own. *The grace* of Christ was. His *grace* was opposite to the *wrath*, his *truth* to the *shadowy* ceremonies of the law. *Jesus*—St. John having once mentioned the incarnation, ver. 14, no more uses that name, *The Word*, in all his book.

V. 18. *No man hath seen God*—With bodily eyes: yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

V. 19. *The Jews*—Probably the great council, sent.

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah*—He was not that Elijah, (the Tishbite,) of whom they spoke. *Art thou the prophet*—Of whom Moses speaks, Deut. xviii. 15.

V. 22. *He said*—I am that forerunner of Christ of whom Isaiah speaks. *I am the voice*—As if he had said, Far from being Christ, or even Elijah, I am nothing but a voice: a sound that, so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more.

V. 23. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old customs, and jealous of any innovation, (except those brought in by their own scribes,) unless the innovator had unquestionable proofs of Divine authority.

25 of the Pharisees. And they asked him, and said to him,
 Why baptizest thou then, if thou art not the Christ, nor
 26 Elijah, neither the prophet? John answered them, saying,
 I baptize with water, but there standeth one among
 27 you whom ye know not. He it is, who coming after me,
 is preferred before me, whose shoes latchet I am not
 28 worthy to unloose. These things were done in Bethabara,
 beyond Jordan, where John was baptizing.

29 The next day he seeth Jesus coming toward him, and
 saith, Behold the Lamb of God, who taketh away the
 30 sin of the world. This is he of whom I said, After me
 cometh a man who is preferred before me; for he was
 31 before me. And I knew him not: but that he might be
 manifested to Israel, therefore am I come baptizing with
 32 water. And John testified, saying, I saw the Spirit
 descending from heaven as a dove, and it abode upon
 33 him. And I knew him not, but he that sent me to baptize
 with water, he had said to me, On whom thou shalt
 see the Spirit descending, and abiding on him, this is he
 34 who baptizeth with the Holy Ghost. And I saw it, and
 testified, that this is the Son of God.

35 Again, the next day, John was standing, and two of his
 36 disciples. And looking upon Jesus walking, he saith,
 37 Behold the Lamb of God. And the two disciples heard
 38 him speak, and they followed Jesus. And Jesus turning,
 and seeing them following, saith to them, What seek ye?
 They said to him, Rabbi, (that is, being interpreted,

V. 25. *They asked him, Why baptizest thou then*—Without any commission from the Sanhedrim? And not only heathens, (who were always baptized before they were admitted to circumcision,) but Jews also?

V. 26. *John answered, I baptize*—To prepare for the Messiah: and, indeed, to shew, that Jews, as well as Gentiles, must be proselytes to Christ; and that these, as well as those, stand in need of being washed from their sins.

V. 28. *Where John was baptizing*—That is, used to baptize.

V. 29. *He seeth Jesus coming, and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by Isaiah, chap. liii. 7; typified by the paschal lamb, and by the daily sacrifice: *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away*—Atoneth for, *the sin*—That is, all the sins, *of the world*—Of all mankind. Sin and the world are of equal extent.

V. 31. *I knew him not*—Till he came to be baptized. How surprising is this! considering how nearly they were related, and how remarkable the conception and birth of both had been. But there was a peculiar providence visible in our Saviour's living, from his infancy to his baptism, at Nazareth: John all the time living the life of an hermit in the deserts of Judea, Luke i. 30, ninety or more miles from Nazareth. Hereby that acquaintance was prevented, which might have made John's testimony of Christ suspected.

V. 34. *I saw it*—That is, the Spirit so descending and abiding on him: *And testified*—From that time.

V. 37. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

- 39 Master,) where dwellest thou? He saith to them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.
- 40 Andrew, Simon Peter's brother, was one of the two who
- 41 heard John *speaking*, and followed him. He first findeth his own brother Simon, and saith to him, We have found the Messiah, (which is, being interpreted, the Christ.)
- 42 And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon, the son of Jonah; thou shalt be called Cephas, which is by interpretation, Peter.
- 43 The day following he was minded to depart into Galilee, and findeth Philip, and saith to him, Follow me.
- 44 Now Philip was of Bethsaida, the city of Andrew and
- 45 Peter. Philip findeth Nathanael, and saith to him, We have found him, whom Moses in the law and the prophets
- 46 described, Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can any good thing come out of
- 47 Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming toward him, and saith of him,
- 48 Behold an Israelite indeed, in whom is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee,
- 49 when thou wast under the fig-tree, I saw thee. Nathanael answered and saith to him, Rabbi, thou art the Son

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him: *Which is, being interpreted, the Christ*—This the evangelist adds, as likewise those words in the 38th verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our Lord these names, this could not but strike Peter. *Cephas, which is, Peter*—Meaning the same in Syriac, which Peter does in Greek, namely, a Rock.

V. 45. *Jesus of Nazareth*—So Philip thought, not knowing he was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the son of Tholomew. St. Matthew joins Bartholomew with Philip, chap. x. 3, and St. John places Nathanael in the midst of the apostles, immediately after Thomas, chap. xxi. 2, just as Bartholomew is placed, Acts i. 13.

V. 46. *Can any good thing come out of Nazareth*—How cautiously should we guard against popular prejudices! When these had once possessed so honest a heart as even that of Nathanael, they led him to suspect the blessed Jesus himself for an impostor, because he had been brought up at Nazareth. But his integrity prevailed over that foolish bias, and laid him open to the force of evidence, which a candid inquirer will always be glad to admit, even when it brings the most unexpected discoveries. *Can any good thing*—That is, have we ground from Scripture to expect the Messiah, or any eminent prophet, from Nazareth? *Philip saith, Come and see*—The same answer which he had received himself from our Lord the day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the truth and grace of God. *Thou art the Son of God*—So he acknowledges now more than he had heard from Philip: *The Son of God, the King of Israel*—A confession both of the person and office of Christ.

50 of God, thou art the King of Israel. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater
 51 things than these. And he saith to him, Verily, verily I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man.

CHAP. II. 1. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was
 2 there. And both Jesus and his disciples were invited to
 3 the marriage. And wine falling short, the mother of
 4 Jesus saith to him, They have not wine. Jesus saith to her, Woman, what is it to me and thee? Mine hour is
 5 not yet come. His mother saith to the servants, What-
 6 soever he saith to you, do. And there were set there six
 water-pots of stone, after the manner of the purifying of
 the Jews, containing two or three measures apiece.
 7 Jesus saith to them, Fill the water-pots with water.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now in my state of humiliation, shall hereafter see me come in my glory, and all the angels of God with me. This seems the most natural sense of the words, though they may also refer to his ascension.

CHAP. II. Ver. 1. *And the third day*—After he had said this. *In Cana of Galilee*—There were two other towns of the same name, one in the tribe of Ephraim, the other in Cælosyria.

V. 2. *Jesus and his disciples were invited to the marriage*—Christ does not take away human society, but sanctify it. Water might have quenched thirst; yet our Lord allows wine; especially at a festival solemnity. Such was his facility in drawing his disciples at first, who were afterwards to go through rougher ways.

V. 3. *And wine falling short*—How many days the solemnity had lasted, and on which day our Lord came, or how many disciples might follow him, does not appear. *His mother said to him, They have not wine*—Either she might mean, Supply them by miracle; or, Go away, that others may go also, before the want appears.

V. 4. *Jesus saith to her, Woman*—So our Lord speaks also, chap. xix. 26. It is probable this was the constant appellation which he used to her. He regarded his Father above all, not knowing even his mother *after the flesh*. *What is it to me and thee*—A mild reproof of her inordinate concern, and untimely interposal. *Mine hour is not yet come*—The time of my working this miracle, or of my going away.

May we not learn hence, if his mother was rebuked for attempting to direct him in the days of his flesh, how absurd it is, to address her as if she had a right to command him on the throne of his glory? Likewise how indecent it is for us to direct his supreme wisdom, as to the time or manner in which he shall appear for us, in any of the exigences of life?

V. 5. *His mother saith to the servants*—Gathering from his answer, that he was about to do something extraordinary.

V. 6. *The purifying of the Jews*—Who purified themselves by frequent washings, particularly before eating.

- 8 And they filled them up to the brim. And he saith to them, Draw out now, and carry to the governor of the
 9 feast. And they carried *it*. When the governor of the feast had tasted the water that was made wine, (he knew not whence it was, but the servants who had drawn the water knew,) the governor of the feast calleth the bridegroom, And saith to him, Every man doth set out good wine first, and when men have well drank, then that which is worse: *but* thou hast kept the good wine till
 10 now. Jesus wrought this beginning of miracles in Cana of Galilee, and manifested his glory, and his disciples believed on him.
 12 After this, he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they
 13 tarried there not many days. For the Passover of the
 14 Jews was nigh, and Jesus went up to Jerusalem, And found in the temple them that sold oxen, and sheep, and
 15 doves, and the changers of money sitting. And having made a scourge of rushes, he drove all out of the temple, both the sheep and the oxen, and poured out the
 16 changers' money, and overthrew the tables, And said to them that sold doves, Take these things hence; make not
 17 my Father's house ~~an~~ house of traffick. And his disciples remembered that it is written, * The zeal of thine house
 18 eateth me up. Then answered the Jews and said to him, What sign shewest thou us, seeing thou dost these things?
 19 Jesus answered and said to them, Destroy this temple,
 20 and I will raise it up in three days. Then said the Jews, Forty and six years was this temple in building, and wilt

* Psalm lxix. 9.

V. 9. *The governor of the feast*—The bridegroom generally procured some friend to order all things at the entertainment.

V. 10. *And saith*—St. John barely relates the words he spoke, which does not imply his approving them. *When they have well drank*—Does not mean any more than toward the close of the entertainment.

V. 11. *And his disciples believed*—More steadfastly.

V. 14. *Oxen, and sheep, and doves*—Used for sacrifice: *And the changers of money*—Those who changed foreign money, for that which was current at Jerusalem, for the convenience of them that came from distant countries.

V. 15. *Having made a scourge of rushes*—Which were strewed on the ground, *he drove all out of the temple*—That is, the court of it, *both the sheep and the oxen*—Though it does not appear that he struck even them, and much less any of the men. But a terror from God, it is evident, fell upon them.

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends: *What sign shewest thou*—So they require a miracle to confirm a miracle!

V. 19. *This temple*—Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

V. 20. *Forty and six years*—Just so many years before the time of this

21 thou raise it up in three days? But he spake of the
 22 temple of his body. When therefore he was risen from
 the dead, his disciples remembered that he had said this;
 and they believed the scripture, and the word which Jesus
 23 had said. Now when he was in Jerusalem at the Pass-
 over, on the feast day, many believed in his name, behold-
 24 ing the miracles which he did. But Jesus did not trust
 25 himself to them, because he knew all men, And needed
 not that any should testify of man; for he knew what was
 in man.

CHAP. III. 1. Now there was a man of the Phari-
 2 sees, named Nicodemus, a ruler of the Jews. The same
 came to him by night, and said to him, Rabbi, we know
 that thou art a teacher come from God: for no man can
 do these miracles which thou dost, except God be with
 3 him. Jesus answered and said to him, Verily, verily I
 say unto thee, Except a man be born again, he cannot see

conversation, Herod the Great had begun his most magnificent reparation of
 the temple, (one part after another,) which he continued all his life, and
 which was now going on, and was continued thirty-six years longer, till
 within six or seven years of the destruction of the state, city, and temple, by
 the Romans.

V. 22. *They believed the Scripture, and the word which Jesus had said—*
 Concerning his resurrection.

V. 23. *Many believed—*That he was a teacher sent from God.

V. 24. *He did not trust himself to them—*Let us learn hence, not rashly to
 put ourselves into the power of others. Let us study a wise and happy
 medium, between universal suspiciousness, and that easiness which would
 make us the property of every pretender to kindness and respect.

V. 25. *He—*To whom all things are naked, *knew what was in man—*Namely,
 a desperately deceitful heart.

CHAP. III. Ver. 1. *A ruler—*One of the great council.

V. 2. *The same came—*Through desire; but by *night—*Through shame: *We*
*know—*Even we rulers and Pharisees.

V. 3. *Jesus answered—*That knowledge will not avail thee, unless thou *be*
*born again—*Otherwise thou canst not *see*, that is, experience and enjoy,
 either the inward or the glorious *kingdom of God*.

In this solemn discourse our Lord shews, that no external profession, no
 ceremonial ordinances, or privileges of birth, could entitle any to the blessings
 of the Messiah's kingdom: that an entire change of heart, as well as of life,
 was necessary for that purpose: that this could only be wrought in man, by
 the almighty power of God: that every man born into the world, was, by
 nature, in a state of sin, condemnation, and misery: that the free mercy of
 God had given his Son to deliver them from it, and to raise them to a blessed
 immortality: that all mankind, Gentiles as well as Jews, might share in these
 benefits, procured by his being lifted up on the cross, and to be received by
faith in him: but that, if they rejected him, their eternal, aggravated con-
 demnation would be the certain consequence. *Except a man be born again—*
If our Lord, by being born again, means only reformation of life, instead of
making any new discovery, he has only thrown a great deal of obscurity, on
what was before plain and obvious.

- 4 the kingdom of God. Nicodemus saith to him, How
 5 can a man be born, when he is old? Can he enter a
 6 second time into his mother's womb, and be born? Jesus
 7 answered, Verily, verily I say unto thee, Except a man
 8 be born of water and the Spirit, he cannot enter into the
 9 kingdom of God. That which is born of the flesh is
 10 flesh; and that which is born of the Spirit, is spirit.
 11 Marvel not that I said unto thee, Ye must be born again.
 12 The wind bloweth where it listeth, and thou hearest the
 13 sound thereof, but canst not tell, whence it cometh, and
 14 whither it goeth: so is every one that is born of the
 15 Spirit. Nicodemus answered and said to him, How can
 16 these things be? Jesus answered and said to him, Art
 17 thou a teacher of Israel, and knowest not these things?
 18 Verily, verily I say to thee, we speak what we know,
 19 and testify what we have seen; yet ye receive not our
 20 testimony. If I have told you earthly things, and ye
 21 believe not, how would ye believe, if I told you heavenly
 22 things? For no one hath gone up to heaven, but he that
 23 came down from heaven, the Son of Man, who is in
 24 heaven. And as * Moses lifted up the serpent in the

* Numb. xxi. 8, 9.

V. 4. *When he is old*—As Nicodemus himself was.

V. 5. *Except a man be born of water and of the Spirit*—Except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it.

V. 6. *That which is born of the flesh is flesh*—Mere flesh, void of the Spirit, yea, at enmity with it: *And that which is born of the Spirit, is spirit*—Is spiritual, heavenly, divine, like its author.

V. 7. *Ye must be born again*—To be born again, is, to be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passes on the soul, as passes on the body when it is born into the world.

V. 8. *The wind bloweth*—According to its own nature, not thy will, and thou hearest the sound thereof—Thou art sure it doth blow, but canst not explain the particular manner of its acting. *So is every one that is born of the Spirit*—The fact is plain, the manner of its operations inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*—Things done on earth. Such as the new birth, and the present privileges of the children of God. *Heavenly things*—Such as the eternity of the Son, and the unity of the Father, Son, and Spirit.

V. 13. *For no one*—For here you must rely on my single testimony, whereas there you have a cloud of witnesses: *For no one hath gone up to heaven, but he that came down from heaven. Who is in heaven*—Therefore he is omnipresent; else he could not be in heaven and on earth at once. This is a plain instance of what is usually termed, the communication of properties between the divine and human nature; whereby what is proper to the divine nature, is spoken concerning the human, and what is proper to the human, is, as here, spoken of the divine.

V. 14. *And as Moses*—And even this single witness will soon be taken from you; yea, and in a most ignominious manner.

- 15 wilderness, so must the Son of Man be lifted up, That
 16 whosoever believeth on him, may not perish, but have
 17 everlasting life. For God so loved the world, that he
 18 gave his only begotten Son, that whosoever believeth on
 19 him, may not perish, but have everlasting life. For God
 20 sent not his Son into the world, to condemn the world,
 21 but that the world might be saved through him. He that
 22 believeth on him, is not condemned; but he that believ-
 23 eth not, is condemned already, because he hath not be-
 24 lieved on the name of the only begotten Son of God.
 25 And this is the condemnation, that light is come into the
 world, and men loved darkness rather than light, because
 their deeds were evil. For every one that doth evil,
 hateth the light, neither cometh to the light, lest his deeds
 should be reproved. But he that practiseth the truth,
 cometh to the light, that his deeds may be made manifest
 that they are wrought in God.
- After these things, Jesus and his disciples went into the
 land of Judea, and there he tarried with them and bap-
 tized. And John also was baptizing in Enon, near Salim,
 because there was much water there; and they came and
 were baptized. For John was not yet cast into prison.
 Then there arose a dispute between some of John's

V. 15. *That whosoever*—He must be lifted up, that hereby he may purchase salvation for all believers: all those who look to him by faith, recover spiritual health, even as all that looked at that *serpent* recovered bodily health.

V. 16. *Yea, and this was the very design of God's love, in sending him into the world, that Whosoever believeth on him*—With that faith which worketh by love, and holdeth fast the beginning of his confidence steadfast to the end, may not perish. *God so loved the world*—That is, all men under heaven; even those that despise his love, and will for that cause finally perish. Otherwise not to believe would be no sin to them. For what should they believe? Ought they to believe that Christ was given for them? Then he was given for them. *He gave his only Son*—Truly and seriously. And *the Son of God gave himself*, Gal. iv. 4, truly and seriously.

V. 17. *God sent not his Son into the world to condemn the world*—Although many accuse him of it.

V. 18. *He that believeth on him, is not condemned*—Is acquitted, is justified before God. *The name of the only begotten Son of God*—The name of a person is often put for the person himself. But perhaps it is farther intimated in that expression, that the person spoken of is great and magnificent. And, therefore, it is generally used to express either God the Father, or the Son.

V. 19. *This is the condemnation*—That is, the cause of it. So God is clear.

V. 21. *He that practiseth the truth*—That is, true religion, cometh to the light—So even Nicodemus afterwards did. *Are wrought in God*—That is, in the light, power, and love of God.

V. 22. *Jesus went*—From the capital city, Jerusalem, into the land of Judea—That is, into the country. *There he baptized*—Not himself; but his disciples by his order, chap. iv. 2.

V. 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to Jesus,

26 disciples and the Jews, about purifying. And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold
 27 he baptizeth, and all men come to him. John answered and said, A man can receive nothing, unless it be given
 28 him from heaven. Ye yourselves bear me witness that I
 29 said, I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy
 30 therefore is fulfilled. He must increase, but I must de-
 31 crease. He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth:
 32 he that cometh from heaven, is above all. And what he hath seen and heard, that he testifieth: yet no man
 33 receiveth his testimony. He that hath received his testi-
 34 mony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God; for
 35 God giveth not him the Spirit by measure. The Father loveth the Son, and hath given all things into his hand.
 36 He that believeth on the Son, hath everlasting life: but

V. 25. *The Jews*—Those men of Judea, who now went to be baptized by Jesus; and John's disciples, who were mostly of Galilee; *about purifying*—That is, baptism. They disputed which they should be baptized by.

V. 27. *A man can receive nothing*—Neither he nor I. Neither could he do this, unless God had sent him; nor can I receive the title of Christ, or any honour comparable to that, which he had received from heaven. They seem to have spoken with jealousy and resentment; John answers with sweet composure of spirit.

V. 29. *He that hath the bride is the bridegroom*—He whom the bride follows. But all men now come to Jesus. Hence, it is plain, he is the Bridegroom: *The friend who heareth him*—Talk with the bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like John, *burning and shining lights*, must, (if not suddenly eclipsed,) like him, gradually decrease, while others are increasing about them; as they, in their turns, grew up, amidst the decays of the former generation. Let us know how to set, as well as how to rise; and let it comfort our declining days, to trace in those who are likely to succeed us in our work, the openings of yet greater usefulness.

V. 31. It is not improbable, that what is added, to the end of the chapter, are the words of the evangelist, not the baptist. *He that is of the earth*—A mere man; of earthly original, has a spirit and speech answerable to it.

V. 32. *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true faith.

V. 33. *Hath set to his seal*—It was customary among the Jews, for the witness to set his seal to the testimony he had given. *That God is true*—Whose words the Messiah speaks.

V. 34. *God giveth not him the Spirit by measure*—As he did to the prophets, but immeasurably. Hence he speaketh the words of God in the most perfect manner.

V. 36. *He that believeth on the Son, hath everlasting life*—He hath it already,

he that obeyeth not the Son, shall not see life; but the wrath of God abideth on him.

CHAP. IV. 1. When therefore the Lord knew, that the Pharisees had heard, Jesus maketh and baptizeth 2 more disciples than John, (Though Jesus himself baptized not; but his disciples,) He left Judea, and departed 3 again into Galilee, and he must needs go through Samaria. Then cometh he to a city of Samaria, called Sychar, 4 near the field that Jacob gave to his son Joseph. Now 5 Jacob's well was there. Jesus therefore being wearied with the journey, sat thus by the well. It was about the 6 sixth hour. There cometh a woman of Samaria, to draw water. Jesus saith to her, Give me to drink. (For his 7 disciples were gone to the city to buy meat.) Then saith 8 the Samaritan woman to him, How dost thou, being a Jew, ask drink of me, who am a Samaritan woman? For 9 the Jews have no dealings with the Samaritans. Jesus answered and said to her, If thou hadst known the gift of 10 God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have 11 given thee living water. The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep: 12 whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and

For he loves God. And love is the essence of heaven. *He that obeyeth not*—A consequence of not believing.

CHAP. IV. Ver 1. *The Lord knew*—Though none informed him of it.

V. 3. *He left Judea*—To shun the effects of their resentment.

V. 4. *And he must needs go through Samaria*—The road lying directly through it.

V. 5. *Sychar*—Formerly called Sichem, or Shechem. *Jacob gave*—On his death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon: the heat of the day.

V. 7. *Give me to drink*—In this one conversation, he brought her to that knowledge which the apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else he needed not to have asked her.

V. 9. *How dost thou*—Her open simplicity appears, from her very first words. *The Jews have no dealings*—None by way of friendship. They would receive no kind of favour from them.

V. 10. *If thou hadst known the gift*—The living water: *And who it is*—He who alone is able to give it: *Thou wouldst have asked of him*—On these words the stress lies. *Water*—In like manner he draws the allegory from bread, chap. vi. 27, and from light, chap. viii. 12, the first, the most simple, necessary, common, and salutary things in nature. *Living water*—The Spirit and its fruits. But she might the more easily mistake his meaning, because *living water* was a common phrase among the Jews for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were, in

- himself drank thereof, and his children, and his cattle?
- 13 Jesus answered and said to her, Whosoever drinketh of
 14 this water, will thirst again. But whosoever drinketh of
 the water that I shall give him, will never thirst; but the
 water that I shall give him, will become in him a foun-
 15 tain of water, springing up into everlasting life. The
 woman saith to him, Sir, give me this water; that I thirst
 16 not, neither come hither to draw. Jesus saith to her,
 Go, call thy husband, and come hither. The woman
 17 answered and said, I have no husband. Jesus said to
 18 her, Thou hast well said, I have no husband; For thou
 hast had five husbands, and he whom thou now hast, is
 19 not thy husband: this thou saidst truly. The woman
 saith to him, Sir, I perceive that thou art a prophet.
- 20 Our fathers worshipped in this mountain: but ye say,
 that in Jerusalem is the place where men ought to wor-
 21 ship. Jesus saith to her, Woman, believe me, the hour
 cometh, when ye shall neither in this mountain, nor at

truth, a mixture of many nations, placed there by the king of Assyria, in the room of the Israelites whom he had carried away captive, 2 Kings xvii. 24. *Who gave us the well*—In Joseph, their supposed forefather: *And drank thereof*—So even he had no better water than this.

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof,) be miserable, dissatisfied, without refreshment. *If ever that thirst returns, it will be the fault of the man, not the water. But the water that I shall give him*—The spirit of faith, working by love. *Shall become in him*—An inward, living principle, a fountain. Not barely a well, which is soon exhausted, *springing up unto everlasting life*—Which is a confluence, or rather an ocean, of streams, arising from this fountain.

V. 15. *That I thirst not*—She takes him still in a gross sense.

V. 16. *Jesus saith to her*—He now clears the way, that he might give her a better kind of water than she asked for. *Go, call thy husband*—He strikes directly at her bosom sin.

V. 17. *Thou hast well said*—We may observe in all our Lord's discourse, the utmost weightiness, and yet the utmost courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her own conscience, now awakened; would tell her.

V. 19. *Sir, I perceive*—So soon was her heart touched!

V. 20. The instant she perceived this, she proposes what she thought the most important of all questions. *This mountain*—Pointing to Mount Gerizim. Sanballat, by the permission of Alexander the Great, had built a temple upon Mount Gerizim, for Manassah, who, for marrying Sanballat's daughter, had been expelled from the priesthood and from Jerusalem, (Neh. xiii. 28.) This was the place where the Samaritans used to worship, in opposition to Jerusalem. And it was so near Sychar, that a man's voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob, (from whom the Samaritans pretended to deduce their genealogy,) who erected altars in this place, (Gen. xii. 6, 7, and xxxiii. 18, 20.) And possibly to the whole congregation, who were directed, when they came into the land of Canaan, to put the blessing upon Mount Gerizim, Deut. xi. 29. *Ye Jews say, In Jerusalem is the place*—Namely, the temple.

V. 21. *Believe me*—Our Lord uses this expression in this manner but once; and that to a Samaritan. To his own people, the Jews, his usual language is,

- 22 Jerusalem worship the Father. Ye worship ye know
 23 not what: we know what we worship; for salvation is
 24 from the Jews. But the hour cometh, and now is, when
 25 the true worshippers shall worship the Father in spirit
 26 and in truth; for the Father seeketh such to worship him.
 27 God is a spirit, and they that worship him, must worship
 28 in spirit and in truth. The woman saith to him, I know
 29 that the Messiah is coming, who is called Christ: when
 30 he is come, he will tell us all things. Jesus saith to her,
 I that speak to thee am *he*. And upon this came his dis-
 ciples, and marvelled that he talked with a woman. Yet
 none said, What seekest thou? Or, Why talkest thou
 with her?
- 28 The woman then left her water-pot, and went to the
 29 city, and saith to the men, Come, see a man who told me
 30 all things that ever I did: Is not this the Christ? Then
 they went out of the city, and came to him.

I say unto you. The hour cometh when ye—Both Samaritans and Jews, shall worship neither in this mountain, nor at Jerusalem—As preferable to any other place. True worship shall be no longer confined to any one place or nation.

V. 22. *Ye worship ye know not what—*Ye Samaritans are ignorant, not only of the place, but of the very object of worship. *Indeed they feared the Lord—After a fashion; but at the same time, served their own gods, 2 Kings xvii.*
 23. *Salvation is from the Jews—*So spake all the prophets, that the Saviour should arise out of the Jewish nation: and that from thence the knowledge of him should spread to all nations under heaven.

V. 23. *The true worshippers shall worship the Father—*Not here or there only, but at all times, and in all places.

V. 24. *God is a spirit—*Not only remote from body, and all the properties of it, but likewise full of all spiritual perfections, power, wisdom, love, holiness. And our worship should be suitable to his nature. We should worship him with the truly spiritual worship of faith, love, and holiness, animating all our tempers, thoughts, words, and actions.

V. 25. *The woman saith—*With joy for what she had already learned, and desire of fuller instruction.

V. 26. *Jesus saith—*Hasting to satisfy her desire, before his disciples came. *I am he—*Our Lord did not speak this so plainly to the Jews, who were so full of the Messiah's temporal kingdom. If he had, many would doubtless have taken up arms in his favour, and others have accused him to the Roman Governor. Yet he did in effect declare the thing, though he denied the particular title. For in a multitude of places he represented himself, both as the Son of Man, and as the Son of God: both which expressions were generally understood by the Jews as peculiarly applicable to the Messiah.

V. 27. *His disciples marvelled that he talked with a woman—*Which the Jewish Rabbis reckoned scandalous for a man of distinction to do. They marvelled likewise at his talking with a woman of that nation, which was so peculiarly hateful to the Jews. *Yet none said—*To the woman, *What seekest thou? Or to Christ, Why talkest thou with her?*

V. 28. *The woman left her water-pot—*Forgetting smaller things.

V. 29. *A man who told me all things that ever I did—*Our Lord had told her but a few things. But his words awakened her conscience, which soon told her all the rest. *Is not this the Christ—*She does not doubt of it herself, but incites them to make the inquiry.

31 In the mean time, his disciples prayed him, saying,
 32 Master, eat. But he said to them, I have meat to eat
 33 that ye know not of. The disciples said one to another,
 34 Hath any man brought him to eat? Jesus saith to them,
 My meat is, to do the will of him that sent me, and to
 35 finish his work. Say ye not, There are yet four months,
 and the harvest cometh? Lo, I say to you, Lift up your
 eyes, and survey the fields, for they are white already to
 36 the harvest, And he that reapeth receiveth wages, and
 gathereth fruit to life eternal, that both he that soweth
 37 and he that reapeth may rejoice together. And herein
 is the saying true, One soweth and another reapeth.
 38 I have sent you to reap that whereon you have bestowed
 no labour: others have laboured, and ye are entered into
 their labour.
 39 And many of the Samaritans out of the city believed
 on him, for the saying of the woman testifying, He told
 40 me all that ever I did. So when the Samaritans were
 come to him, they besought him to tarry with them.
 41 And he abode there two days. And many more believed,
 42 because of his word, And said to the woman, We no
 longer believe, because of thy saying; for we have heard
 him ourselves, and know that this is indeed the Christ,
 the Saviour of the world.
 43 After the two days, he departed thence, and went into
 44 Galilee. (Now Jesus himself had testified, * That a
 45 prophet hath not honour in his own country.) And when
 he was come into Galilee, the Galileans received him,
 having seen all the things that he did in Jerusalem at the
 feast. For they also had come to the feast.

* Matt. xiii 57.

V. 31. *In the mean time*—Before the people came.

V. 34. *My meat*—That which satisfies the strongest appetite of my soul.

V. 35. *The fields are white-already*—As if he had said, the spiritual harvest is ripe already. The Samaritans ripe for the gospel, covered the ground round about.

V. 36. *He that reapeth*—Whoever saves souls, *receiveth wages*—A peculiar blessing to himself, *and gathereth fruit*—Many souls; *that he that soweth*—Christ, the great sower of the seed, *and he that reapeth, may rejoice together*—In heaven.

V. 37. *That saying*—A common proverb: *One soweth*—The prophets and Christ; *Another reapeth*—The apostles and succeeding ministers.

V. 38. *I*—The Lord of the whole harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *We know that this is the Saviour of the world*—And not of the Jews only.

V. 43. *He went into Galilee*—That is, into the country of Galilee; but not to Nazareth. It was at that town only that he had no honour. Therefore he went to other towns.

46 So he came again to Cana of Galilee, where he had made the water wine. And there was a certain noble-
 47 man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went to him, and besought him to come down and heal
 48 his son, for he was at the point of death. Jesus said to him, Unless ye see signs and wonders, ye will in no wise
 49 believe. The nobleman said to him, Sir, come down, ere my child die. Jesus said to him, Go; thy son liveth.
 50 And the man believed the word that Jesus spake to him, and he went. And as he was now going down, his
 51 servants met him and told him, saying, Thy son liveth.
 52 Then he asked of them the hour when he amended. And they said to him, Yesterday at the seventh hour the
 53 fever left him. So the father knew it was at the same hour in which Jesus had said to him, Thy son liveth.
 54 And himself believed and his whole house. This second miracle again Jesus wrought, being come out of Judæa into Galilee.

CHAP. V. 1. After this there was a feast of the Jews,
 2 and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate, a bath, which is called in the
 3 Hebrew tongue, Bethesda, having five porticos. In these lay a great multitude of diseased, of blind, halt, withered,
 4 waiting for the moving of the water. For an angel went down at certain times into the bath, and the water was troubled: and whosoever went in first, after the troubling of the water, was made whole, whatsoever disease he
 5 had. And a certain man was there, who had been dis-

V. 47. *To come down*—For Cana stood much higher than Capernaum.

V. 49. *Unless ye see signs and wonders*—Although the Samaritans believed without them.

V. 52. *He asked the hour when he amended*—The more exactly the works of God are considered, the more faith is increased.

CHAP. V. Ver. 1. *A feast*—Pentecost.

V. 2. *There is in Jerusalem*—Hence, it appears, that St. John wrote his gospel before Jerusalem was destroyed: it is supposed about thirty years after the ascension. *Having five porticos*—Built for the use of the sick. Probably the basin had five sides. *Bethesda* signifies *the house of mercy*.

V. 4. *An angel*—Yet many undoubtedly thought the whole thing to be purely natural. *At certain times*—Perhaps at a certain hour of the day, during this paschal week. *Went down*—The Greek word implies, that he had ceased going down, before the time of St. John's writing this. God might design this, to raise expectation of the acceptable time approaching, to add a greater lustre to his Son's miracles, and to shew that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day, not one only, but whole multitudes that resorted to him.

- 6 eased eight and thirty years. Jesus seeing him lie, and
 7 knowing that he had now been diseased a long time, saith
 8 to him, Desirest thou to be made whole? The infirm man
 9 answered him, Sir, I have no man to put me into the
 10 bath, when the water is troubled; and the while I am
 11 coming, another steppeth down before me. Jesus saith
 12 to him, Rise, take up thy bed and walk. And immedi-
 13 ately the man was made whole, and took up his bed and
 14 walked: and the same day was the Sabbath. Then said
 15 the Jews to him that was healed, It is the Sabbath; it is
 16 not lawful for thee to take up thy bed. He answered,
 17 He that made me whole, he said to me, Take up thy bed
 18 and walk. Then asked they him, Who is the man that
 19 said to thee, Take up thy bed and walk? And he that
 20 was healed knew not who he was; for Jesus had retired,
 21 a multitude being in the place. Afterwards Jesus findeth
 22 him in the temple, and said to him, Lo, thou art made
 23 whole: sin no more, lest a worse thing come to thee.
 24 The man departed and told the Jews, that it was Jesus
 25 who had made him whole.
 26 And therefore the Jews persecuted Jesus, because he had
 27 done these things on the Sabbath. But Jesus answered
 28 them, My Father worketh until now, and I work. There-
 29 fore the Jews sought the more to kill him, because he not
 30 only broke the Sabbath, but also said that God was his
 31 own Father, making himself equal with God. Then
 32 answered Jesus and said to them, Verily, verily I say

V. 7. *The infirm man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

V. 14. *Sin no more*—It seems his former illness was the effect or punishment of sin.

V. 15. *The man went and told the Jews, that it was Jesus who had made him whole*—One might have expected, that when he had published the name of his benefactor, crowds would have thronged about Jesus, to have heard the words of his mouth, and to have received the blessings of the gospel. Instead of this, they surround him with an hostile intent; they even conspire against his life; and, for an imagined transgression in point of ceremony, would have put out this Light of Israel. Let us not wonder, then, if our good be evil spoken of; if even candour, benevolence, and usefulness, do not disarm the enmity of those who have been taught to prefer sacrifice to mercy; and who, disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders of it.

V. 17. *My Father worketh until now, and I work*—From the creation till now he hath been working without intermission. I do likewise. This is the proposition which is explained from ver. 19, to ver. 30, confirmed and vindicated in the 31st and following verses.

V. 18. *His own father*—The Greek word means *his own Father*, in such a sense as no creature can speak. *Making himself equal with God*—It is evident all the hearers so understood him, and that our Lord never contradicted, but confirmed it.

unto you, the Son can do nothing of himself, but what he seeth the Father do; but what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, so that ye will marvel. For as the Father quickeneth the dead, so the Son also quickeneth whom he will. For neither doth the Father judge any one, but hath given all judgment to the Son: That all men may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him. Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but is passed from death to life. Verily, verily I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath

V. 19. *The Son can do nothing of himself*—This is not his imperfection, but his glory, resulting from his eternal, intimate, indissoluble unity with the Father. Hence it is absolutely impossible, that the Son should *judge, will, testify, or teach*, any thing without the Father, ver. 30, &c. chap. vi. 31, chap. vii. 16, or that he should be known or believed on, separately from the Father. And he here defends his doing good every day, without intermission, by the example of his Father, from which he cannot depart: *These doth the Son likewise*—All these, and only these; seeing he and the Father are one.

V. 20. *The Father sheweth him all things that himself doth*—A proof of the most intimate unity. *And he will shew him*—By doing them. At the same time, (not at different times,) the Father sheweth and doth, and the Son seeth and doth. *Greater works*—Jesus oftener terms them works, than signs or wonders, because they were not wonders in his eyes. *Ye will marvel*—So they did, when he raised Lazarus.

V. 21. *For*—He declares which are those greater works, raising the dead, and judging the world. The power of *quickeneth whom he will*, follows from the power of *judging*. These two, *quickeneth and judging*, are proposed ver. 21, 22. The acquittal of believers, which presupposes *judgment*, is treated of in the 24th verse; the *quickeneth* some of the dead, ver. 25; and the general resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: but he doth judge by that man whom he hath ordained, Acts xvii. 31.

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping condemnation, by faith: or unwillingly, when feeling the wrath of the Judge. This demonstrates the equality of the Son with the Father. If our Lord were God only by office or investiture, and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured even as, that is, with the same honour that they honoured the Father. *He that honoureth not the Son*—With the same equal honour, greatly dishonoureth the Father that sent him.

V. 24. *And cometh not into condemnation*—Unless he make shipwreck of the faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did Jairus's daughter, the widow's son, and Lazarus.

V. 26. *He hath given to the Son*—By eternal generation, to have life in himself—Absolute, independent.

life in himself, so hath he given to the Son also to have
 27 life in himself, And hath given him authority to execute
 28 judgment likewise, because he is the Son of Man. Marvel not at this: for the time is coming, in which all that
 29 are in the graves shall hear his voice, And shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of
 30 damnation. I can do nothing of myself: as I hear, I judge, and my judgment is just; because I seek not my
 31 own will, but the will of him that sent me. If I testify
 32 of myself, my testimony is not valid. There is another that testifieth of me, and I know that the testimony which he testifieth of me is valid.

33 Ye sent to John, and he bare testimony to the truth.
 34 But I receive not testimony from man; but these things
 35 I say, that ye may be saved. He was a burning and a shining light, and ye were willing for a season to rejoice
 36 in his light. But I have a greater testimony than *that* of John: for the works which the Father hath given me to fulfil, the very works that I do, testify of me, that the
 37 Father hath sent me. And the Father who hath sent me, he hath testified of me: ye have neither heard his voice at
 38 any time, nor seen his form. And ye have not his word abiding in you; for whom he hath sent, ye believe not.

V. 27. *Because he is the Son of man*—He is appointed to judge mankind, because he was made man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—The resurrection which leads to life everlasting.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—Of the Father, and see, so I judge and do; because I am essentially united to him. See ver. 19.

V. 31. *If I testify of myself*—That is, if I alone, (which, indeed, is impossible,) my testimony is not valid.

V. 32. *There is another*—The Father, ver. 27, and *I know that*—Even in your judgment, his testimony is beyond exception.

V. 33. *He bare testimony*—That I am the Christ.

V. 34. *But I have no need to receive, &c.* *But these things*—Concerning John, whom ye yourselves reverence: *I say, that ye may be saved*—So really and seriously did he will their salvation. Yet they were not saved. Most, if not all of them, died in their sins.

V. 35. *He was a burning and a shining light*—Inwardly burning with love and zeal; outwardly shining in all holiness. *And even ye were willing for a season*—A short time only.

V. 37. *He hath testified of me*—Namely, at my baptism. I speak not of my supposed father Joseph. Ye are utter strangers to him of whom I speak.

V. 38. *Ye have not his word*—All who believe, have the word of the Father (the same with the word of the Son,) *abiding in them*, that is, deeply ingrained in their hearts.

30 Search the Scriptures: in them ye are assured ye have
 40 eternal life: and it is they that testify of me. Yet ye
 41 will not come to me, that ye may have life. I receive not
 42 honour from men, But I know you, that ye have not the
 love of God in you. For I am come in my Father's
 43 name, and ye receive me not: If another shall come in
 44 his own name, him ye will receive. How can ye believe,
 while ye receive honour one of another, and seek not the
 45 honour that is from God only? Think not that I will
 accuse you to the Father: there is one that accuseth you,
 46 even Moses, in whom ye trust. For had ye believed
 Moses, ye would have believed me; for he wrote of me.
 47 But if ye believe not his writings, how shall ye believe
 my words?

CHAP. VI. 1. * After these things, Jesus went over
 2 the sea of Galilee, *the sea of Tiberias*. And a great
 multitude followed him, because they had seen the mira-
 3 cles which he did on the diseased. But Jesus went up
 4 into the mountain, and sat there with his disciples. And
 5 the Passover, a feast of the Jews, was nigh. Jesus then
 lifting up his eyes, and seeing a great multitude coming
 to him, saith to Philip, Whence shall we buy bread, that
 6 these may eat? (But this he said trying him; for he
 7 himself knew what he intended to do.) Philip answered

* Matt. xiv. 13. Mark vi. 39. Luke ix. 19.

V. 39. *Search the Scriptures*—A plain command to all men. *In them ye are assured ye have eternal life*—Ye know they shew you the way to eternal life. And these very Scriptures testify of me.

V. 40. *Yet ye will not come unto me*—As they direct you.

V. 41. *I receive not honour from men*—I need it not. I seek it not from you for my own sake.

V. 42. *But I know you*—With this ray he pierces the hearts of the hearers. And this, doubtless, he spake with the tenderest compassion.

V. 43. *If another shall come*—Any false Christ.

V. 44. *While ye receive honour*—That is, while ye seek the praise of men, rather than the praise of God. At the feast of Pentecost, kept in commemoration of giving the law from Mount Sinai, their sermons used to be full of the praises of the law, and of the people to whom it was given. How mortifying, then, must the following words of our Lord be to them, while they were thus exulting in Moses and his law?

V. 45. *There is one that accuseth you*—By his writings.

V. 46. *He wrote of me*—Every where, in all his writings; particularly Deut. xviii. 15, 18.

CHAP. VI. Ver. 1. *After these things*—The history of between ten and eleven months, is to be supplied here from the other evangelists.

V. 3. *Jesus went up*—Before the people overtook him.

V. 6. *Jesus saith to Philip*—Perhaps he had the care of providing victuals for the family of the apostles.

him, Two hundred penny worth of bread is not sufficient
 8 for them, that each of them may take a little. One of
 his disciples, Andrew, Simon Peter's brother, saith to him,
 9 Here is a lad, who hath five barley loaves and two small
 10 fishes: but what are they among so many? Jesus said,
 Make the men sit down. (Now there was much grass in
 the place.) So the men sat down, in number about five
 11 thousand. Then Jesus took the loaves, and having given
 thanks, distributed to the disciples, and the disciples to
 them that were sat down, and likewise of the fishes as
 12 much as they would. When they were filled, he saith to
 his disciples, Gather up the fragments which remain, that
 13 nothing be lost. They therefore gathered *them*, and
 filled twelve baskets with the fragments of the five
 barley-loaves, which remained over and above to them
 14 that had eaten. Then those men having seen the miracle
 which Jesus did, said, Of a truth this is the prophet
 15 that was to come into the world. Jesus therefore know-
 ing, that they were about to come and take him by force
 to make him a king, again retired to the mountain all
 alone.

16 * In the evening, his disciples went down to the sea,
 17 And entering into the vessel, they went over the sea
 toward Capernaum. And it was now dark, and Jesus
 18 was not come to them. And the sea ran high, a great
 19 wind blowing. And having rowed about five and twenty
 or thirty furlongs, they see Jesus walking on the sea, and
 20 drawing nigh to the vessel: and they were afraid. But
 21 he saith to them, It is I; be not afraid. Then they will-
 ingly received him into the vessel; and immediately the
 vessel was at the land to which they were bound.

22 The day following, the multitude who had stood on the
 other side of the sea, because they saw there was no
 other vessel there, save that one into which his disciples
 went, and that Jesus went not into the vessel with his
 disciples, but *that* his disciples were gone away alone;
 23 (But there came other little vessels from Tiberias, near
 the place where they had eaten bread, after the Lord had
 24 given thanks:) When they saw that Jesus was not there,

* Matt. xiv. 22. Mark vi. 45.

V. 15. *He retired to the mountain alone*—Having ordered his disciples to cross over the lake.

V. 22. *Who had stood on the other side*—They were forced to stay a while, because there were then no other vessels; and they stayed the less unwillingly, because they saw Jesus was not embarked.

neither his disciples, they also went aboard the vessels, and came to Capernaum seeking Jesus.

- 25 And having found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?
 26 Jesus answered them and said, Verily, verily I say to you, Ye seek me, not because ye saw the miracles, but be-
 27 cause ye did eat of the loaves and were satisfied. Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of Man will
 28 give you; for him hath God the Father sealed. Then said they to him, What shall we do, that we may work
 29 the works of God? Jesus answered and said to them, This is the work of God, that ye believe on him whom
 30 he hath sent. They said therefore to him, What sign dost thou then, that we may see and believe thee? What
 31 dost thou work? Our fathers ate manna in the wilderness, as it is written, * He gave them bread from heaven
 32 to eat. Then said Jesus to them, Verily, verily I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven.
 33 For the bread of God is he that cometh down from

* Psalm lxxviii. 24.

V. 26. Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him: *Because ye did eat*—Merely for temporal advantage. Hitherto Christ had been gathering hearers: he now begins to try their sincerity, by a figurative discourse concerning his passion, and the fruit of it, to be received by faith.

V. 27. *Labour not for the meat which perisheth*—For bodily food: not for that only, not chiefly: not at all, but in subordination to grace, faith, and love, the *meat which endureth to everlasting life*. Labour, work for this, for *everlasting life*: so our Lord expressly commands, *Work for life*, as well as *from life*; from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. See chap. iii. 33. *Sealing* is a mark of the authenticity of a writing.

V. 28. *The works of God*—Works pleasing to God.

V. 29. *This is the work of God*—The work most pleasing to God, and the foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

V. 30. *What sign dost thou*—Amazing, after what they had just seen!

V. 31. *Our fathers ate manna*—This sign Moses gave them. *He gave them bread from heaven*—From the lower, sublunary heaven: to which Jesus opposes the highest heaven: in which sense he says seven times, (ver. 32, 33, 38, 50, 58, 63,) that he himself came down from heaven.

V. 32. *Moses gave you not bread from heaven*—It was not *Moses*, who gave the manna to your fathers; but my *Father*, who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world*—Not (like the manna) to one people only: and that from generation to generation. Our Lord does not yet say, *I am that bread*; else the Jews would not have given him so respectful an answer, ver. 34.

- 34 heaven, and giveth life to the world. Then said they to
 35 him, Lord, ever give us this bread. And Jesus said to
 them, I am the bread of life. He that cometh to me shall
 never hunger, and he that believeth on me shall never
 36 thirst. But I told you, that though ye have seen me, ye
 37 believe not. All that the Father giveth me, will come to
 me; and him that cometh to me, I will in no wise cast
 38 out. For I came down from heaven, not to do my own
 39 will, but the will of him that sent me. And this is the
 will of him that sent me, That of all which he hath given
 me, I should lose nothing, but should raise it up at the
 40 last day. And this is the will of him that sent me, that
 every one who seeth the Son, and believeth on him,
 should have everlasting life: and I will raise him up at
 the last day.
- 41 The Jews then murmured about him, because he said
 42 I am the bread which came down from heaven. And
 they said, Is not this Jesus, the son of Joseph, whose
 father and mother we know? How then saith he, I came
 43 down from heaven? Jesus answered and said to them,
 44 Murmur not among yourselves. No man can come unto
 me, unless the Father who hath sent me, draw him; and
 45 I will raise him up at the last day. It is written in the
 prophets, * And they shall be all taught of God. Every

* Isa. liv. 13.

V. 34. *Give us this bread*—Meaning it still in a literal sense; yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving life: *He that cometh to that believeth*—Equivalent expressions: *Shall never hunger, thirst*—Shall be satisfied, happy for ever.

V. 36. *I have told you*—Namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the drawings of the Father, he, in a peculiar manner, *giveth to the Son: will come to me*—By faith. *And him that thus cometh to me, I will in no wise cast out*—I will give him pardon, holiness, and heaven, if he endure to the end to rejoice in his light.

V. 39. *Of all which he hath already given me*—See chap. xvii. 6, 12. If they endure to the end. But Judas did not.

V. 40. Here is the sum of the three foregoing verses. *This is the will of him that sent me*—This is the whole of what I have said: this is the eternal, unchangeable will of God. Every one who truly believeth, shall have everlasting life. *Every one that seeth and believeth*—The Jews saw, and yet believed not. *And I will raise him up*—As this is the will of him that sent me, I will perform it effectually.

V. 44. Christ, having checked their murmuring, continues what he was saying, ver. 40. *No man can come to me, unless the Father draw him*—No man can believe in Christ, unless God give him power: he draws us first, by good desires: not by compulsion, not by laying the will under any necessity; but by the strong and sweet, yet still resistible, motions of his heavenly grace.

V. 45. *Every man that hath heard*—The secret voice of God, he, and he only, believeth.

man therefore that hath heard and learned of the Father
 46 cometh to me. Not that any man hath seen the Father,
 save he who is from God; he hath seen the Father.
 47 Verily, verily I say unto you, he that believeth on me
 48 hath everlasting life. I am the bread of life. Your
 49 fathers ate manna in the wilderness, and yet died. This
 is the bread which cometh down from heaven, that a man
 50 may eat of it, and not die. I am the living bread which
 51 came down from heaven: If any man eat of this bread,
 he shall live for ever, and the bread that I will give, is
 my flesh, which I will give for the life of the world.
 52 The Jews then debated among themselves, saying, How
 53 can this man gives us *his* flesh to eat? But Jesus said
 to them, Verily, verily I say unto you, unless ye eat the
 flesh of the Son of Man, and drink his blood, ye have no
 54 life in you. He that eateth my flesh, and drinketh my
 blood, hath eternal life, and I will raise him at the last
 55 day. For my flesh is meat indeed, and my blood is drink
 56 indeed. He that eateth my flesh, and drinketh my blood,
 57 abideth in me, and I in him. As the living Father hath
 sent me, and I live by the Father, so he that eateth me,
 58 even he shall live by me. This is the bread which came
 down from heaven; not as your fathers ate manna, and
 died; he that eateth of this bread, shall live for ever.
 59 These things he said in the synagogue, teaching at
 Capernaum.
 60 Many of his disciples hearing *it*, said, This is an hard
 61 saying: who can hear it? Jesus knowing in himself that

V. 46. *Not that any one*—Must expect him to appear in a visible shape. *He who is from, or with, God*—In a more eminent manner than any creature.

V. 50. *Not die*—Not spiritually; not eternally.

V. 51. *If any eat of this bread*—That is, believe in me: *He shall live for ever*—In other words, He that believeth to the end shall be saved. *My flesh which I will give you*—This whole discourse, concerning his flesh and blood, refers directly to his passion, and but remotely, if at all, to the Lord's Supper.

V. 52. Observe the degrees: The Jews are tried here; the disciples, ver. 60, 66; the apostles, ver. 67.

V. 53. *Unless ye eat the flesh of the Son of man*—Spiritually; unless ye draw continual virtue from him by faith. *Eating his flesh* is only another expression for believing.

V. 55. *Meat—drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink.

V. 57. *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union!

V. 58. *This is*—That is, I am the bread—Which is not like the manna your fathers ate, who died notwithstanding.

V. 60. *This is a hard saying*—Hard to the children of the world, but sweet to the children of God. Scarce ever did our Lord speak more sublimely, even to the apostles in private. *Who can hear*—Endure it.

his disciples murmured about this, said to them, Doth
 62 this offend you? *What* if ye shall see the Son of Man
 63 ascend where he was before? It is the Spirit that quick-
 eneth: the flesh profiteth nothing: the words that I have
 64 spoken, *they* are spirit, and *they* are life. But there are
 some of you who believe not. (For Jesus had known
 from the beginning, who they were that believed not,
 65 and who would betray him.) And he said, Therefore
 said I to you, That no man can come to me, unless it be
 given him by my Father.

66 From this *time* many of his disciples went back and
 67 walked no more with him. Then said Jesus to the
 68 twelve, Are ye also minded to go away? Then Simon
 Peter answered him, saying, Lord, to whom shall we go?
 69 Thou hast the words of eternal life. And we have
 believed and known, that thou art the Christ, the Son of
 70 the living God. Jesus answered them, Have not I
 71 chosen you twelve? Yet one of you is a devil. He
 spake of Judas Iscariot, *the son* of Simon; for he it was
 that would betray him, being one of the twelve.

CHAP. VII. 1. After these things Jesus walked in
 Galilee: for he would not walk in Judea, because the

V. 62. *What if ye shall see the Son of man ascend where he was before*—How much more incredible will it then appear to you, that he should give you his flesh to eat?

V. 63. *It is the Spirit*—The spiritual meaning of these words, by which God giveth life. *The flesh*—The bare, carnal, literal meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual sense; and, when they are so understood, *they are life*—That is, a means of spiritual life to the hearers.

V. 64. *But there are some of you who believe not*—And so receive no life by them, because you take them in a gross, literal sense. *For Jesus knew from the beginning*—Of his ministry: *Who would betray him*—Therefore it is plain, God does foresee future contingencies:

“But his foreknowledge causes not the fault,
 Which had no less prov'd certain unforeknown.”

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own terms.

V. 66. *From this time many of his disciples went back*—So our Lord now began to purge his floor: the proud and careless were driven away, and those remained who were meet for the Master's use.

V. 68. *Thou hast the words of eternal life*—Thou, and thou alone, speakest the words which shew the way to life everlasting.

V. 69. *And we*—Who have been with thee from the beginning, whatever others do, *have known*—Are absolutely assured, *that thou art the Christ*.

V. 70. *Jesus answered them*—And yet even ye have not all acted suitably to this knowledge. *Have I not chosen, or elected, you twelve*—But they might fall even from that election. *Yet one of you*—On this gracious warning, Judas ought to have repented: *Is a devil*—Is now influenced by one.

CHAP. VII. Ver. 1. *After these things, Jesus walked in Galilee* That is,

- 2 Jews sought to kill him. Now the Jews' feast of tabernacles was nigh. His brethren therefore said to him, Depart hence and go into Judea, that thy disciples *there*
- 4 also may see the works which thou dost. For no man doth any thing in secret, but desireth to be publickly known; if thou dost these things, shew thyself to the world.
- 5 (For neither did his brethren believe on him.) Jesus
- 6 saith to them, My time is not yet come: your time is
- 7 always ready. The world cannot hate you, but me it hateth; because I testify of it, that its works are evil.
- 8 Go ye up to the feast: I go not up to this feast yet;
- 9 because my time is not yet fully come. Having said these things to them, he abode in Galilee.
- 10 But when his brethren were gone up, then he also went up to the feast, not openly, but as it were privately.
- 11 Then the Jews sought him at the feast, and said, Where
- 12 is he? And there was much murmuring among the multitude concerning him: for some said, He is a good man,
- 13 others said, Nay; but he seduceth the people. However, no man spake openly of him, for fear of the Jews.
- 14 Now at the middle of the feast, Jesus went up into the
- 15 temple and taught. And the Jews marvelled, saying, How doth this man know letters, having never learned?

continued there, for some months after the second Passover: *For he would not walk—Continue in Judea; because the Jews—*Those of them who did not believe; and, in particular, the chief priests, scribes, and Pharisees, *sought an opportunity to kill him.*

V. 2. *The feast of tabernacles*—The time, manner, and reason of this feast may be seen, Lev. xxiii. 34, &c.

V. 3. *His brethren*—So called according to the Jewish way of speaking. They were his cousins, the sons of his mother's sister. *Depart hence*—From this obscure place.

V. 4. *For no man doth any thing*—Of this kind, *in secret; but rather desireth to be of public use. If thou really dost these things*—These miracles which are reported; *Shew thyself to the world*—To all men.

V. 6. *Jesus saith, Your time is always ready*—This or any time will suit you.

V. 7. *The world cannot hate you*—Because ye are of the world. *But me it hateth*—And all that bear the same testimony.

V. 10. *He also went up to the feast*—This was his last journey but one to Jerusalem. The next time he went up, he suffered.

V. 11. *The Jews*—The men of Judea, particularly of Jerusalem.

V. 12. *There was much murmuring among the multitude*—Much whispering; many private debates with each other, among those who were come from distant parts.

V. 13. *However, no man spake openly of him*—Not in favour of him: *for fear of the Jews* Those that were in authority.

V. 14. *Now at the middle of the feast*—Which lasted eight days. It is probable, this was on the sabbath-day. *Jesus went up into the temple*—Directly, without stopping any where else.

V. 15. *How does this man know letters, having never learned*—How comes he to be so well acquainted with sacred literature, as to be able thus to expound

- 16 Jesus answered them and said, My doctrine is not mine,
 17 but his that sent me. If any man be willing to do his
 will, he shall know of the doctrine, whether it be of God,
 18 or whether I speak of myself. He that speaketh of him-
 self, seeketh his own glory; but he that seeketh the glory
 of him that sent him, the same is true, and there is no
 19 unrighteousness in him. Did not Moses give you the
 law? Yet none of you keepeth the law. Why seek ye
 20 to kill me? The people answered and said, Thou hast
 21 a devil. Who seeketh to kill thee? Jesus answered and
 said to them, I did one work, and ye all marvel at it.
 22 Moses gave you circumcision, (not that it is of Moses,
 but of the fathers,) and ye circumcise a man on the Sab-
 23 bath. If a man receive circumcision on the Sabbath,
 that the law of Moses may not be broken: are ye angry
 at me, because I entirely healed a man on the Sabbath?
 24 Judge not according to appearance, but judge righteous
 judgment.
 25 Then said some of them of Jerusalem, Is not this he
 whom they seek to kill? And lo he speaketh boldly, and
 26 they say nothing to him. Do the rulers know indeed,
 27 that this is the Christ? Howbeit, we know this man,
 whence he is: but when Christ cometh, none knoweth
 28 whence he is. Then cried Jesus in the temple as he

the Scripture with such propriety and gracefulness, seeing he has never learned this at any place of education?

V. 16. *My doctrine is not mine*—Acquired by any labour of learning: but his that sent me—Immediately infused by him.

V. 17. *If any man be willing to do his will, he shall know of the doctrine whether it be of God*—This is an universal rule, with regard to all persons and doctrines. He that is thoroughly willing to do it, shall certainly know what the will of God is.

V. 18. *There is no unrighteousness in him*—No deceit or falsehood.

V. 19. But ye are unrighteous; for ye violate the very law which ye profess so much zeal for.

V. 20. *The people answered, Thou hast a devil*—A lying spirit. *Who seeketh to kill thee*—These, coming from distant parts, probably did not know the design of the priests and rulers.

V. 21. *I did*—At the pool of Bethesda: *One work* Out of many: *And ye all marvel at it*—Are amazed, because I did it on the sabbath-day.

V. 22. *Moses gave you circumcision*—The sense is, Because Moses enjoined you circumcision, (though, indeed, it was far more ancient than he,) you think it no harm to circumcise a man on the sabbath: and are ye angry at me, (which anger had now continued sixteen months,) for doing as much greater a good, for healing a man, body and soul, on the sabbath?

V. 27. *When Christ cometh, none knoweth whence he is*—This Jewish tradition was true, in regard to his Divine nature: in that respect, none could declare his generation. But it was not true with regard to his human nature, for both his family and the place of his birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest voice. *Do ye both know*

taught, saying, Do ye both know me, and know whence I am? And yet I am not come of myself, but he that
 29 sent me is true, whom ye know not. But I know him;
 30 for I am from him, and he hath sent me. Then they sought to seize him; but no man laid hands on him,
 31 because his hour was not yet come. And many of the multitude believed on him, and said, When Christ cometh, will he do more miracles than these which this man
 32 hath done? The Pharisees heard the multitude whispering such things concerning him, and the Pharisees and
 33 the chief priests sent officers to seize him. Then said Jesus to them, Yet a little time I am with you, and
 34 then I go to him that sent me. Ye shall seek, and
 35 shall not find me, and where I am ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks?
 36 What saying is this that he said, Ye shall seek me, and shall not find me? And where I am, ye cannot come?
 37 On the last, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and
 38 drink. * He that believeth on me, out of his belly (as the Scripture hath said) shall flow rivers of living water.

* Zech. xiv. 8.

me, and know whence I am—Ye do, indeed, know whence I am, as a man. But ye know not my Divine nature, nor that I am sent from God.

V. 29. *I am from him*—By eternal generation: *And he hath sent me*—His mission follows from his generation. These two points answer those, *Do ye know me? Do ye know whence I am?*

V. 30. *His hour*—The time of his suffering.

V. 33. *Then said Jesus*—Continuing his discourse, (from the 29th verse,) which they had interrupted.

V. 34. *Ye shall seek me*—Whom ye now despise. These words are, as it were, the text, which is commented upon in this and the following chapter. *Where I am*—Christ's so frequently saying, while on earth, *where I am*, when he spake of his being in heaven, intimates his perpetual presence there in his Divine nature: though his going thither was a future thing, with regard to his human nature.

V. 35. *Will he go to the dispersed among the Greeks*—The Jews scattered abroad in heathen nations, Greece particularly. Or, *Will he teach the Greeks*—The heathens themselves?

V. 37. *On the last day, the great day of the feast*—On this day there was the greatest concourse of people, and they were then wont to fetch water from the fountain of Siloam, which the priests poured out on the great altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this day, likewise, they commemorated God's miraculously giving water out of the rock, and offered up solemn prayers for seasonable rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And who-soever doth come to him by faith, his inmost soul shall be filled with *living water*, with abundance of peace, joy, and love, which shall likewise flow from him to others. *As the Scripture hath said*—Not expressly, in any one parti-

39 This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet
 40 given, because Jesus was not yet glorified. Many of the multitude therefore hearing this discourse, said, Certainly
 41 this is the prophet. Others said, This is the Christ.
 42 But some said, Doth Christ come out of Galilee? Hath
 43 not the Scripture said, That Christ cometh of the seed of David, and from * Bethlehem, the town where David
 44 was? So there was a division among the people concerning him. And some of them would have seized him;
 45 but no man laid hands on him. So the officers came to the chief priests and Pharisees; and they said to them,
 46 Why have ye not brought him? The officers answered,
 47 Never man spake like this man. The Pharisees answered,
 48 ed, Are ye also deceived? Hath any of the rulers believed on him, or of the Pharisees? But this populace,
 49 who know not the law, are accursed. Nicodemus (he that came to him by night, being one of them) saith to them, Doth our law judge a man before it hear him, and
 50 know what he doth? They answered and said to him, Art thou also a Galilean? Search and see, that out of
 51 Galilee ariseth no prophet. And every man went to his own house.

* Micah v. 2.

cular place. But here is a general reference to all those scriptures which speak of the effusion of the Spirit by the Messiah, under the similitude of pouring out water.

V. 39. *The Holy Ghost was not yet given*—That is, those fruits of the Spirit were not yet given, even to true believers, in that full measure.

V. 40. *The prophet*—Whom we expect to be the fore-runner of the Messiah.

V. 42. *From Bethlehem*—And how could they forget that Jesus was born there? Had not Herod given them terrible reason to remember it?

V. 48. *Hath any of the rulers*—Men of rank or eminence, or of the Pharisees—Men of learning or religion, believed on him?

V. 49. *But this populace, who know not the law*—This ignorant rabble; are accursed—Are by that ignorance exposed to the curse of being thus seduced.

V. 50. *Nicodemus, he that came to him by night*—Having now a little more courage, being one of them—Being present as a member of the great council, saith to them—Do not we ourselves act as if we knew not the law, if we pass sentence on a man before we hear him?

V. 52. *They answered*—By personal reflection; the argument they could not answer, and therefore did not attempt it. *Art thou also a Galilean*—One of his party? *Out of Galilee ariseth no prophet*—They could not but know the contrary. They knew Jonah arose out of Gath-hepber; and Nahum from another village in Galilee. Yea, and Thisbe, the town of Elijah, the Tishbite, was in Galilee also. They might, likewise, have known, that Jesus was not born in Galilee, but at Bethlehem, even from the public register there, and from the genealogies of the families of David. They were conscious this poor answer would not bear examination, and so took care to prevent a reply.

V. 53. *And every man went to his own house*—So that short, plain question of Nicodemus, spoiled all their measures, and broke up the council! *A word spoke in season, how good is it!* Especially, when God gives it his blessing.

- CHAP. VIII. 1. But Jesus went to the Mount of
 2 Olives. And early in the morning he returned to the
 temple, and all the people came to him, and sitting down
 3 he taught them. And the Scribes and Pharisees bring a
 woman taken in adultery, and having set her in the midst,
 4 They say to him, Master, this woman was taken actually
 5 committing adultery. Now * Moses hath commanded us
 6 in the law, to stone such. What therefore sayest thou?
 This they spoke tempting him, that they might have to
 accuse him. But Jesus stooping down, wrote with his
 7 finger on the ground. And as they continued asking
 him, he raised himself and said to them, He that is with-
 out sin among you, let him first cast the stone at her.
 8 Then stooping down again, he wrote on the ground.
 9 But they who heard *it*, went out one by one, beginning at
 the eldest; and Jesus was left alone, and the woman in
 10 the midst. Then Jesus raising himself up, said to her,
 Woman, where are thine accusers? Hath no man con-
 11 demned thee? She saith, No man, Sir. And Jesus saith
 unto her, Neither do I condemn thee. Go, and sin no
 more.
 12 Then spake Jesus again to them, I am the light of the
 world; he that followeth me shall in no wise walk in

* Deut. xxii. 23.

CHAP. VIII. Ver. 5. *Moses hath commanded us to stone such*—If they spoke accurately, this must have been a woman, who, having been *betrothed to an husband*, had been guilty of this crime before the marriage was completed; for such only Moses commanded to be stoned. He commanded, indeed, that other adulteresses should be put to death; but the manner of death was not specified.

V. 6. *That they might have to accuse him*—Either of usurping the office of a judge, if he condemned her; or of being an enemy to the law, if he acquitted her. *Jesus stooping down, wrote with his finger on the ground*—God wrote once in the Old Testament; Christ once in the New: perhaps the words which he afterwards spoke, when they continued asking him. By this silent action, he, 1. fixed their wandering, hurrying thoughts, in order to awaken their consciences; and, 2. signified, that he was not then come to condemn, but to save the world.

V. 7. *He that is without sin*—He that is not guilty, (his own conscience being the judge,) either of the same sin, or of some nearly resembling it. *Let him*—As a witness, cast the first stone at her.

V. 9. *Beginning at the eldest*—Or, the elders. *Jesus was left alone*—By all those scribes and Pharisees who proposed the question. But many others remained, to whom our Lord directed his discourse presently after.

V. 10. *Hath no man condemned thee*—Hath no judicial sentence been passed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such sentence. Let this deliverance lead thee to repentance.

V. 12. *He that followeth me, shall in no wise walk in darkness*—In ignorance, wickedness, misery: *But shall have the light of life*—He that closely, humbly, steadily follows me, shall have the divine light continually shining upon him,

- 13 darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not valid. Jesus answered and said to them, Though I testify of myself, yet my testimony is valid: for I know whence I came, and whither I go; but ye know not whence I came, or whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is valid; for I am not alone: but I and the Father that sent me. Even in your law it is written, * The testimony of two men is valid. I am one that testify of myself, and the Father that sent me testifieth of me. Then said they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Father also. These words spake he in the treasury, as he taught in the temple. And no man seized him; for his hour was not yet come.
- 21 Then said Jesus again to them, I go, and ye shall seek me, and shall die in your sin. Whither I go ye cannot come. The Jews said therefore, Will he kill himself?

* Deut. xix. 15.

diffusing over his soul, knowledge, holiness, joy, till he is guided by it to life everlasting.

V. 13. *Thou testifiest of thyself, thy testimony is not valid*—They retort upon our Lord his own words, chap. v. 31, *If I testify of myself, my testimony is not valid*. He had then added, *There is another who testifieth of me*. To the same effect he replies here, ver. 14, *Though I testify of myself, yet my testimony is valid*: for I am inseparably united to the Father. *I know*—And from firm and certain knowledge proceeds the most unexceptionable testimony: *Whence I came, and whither I go*—To these two heads may be referred all the doctrine concerning Christ. The former is treated of, ver. 16, &c. the latter, ver. 21, &c. *For I know whence I came*—That is, for I came from God, both as God and as man. And I know it, though ye do not.

V. 15. *Ye judge after the flesh*—As the flesh, that is, corrupt nature, dictates. *I judge no man*—Not thus; not now; not at my first coming.

V. 16. *I am not alone*—No more in judging, than in testifying: *But I, and the Father that sent me*—His Father is in him, and he is in the Father, chap. xiv. 10, 11. And so the Father is no more alone without the Son, than the Son is without the Father, Prov. viii. 22, 23, 30. His Father and he are not one and another God, but one God, (though distinct persons,) and so inseparable from each other. And though the Son came from the Father, to assume human nature, and perform his office as the Messiah upon earth, as God is sometimes said to come from heaven, for particular manifestations of himself; yet Christ did not leave the Father, nor the Father leave him, any more than God leaves heaven, when he is said to come down to the earth.

V. 19. *Then said they to him, Where is thy Father?* Jesus answered—Shewing the perverseness of their question: and teaching, that they ought first to know the Son, if they would know the Father. *Where the Father is*—He shews, ver. 23. Meantime he plainly intimates, that the Father and he were distinct persons, as they were two witnesses: and yet one in essence, as the knowledge of him includes the knowledge of the Father.

- 23 Because he saith, Whither I go ye cannot come. And he said to them, Ye are of them that are beneath; I am of them that are above: ye are of this world; I am not of this world. Therefore I said, Ye shall die in your sins; for if ye believe not that I AM, ye shall die in your sins. Then said they to him, Who art thou? And Jesus saith to them, Even what I say to you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world the things which I have heard from him. They understood not, that he spake to them of the Father. Jesus therefore said to them, When ye shall have lifted up the Son of Man, then shall ye know that I AM, and that I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always the things that please him. As he spake these words, many believed on him.
- 31 Then said Jesus to the Jews who believed on him, If ye continue in my word, ye are my disciples indeed: And ye shall know the truth, and the truth shall make you free. They answered him, We are Abraham's offspring, and were never enslaved to any man: how sayest thou,

V. 23. *Ye are*—Again he passes over their interruption, and proves what he advanced, ver. 21. *Of them that are beneath*—From the earth. *I am of them that are above*—Here he directly shews whence he came, even from heaven, and whither he goes.

V. 24. *If ye believe not that I AM*—Here, as in the 38th verse, our Lord claims the divine nature, I AM, Exod. iii. 14. But the Jews, as if he had stopped short, and not finished the sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were, in one discourse, with one even tenor, from the time I first spake to you.

V. 26. *I have many things to say and to judge of you*—I have much to say concerning your inexcusable unbelief; but he that sent me is true—Whether ye believe or not. *And I speak the things which I have heard from him*—I deliver truly what he hath given me in charge.

V. 27. *They understood not*—That by him that sent him, he meant God the Father: therefore, in the 28th and 29th verses, he speaks plainly of the Father, and again claims the divine name, I AM.

V. 28. *When ye shall have lifted up*—On the cross, ye shall know—And so many of them did, that I AM—God over all; and that I do nothing of myself—Being one with the Father.

V. 29. *The Father hath not left me alone*—Never, from the moment I came into the world.

V. 32. *The truth*—Written in your hearts by the Spirit of God, shall make you free—From guilt, sin, misery, Satan.

V. 33. *They*—The other Jews that were by, (not those that believed,) as appears by the whole tenor of the conversation. *We were never enslaved to any man*—A bold, notorious untruth. At that very time they were enslaved to the Romans.

34 Ye shall be made free. Jesus answered them, Verily,
 verily I say unto you, he that committeth sin, is the slave
 35 of sin: And the slave abideth not in the house for ever:
 36 *but* the Son abideth ever. If therefore the Son shall
 37 make you free, ye will be free indeed. I know that ye
 are Abraham's offspring; yet ye seek to kill me, because
 38 my word hath no place in you. I speak that which I
 have seen with my Father, and ye do that which ye have
 39 heard from your Father. They answered and said to
 him, Abraham is our father. Jesus saith to them, If ye
 were the children of Abraham, ye would do the works of
 40 Abraham. But now ye seek to kill me, a man who have
 41 told you the truth which I have heard from God. Abra-
 ham did not thus. Ye do the deeds of your father. They
 said to him, We were not born of fornication; we have
 42 one Father, *even* God. Jesus said to them, If God were
 your Father, ye would love me; for I proceeded forth,
 43 and come from God. I am come not of myself, but He
 hath sent me. Why do ye not understand my discourse?
 44 *Even* because ye cannot hear my word. Ye are of *your*
 father the devil, and your will is, to do the desires of
 your father. He was a murderer from the beginning,
 and abode not in the truth; for there is no truth in him.
 When he speaketh a lie, he speaketh of his own; for he

V. 34. *Jesus answered*—Each branch of their objection, first concerning freedom, then concerning their being Abraham's offspring, ver. 37, &c. *He that committeth sin, is, in fact, the slave of sin.*

V. 35. *And the slave abideth not in the house*—All sinners shall be cast out of God's house, as the slave was out of Abraham's: *but I the Son abide therein for ever.*

V. 36. *If I therefore make you free, ye*—shall partake of the same privilege; being made free from all guilt and sin, ye shall abide in the house of God for ever.

V. 37. *I know that ye are Abraham's offspring*—As to the other branch of your objection, *I know that ye are Abraham's offspring*, after the flesh; but not in a spiritual sense. Ye are not followers of the faith of Abraham: my word hath no place in your hearts.

V. 41. *Ye do the deeds of your father*—He is not named yet. But when they presumed to call God their Father, then he is expressly called the devil, ver. 44.

V. 42. *I proceeded forth*—As God, and *come*—As Christ.

V. 43. *Ye cannot*—Such is your stubbornness and pride, *hear*—Receive, obey, *my word*. Not being desirous to do my will, ye cannot understand my doctrine, chap. vii. 17.

V. 44. *He was a murderer*—In inclination, *from the beginning*—Of his becoming a devil; and *abode not in the truth*—Commencing murderer and liar at the same time. And certainly *he was a killer of men*, as the Greek word properly signifies, *from the beginning* of the world: for, from the very creation, he designed and contrived the ruin of men. *When he speaketh a lie, he speaketh of his own*—For he is the proper parent, and, as it were, creator of it. See the origin, not only of lies, but of evil in general!

45 is a liar, and the father of it. But because I speak the
 46 truth, ye believe me not. Which of you convicteth me
 of sin? And if I speak the truth, why do ye not believe
 47 me? He that is of God, heareth God's words; ye there-
 48 fore hear *them* not, because ye are not of God. Then
 answered the Jews and said to him, Say we not well that
 49 thou art a Samaritan, and hast a devil? Jesus answered,
 I have not a devil; but I honour my Father, and ye dis-
 50 honour me. I seek not my own glory; there is one that
 51 seeketh *it* and judgeth. Verily, verily I say unto you, if
 52 a man keep my word, he shall never see death. Then
 said the Jews to him, Now we know that thou hast a
 devil. Abraham is dead, and the prophets; yet thou
 sayest, If a man keep my word, he shall never taste of
 53 death. Art thou greater than our father Abraham, who
 54 is dead? The prophets also are dead. Whom makest
 thou thyself? Jesus answered, If I honour myself, my
 honour is nothing: it is my Father that honoureth me, of
 55 whom ye say, He is our God. Yet ye have not known
 him: but I know him. And if I should say I know him
 not, I should be a liar like you; but I know him, and
 56 keep his word. Your father Abraham longed to see my
 57 day; and he saw *it*, and was glad. Then said the Jews
 to him, Thou art not yet fifty years old, and hast thou

V. 45. *Because I speak the truth*—Which liars hate.

V. 46. *Which of you convicteth me of sin*—And is not my life as unrep-
 arable as my doctrine? Does not my whole behaviour confirm the truth of
 what I teach?

V. 47. *He that is of God*—That either loves or fears him, *heareth*—With
 joy and reverence, *God's words*—Which I preach.

V. 48. *Say we not well*—Have we not just cause to say, *Thou art a Sama-
 ritan*—An enemy to our church and nation; *and hast a devil*—Art possessed
 by a proud and lying spirit?

V. 49. *I honour my Father*—I seek his honour only.

V. 50. *I seek not my own glory*—That is, as I am the Messiah, I consult
 not my own glory. I need not. For my Father consulteth it, and will pass
 sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my glory. We
 keep his doctrine, by believing; his promises, by hoping; his commands, by
 obeying. *He shall never see death*—That is, death eternal. He shall live for
 ever. Hereby he proves that he was no Samaritan: for the Samaritans, in
 general, were Sadducees.

V. 54. *If I honour myself*—Referring to their words, *Whom makest thou
 thyself?*

V. 56. *He saw it*—By faith, in types, figures, and promises. As parti-
 cularly in Melchisedec: in the appearance of Jehovah to him in the plains
 of Mamre, Gen. xviii. 1: and in the promise, that *in his seed all the nations
 of the earth should be blessed*. Possibly he had, likewise, a peculiar revelation,
 either of Christ's first or second coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the gravity
 of our Lord's countenance, together with his afflictions and labours, might

58 seen Abraham? Jesus said to them, Verily, verily I say
59 unto you, before Abraham was, I AM. Then they took
up stones to cast at him; but Jesus concealed himself, and
went out of the temple, going through the midst of them,
and so passed on.

CHAP. IX. 1. And as he passed on, he saw a man
blind from his birth. And his disciples asked him, saying,
Master, who sinned, this man, or his parents, that he was
2 born blind? Jesus answered, Neither hath this man
sinned, nor his parents; but that the works of God might
3 be made manifest through him. I must work the works
of him that sent me, while it is day; the night is coming,
4 when no man can work. While I am in the world, I am
5 the light of the world. Having said this, he spat on the
ground, and made clay with the spittle, and anointed the
6 eyes of the blind man with the clay, And said to him,
7 Go, wash at the pool of Siloam, (which is by interpreta-

make him appear older than he really was. *Hast thou seen Abraham?*—Which they justly supposed must have been, if Abraham had seen him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct answer to the objection of the Jews, and shows how much greater he was than Abraham.

V. 59. *Then they took up stones*—To stone him as a blasphemer: but Jesus concealed himself—Probably by becoming invisible; and so passed on—With the same ease as if none had been there.

CHAP. IX. Ver. 2. *Who sinned, this man, or his parents, that he was born blind*—That is, was it for his own sin, or for the sin of his parents? They suppose, (as many of the Jews did, though without any ground from Scripture,) that he might have sinned, in a pre-existent state, before he came into the world.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the manner of our Lord, to answer any questions that were of no use but to gratify an idle curiosity. Therefore he determines nothing concerning this. The scope of his answer is, it was neither for any sin of his own, nor of his parents; but that the power of God might be displayed.

V. 4. *The night is coming*—Christ is the light. When the light is withdrawn, night comes, *When no man can work*—No man can do any thing towards working out his salvation, after this life is ended. Yet Christ can work always. But he was to work upon earth, only during the day, or season, which was appointed for him.

V. 5. *I am the light of the world*—I teach men inwardly by my Spirit, and outwardly by my preaching, what is the will of God; and I show them, by my example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do towards curing the blind? It reminds us, that God is no farther from the event, when he works either with or without means, and that all the creatures are only that, which his almighty operation makes them.

V. 7. *Go, wash at the pool of Siloam*—Perhaps our Lord intended to make the miracle more taken notice of. For a crowd of people would naturally gather round him, to observe the event of so strange a prescription. And it

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tion, Sent.) He went therefore, and washed, and came seeing.

8 Then the neighbours, and they who had seen him before, when he was blind, said, Is not this he who used
9 to sit begging? Some said, This is he: others, He is
10 like him: *but* he said, I am *he*. They said to him, How
11 were thine eyes opened? He answered and said, A man
called Jesus made clay and anointed my eyes, and said to
12 me, Go to the pool of Siloam and wash. And I went,
and washed, and received sight. Then said they to him,
Where is he? He said, I know not.

13 They bring to the Pharisees the man who had afore-
14 time been blind. (It was the Sabbath, when Jesus made
15 the clay and opened his eyes.) Again the Pharisees also
asked him how he had received his sight. He said to
them, He put clay on my eyes, and I washed, and see.
16 Therefore said some of the Pharisees, This man is not of
God, because he keepeth not the Sabbath. Others said,
How can a man that is a sinner do such miracles? And
17 there was a division among them. They say to the blind
man again, What sayest thou of him, for that he hath
18 opened thine eyes? He said, He is a prophet. But the
Jews did not believe concerning him, that he had been
blind and received his sight, till they had called the
19 parents of him who had received his sight. And they
asked them, saying, Is this your son, who ye say was born
20 blind? How then doth he now see? His parents an-
swered them, and said, We know that this is our son, and

is exceeding probable, the guide, who must have led him in traversing a great part of the city, would mention the errand he was going upon, and so call those who saw him to a greater attention.

From the fountain of Siloam, which was without the walls of Jerusalem, a little stream flowed into the city, and was received in a kind of basin, near the temple, and called, the pool of Siloam. Which is, by interpretation, Sent—And so was a type of the Messiah, who was sent of God. He went and washed, and came seeing—He believed, and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned, like Naaman, on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to choose how thou wilt bestow favours, which it is our highest interest to receive on any terms.

V. 11. *A man called Jesus*—He seems to have been before totally ignorant of him.

V. 14. *Anointing the eyes*—With any kind of medicine on the sabbath, was particularly forbidden by the tradition of the elders.

V. 16. *This man is not of God*—Not sent of God. *How can a man that is a sinner*—That is, one living in wilful sin, *do such miracles?*

V. 17. *What sayest thou of him, for that he hath opened thine eyes*—What inference dost thou draw herefrom?

- 21 that he was born blind. But how he now seeth, we know not; or who hath opened his eyes, we know not. He is
 22 of age: ask him; he will speak concerning himself. His parents said this because they feared the Jews; for the Jews had already agreed, that if any man should own him to be Christ, he should be put out of the synagogue.
 23 Therefore said his parents, He is of age; ask him.
 24 Therefore they called a second time the man that had been blind, and said to him, Give glory to God; we
 25 know that this man is a sinner. He answered and said, That he is a sinner, I know not: one thing I know, that
 26 I was blind and now see. They said to him again, What
 27 did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hearken: why would ye hear it again? Are ye also will-
 28 ing to be his disciples? Then they reviled him and said, Thou art a disciple of that *fellow*; but we are disciples
 29 of Moses. We know that God spake to Moses; but
 30 we know not this *fellow*, whence he is. The man answered and said to them, Why herein is a marvellous thing, that ye know not whence he is, although he hath
 31 opened my eyes! We know that God heareth not sinners; but if a man be a worshipper of God, and do his
 32 will, him he heareth. Since the world began it was not heard that any man opened the eyes of one that was born
 33 blind. If this man were not of God, he could do no-
 34 thing. They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
 35 Jesus heard that they had cast him out; and having

V. 22. *He should be put out of the synagogue*—That is, be excommunicated.

V. 27. *Are ye also*—As well as I, at length convinced, and willing to be his disciples?

V. 29. *We know not whence he is*—By what power and authority he does these things.

V. 30. *The man answered*—Utterly illiterate as he was. And with what strength and clearness of reason! So had God opened the eyes of his understanding, as well as his bodily eyes. *Why herein is a marvellous thing, that ye*—The teachers and guides of the people, should not know that a man, who has wrought a miracle, the like of which was never heard of before, must be from heaven, sent by God.

V. 31. *We*—Even we of the populace, know that God heareth not sinners—Not impenitent sinners, so as to answer their prayers in this manner. The honest courage of this man in adhering to the truth, though he knew the consequence, (ver. 22,) gives him claim to the title of a confessor.

V. 33. *He could do nothing*—Of this kind: nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the synagogue: excommunicated him.

V. 35. *Having found him*—For he had sought him.

found him, he said to him, Dost thou believe on the Son
 36 of God? He answered and said, Sir, who is he, that I
 37 may believe on him? Jesus said to him, Thou hast both
 38 seen him, and he that talketh with thee is he. And he
 39 said, Lord, I believe. And he worshipped him. Jesus
 said, For judgment am I come into the world, that they
 who see not may see, and that they who see may become
 40 blind. And some of the Pharisees that were with him
 41 heard this, and said to him, Are we blind also? Jesus
 said to him, If ye had been blind, ye would have had no
 sin. But now ye say, We see: therefore your sin remaineth.

CHAP. X. 1. Verily, verily I say to you, he that
 entereth not by the door into the sheepfold, but climbeth
 2 up some other way, he is a thief and a robber. But he
 that entereth in by the door is the shepherd of the sheep.
 3 To him the door-keeper openeth, and the sheep hear his
 voice, and he calleth his own sheep by name, and leadeth
 4 them out. And when he hath led forth his own sheep, he
 goeth before them, and the sheep follow him: for they

V. 36. *Who is he, that I may believe*—This implies some degree of faith already. He was ready to receive what Jesus said.

V. 37. *Lord, I believe*—What an excellent spirit was this man of! Of so deep and strong an understanding, as he had just shewn, to the confusion of the Pharisees; and yet of so teachable a temper!

V. 39. *For judgment am I come into the world*—That is, the consequence of my coming will be, that, by the just judgment of God, while the blind in body and soul receive their sight, they who boast they see, will be given up to still greater blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant; if ye had not had so many means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge, *ye see: therefore your sin remaineth*—Without excuse, without remedy.

CHAP. X. Ver. 1. *He that entereth not by the door*—By Christ. He is the only lawful entrance. *Into the sheep-fold*—The church. *He is a thief and a robber*—In God's account. Such were all those teachers, to whom our Lord had just been speaking.

V. 3. *To him the door-keeper openeth*—Christ is considered as the Shepherd, ver. 11. *As the door*, in the first and following verses. And as it is not unworthy of Christ to be styled *the door*, by which both the sheep and the true pastor enter, so neither is it unworthy of God the Father to be styled *the door-keeper*. See Acts xiv. 27, Col. iv. 3, Rev. iii. 8, Acts xvi. 14. *And the sheep hear his voice*—The circumstances that follow, exactly agree with the customs of the ancient eastern shepherds. They called their sheep by name, went before them, and the sheep followed them. So real Christians hear, listen to, understand, and obey the voice of a shepherd whom Christ hath sent. And he counteth them his own, dearer than any friend or brother: *calleth*, advises, directs each by name, and *leadeth them out* in the paths of righteousness, beside the waters of comfort.

V. 4. *He goeth before them*—In all the ways of God, teaching them in every

- 5 know his voice. They will not follow a stranger, but will flee from him; for they know not the voice of
 6 strangers. This parable spake Jesus to them; but they understood not what things they were which he spake to them.
- 7 Therefore Jesus said to them again, Verily, verily I
 8 say unto you, I am the door of the sheep. Whosoever are come, are thieves and robbers; but the sheep did not
 9 hear them. I am the door; if any one enter in by me, he shall be safe, and shall go in and out, and find pasture.
 10 The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that
 11 they may have it abundantly: I am the good Shepherd: the good shepherd layeth down his life for the sheep.
 12 But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the wolf seizeth them, and scatter-

point, by example as well as by precept; *and the sheep follow him*—They tread in his steps: *For they know his voice*—Having the witness in themselves, that his words are *the wisdom and the power of God*. Reader! art thou a shepherd of souls? Then answer to God, Is it thus with thee and thy flock?

V. 5. *They will not follow a stranger*—One whom Christ hath not sent, who does not answer the preceding description. Him *they will not follow*—And who can constrain them to it? But *will flee from him*—As from the plague. *For they know not the voice of strangers*—They cannot relish it; it is harsh and grating to them. They find nothing of God therein.

V. 6. *They*—The Pharisees, to whom our Lord more immediately spake, as appears from the close of the foregoing chapter.

V. 7. *I am the door*—Christ is both the door, and the Shepherd, and all things.

V. 8. *Whosoever are come*—Independently on me, assuming any part of my character, pretending, like your elders and rabbis, to a power over the consciences of men, attempting to make laws in the church, and to teach their own traditions as the way of salvation: all those prophets and expounders of God's word, that enter not by the door of the sheepfold, but run before I have sent them by my Spirit. Our Lord seems in particular to speak of those that had undertaken this office since he began his ministry, *are thieves*—Stealing temporal profit to themselves, *and robbers*—Plundering and murdering the sheep.

V. 9. *If any one*—As a sheep, *enter in by me*—Through faith, *he shall be safe*—From the wolf, and from those murdering shepherds. *And shall go in and out*—Shall continually attend on the shepherds whom I have sent; *and shall find pasture*—Food for his soul in all circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the consequence of a shepherd's coming, who does not enter in by me.

V. 12. *But the hireling*—It is not the bare receiving hire, which denominates a man an hireling: (for the labourer is worthy of his hire; Jesus Christ himself being the Judge: yea, and the Lord hath ordained, that they who preach the gospel should live of the gospel:) but the loving hire; the loving the hire more than the work; the working for the sake of the hire. He is an hireling, who would not work, were it not for the hire: to whom this is the great (if not only) motive of working. O God! if a man who works only for hire, is

13 eth the sheep. The hireling fleeth, because he is an
 14 hireling, and careth not for the sheep. I am the good
 Shepherd, and know my *sheep*, and am known of mine;
 15 (As the Father knoweth me, and I know the Father,) and
 16 I lay down my life for the sheep. I have also other sheep
 which are not of this fold: I must bring them likewise,
 and they will hear my voice, and there shall be one flock,
 17 and one shepherd. Therefore doth my Father love me,
 18 because I lay down my life, that I may take it again. No
 one taketh it from me, but I lay it down of myself.
 I have power to lay it down, and I have power to take it
 again. This commission have I received of my Father.
 19 There was again a division amongst the Jews because of
 20 these sayings. Many of them said, He hath a devil, and
 is mad: why hear ye him? Others said, These are not
 21 the words of one that hath a devil. Can a devil open
 the eyes of the blind?

such a wretch, a mere thief and a robber; what is he who continually takes the hire, and yet does not work at all! *The wolf*—Signifies any enemy, who, by force or fraud, attacks the Christian's faith, liberty, or life. *So the wolf seizeth and scattereth the flock*—He seizeth some, and scattereth the rest; the two ways of hurting the flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*—Because he loves the hire, not the sheep.

V. 14. *I know my sheep*—With a tender regard and special care: and am known of mine—With an holy confidence and affection.

V. 15. *As the Father knoweth me, and I know the Father*—With such a knowledge as implies an inexpressible union: *And I lay down my life*—Speaking of the present time. For his whole life was only a going unto death.

V. 16. *I have also other sheep*—Whom he foreknew: which are not of this fold—Not of the Jewish church or nation, but Gentiles. *I must bring them likewise*—Into my church, the general assembly of those whose names are written in heaven. *And there shall be one flock*—(Not one fold, a plain false print,) no corrupt or divided flocks remaining. *And one shepherd*—Who laid down his life for the sheep, and will leave no hireling among them. This unity, both of the flock and the Shepherd, shall be completed in its season. The Shepherd shall bring all into one flock; and the whole flock shall hear the one Shepherd.

V. 17. *I lay down my life, that I may take it again*—I cheerfully die to expiate the sins of men, to the end I may rise again for their justification.

V. 18. *I lay it down of myself*—By my own free act and deed. *I have power to lay it down, and I have power to take it again*—I have an original power and right of myself, both to lay it down as a ransom, and to take it again, after full satisfaction is made for the sins of the whole world. *This commission have I received of my Father*—Which I readily execute.

He chiefly spoke of the Father before his suffering; of his own glory after it. Our Lord's receiving this commission as Mediator, is not to be considered as the ground of his power to lay down and resume his life. For this he had in himself, as having an original right to dispose thereof, antecedent to the Father's commission. But this commission was the reason why he thus used his power, in laying down his life. He did it in obedience to his Father.

V. 21. *These are not the words*—The word in the original takes in actions too.

22 Now the feast of the dedication came on at Jerusalem:
 23 and it was winter. And Jesus was walking in the temple,
 24 in Solomon's portico. Then came the Jews round about
 him, and said to him, How long dost thou keep us in sus-
 25 pense? If thou be the Christ, tell us plainly. Jesus
 answered them, I have told you; yet ye do not believe:
 the works that I do in my Father's name, they testify of
 26 me. But, as I have told you, ye do not believe, because
 27 ye are not of my sheep. My sheep hear my voice, and I
 28 know them, and they follow me. And I give them eter-
 nal life, and they shall never perish, neither shall any
 29 pluck them out of my hand. My Father, who gave *them*
 me, is greater than all; and none shall pluck *them* out of
 30 my Father's hand. I and the Father are one.
 31 Then the Jews again took up stones to stone him.
 32 Jesus answered them, Many good works have I shewed
 you from my Father; for which of those works do ye
 33 stone me? The Jews answered him, We stone thee not
 for a good work, but for blasphemy, and because thou
 34 being a man, makest thyself God. Jesus answered them,

V. 22. *It was the feast of the dedication*—Instituted by Judas Maccabæus, (1 Mac. iv. 59,) when he purged and dedicated the altar and temple, after they had been polluted. So our Lord observed festivals, even of human appointment. Is it not, at least, innocent, for us to do the same?

V. 23. *In Solomon's portico*—Josephus informs us, that when Solomon built the temple, he filled up a part of the adjacent valley, and built a portico over it towards the east. This was a noble structure, supported by a wall four hundred cubits high; and continued even to the time of Albinus and Agrippa, which was several years after the death of Christ.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not *follow me*: because ye are proud, unholy, lovers of praise, lovers of the world, lovers of pleasure, not of God.

V. 27—29. *My sheep hear my voice, and I know them, and they follow me, &c.*—Our Lord still alludes to the discourse he had had before this festival. As if he had said, My sheep are they who, 1. *Hear my voice* by faith; 2. *Are known* (that is, approved) by me, as loving me; and, 3. *Follow me*, keep my commandments, with a believing, loving heart. And to those who, 1. *Truly believe*, (observe three promises annexed to three conditions!) I give eternal life. He does not say, *I will give*, but I *give*. For *he that believeth*, hath everlasting life. Those whom, 2. *I know truly to love me*, shall never perish, provided they abide in my love. 3. Those who *follow me*, neither men nor devils can pluck out of my hand. *My Father who hath*, by an unchangeable decree, *given me* all that believe, love, and obey, *is greater than all* in heaven or earth, and none is able to *pluck them out of his hand*.

V. 30. *I and the Father are one*—Not by consent of will only, but by unity of power, and consequently of nature. *Are*—This word confutes Sabellius, proving the plurality of persons: *One*—This word confutes Arius, proving the unity of nature in God. Never did any prophet before, from the beginning of the world, use any one expression of himself, which could possibly be so interpreted, as this and other expressions were, by all that heard our Lord speak. Therefore, if he was not God, he must have been the vilest of men.

35. Is it not written in our law, * I said ye are gods? If he
 36 call them gods, to whom the word of God came (and the
 37 scripture cannot be broken) Say ye of him whom God
 38 hath sanctified and sent into the world, Thou blasphemest,
 39 because I said, I am the Son of God? If I do not the
 40 works of my Father, believe me not. But if I do,
 41 though ye believe not me, believe the works; that ye
 42 may know and believe, that the Father is in me, and I in
 him. Therefore they sought again to seize him; but he
 escaped out of their hands.

40 And he went away again beyond Jordan, to the place
 41 where John baptized at first, and there he abode. And
 many came to him and said, John did no miracle: but
 42 all things that John spake of this man were true. And
 many believed on him there.

CHAP. XI. 1. Now one Lazarus, of Bethany, the
 2 town of Mary and her sister Martha, was sick. (It was
 that Mary, who anointed the Lord with ointment, and
 wiped his feet with her hair, whose brother Lazarus was
 3 sick.) Therefore his sisters sent to him, saying, Lord,
 4 behold, he whom thou lovest is sick. Jesus hearing it,
 said, This sickness is not to death, but for the glory of

* Psalm lxxxii. 6.

V. 35. *If he (God) called them gods, unto whom the word of God came, (that is, to whom God was then speaking,) and the scripture cannot be broken—That is, nothing which is written therein can be censured or rejected.*

V. 36. *Say ye of him whom the Father hath sanctified and sent into the world—This sanctification, (whereby he is essentially, The Holy One of God,) is mentioned as prior to his mission, and, together with it, implies, Christ was God in the highest sense, infinitely superior to that wherein those judges were so called.*

V. 38. *That ye may know and believe—In some a more exact knowledge precedes, in others it follows faith. I am in the Father, and the Father in me—I and the Father are one—These two sentences illustrate each other.*

V. 40. *To the desert place where John baptized—And gave so honourable a testimony of him.*

V. 41. *John did no miracle—An honour reserved for him, whose fore-runner he was.*

CHAP. XI. Ver. 1. *One Lazarus—It is probable, Lazarus was younger than his sisters. Bethany is named, the town of Mary and Martha, and Lazarus is mentioned after them, ver. 5. Ecclesiastical History informs us, that Lazarus was now thirty years old, and that he lived thirty years after Christ's ascension.*

V. 2. *It was that Mary who afterwards anointed, &c. She was more known than her elder sister Martha, and as such is named before her.*

V. 4. *This sickness is not to death, but for the glory of God—The event of this sickness will not be death, in the usual sense of the word, a final separation of his soul and body; but a manifestation of the glorious power of God.*

God, that the Son of God may be glorified thereby.
 5 Now Jesus loved Martha, and her sister, and Lazarus.
 6 So after he had heard that he was sick, he abode still two
 7 days in the place where he was. Then after this he
 8 saith to the disciples, Let us go into Judea again. The
 disciples say to him, Master, the Jews but now sought to
 9 stone thee, and goest thou thither again? Jesus answered,
 Are there not twelve hours in the day? If any
 man walk in the day, he stumbleth not, because he seeth
 10 the light of this world. But if any man walk in the night,
 11 he stumbleth, because the light is not in him. Thus he
 spake, and after that he saith to them, Our friend Lazarus
 12 sleepeth; but I go to awake him. Then the disciples
 13 said, Lord, if he sleep, he will recover. Jesus spake of
 his death; but they thought he had spoken of the natural
 14 rest in sleep. Then said Jesus to them plainly, Lazarus
 15 is dead. And I am glad for your sake I was not there,
 16 that ye may believe; but let us go to him. Then said
 Thomas, called Didymus, to his fellow-disciples, Let us
 also go, that we may die with him.
 17 When Jesus came, he found he had been now four
 18 days in the tomb. (Now Bethany was near Jerusalem,
 19 about fifteen furlongs off.) And many of the Jews were
 come to Martha and Mary, to comfort them concerning
 20 their brother. When Martha heard that Jesus was
 coming, she went and met him; but Mary sat in the
 21 house. Then said Martha to Jesus, Lord, if thou hadst
 22 been here, my brother had not died. But I know even

V. 7. *Let us go into Judea*—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him, ch. x. 39, 40.

V. 9. *Are there not twelve hours in the day*—The Jews always divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve parts: so that the hours of their day were all the year the same in number, though much shorter in winter than in summer. *If any man walk in the day, he stumbleth not*—As if he had said, So there is such a space, a determinate time, which God has allotted me. During that time, I stumble not, amidst all the snares that are laid for me. *Because he seeth the light of this world*—And so I see the light of God surrounding me.

V. 10. *But if a man walk in the night*—If he has not light from God; if his providence does no longer protect him.

V. 11. *Our friend Lazarus sleepeth*—This he spoke just when he died. *Sleepeth*—Such is the death of good men, in the language of heaven. But the disciples did not yet understand this language. And the slowness of our understanding makes the Scripture often descend to our barbarous manner of speaking.

V. 16. *Thomas* in Hebrew, as *Didymus* in Greek, signifies a twin. *With him*—With Jesus, whom he supposed the Jews would kill. It seems to be the language of despair.

V. 20. *Mary sat in the house*—Probably not hearing what was said.

now, that whatsoever thou wilt ask of God, God will
 23 give it thee. Jesus saith to her, Thy brother shall rise
 24 again. Martha said to him, I know that he shall rise
 25 again in the resurrection at the last day. Jesus said to
 her, I am the resurrection and the life; he that believeth
 26 in me, though he die, yet shall he live; And whosoever
 liveth and believeth in me, shall not die for ever. Be-
 27 lieveth thou this? She saith to him, Yea, Lord, I believe
 thou art the Christ, the Son of God, who was to come
 28 into the world. Having said this, she went and privately
 called Mary her sister, saying, The Master is come, and
 29 calleth for thee. As soon as she had heard it, she arose
 30 quickly, and came to him. Jesus was not yet come into
 the town, but was at the place where Martha had met
 31 him. The Jews then, who were with her in the house,
 and comforted her, seeing Mary, that she arose up quickly
 and went out, followed her, saying, She is going to the
 32 tomb, to weep there. When Mary was come where
 Jesus was, and saw him, she fell at his feet, saying to
 him, Lord, if thou hadst been here, my brother had not
 33 died. When Jesus therefore saw her weeping, and the
 Jews weeping who came with her, he groaned deeply,
 34 and troubled himself, And said, Where have ye laid him?
 35 They say to him, Lord, Come and see. Jesus wept.
 36 Then said the Jews, Behold, how he loved him! And
 37 some of them said, Could not this person who opened the
 eyes of the blind, have even caused that this man should
 38 not have died. Jesus again groaning in himself, cometh
 to the tomb. It was a cave, and a stone lay upon it.

V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, he could raise him from the dead.

V. 25. *I am the resurrection—Of the dead. And the life—Of the living. He that believeth in me, though he die, yet shall he live*—In life everlasting.

V. 32. *She fell at his feet*—This Martha had not done. So she makes amends for her slowness in coming.

V. 33. *He groaned*—So he restrained his tears. So he stopped them soon after, ver. 38. *He troubled himself*—An expression amazingly elegant, and full of the highest propriety. For the affections of Jesus were not properly passions, but voluntary emotions, which were wholly in his own power. And this tender trouble which he now voluntarily sustained, was full of the highest order and reason.

V. 35. *Jesus wept*—Out of sympathy with those who were in tears all around him, as well as from a deep sense of the misery sin had brought upon human nature.

V. 37. *Could not this person have even caused, that this man should not have died*—Yet they never dreamed, that he could raise him again! What a strange mixture of faith and unbelief!

V. 38. *It was a cave*—So Abraham, Isaac, and Jacob, and their wives, except Rachel, were buried in the cave of Machpelah, (Gen. xlix. 29, 30, 31.) These

- 39 Jesus saith, Take away the stone. Martha, the sister of the deceased, saith to him, Lord, by this time he
 40 stinketh; for he hath been *buried* four days. Jesus saith to her, Said I not to thee, if thou wouldst believe, thou shouldst see the glory of God? Then
 41 they took away the stone *from* where the dead lay. And Jesus lifted up his eyes and said, Father, I thank thee
 42 that thou hast heard me. And I knew that thou hearest me always: but I spake this because of the people who stand by, that they may believe that thou hast sent me.
 43 And having spoken thus, he cried with a loud voice,
 44 Lazarus, come forth. And he that had been dead came forth, bound hand and foot with grave-clothes, and his face was wrapped about with a napkin. Jesus saith to them, Loose him, and let him go.
 45 Many therefore of the Jews who were come to Mary, and had seen the things which Jesus had done, believed
 46 on him. But some of them went to the Pharisees, and
 47 told them what things Jesus had done. Then the chief priests and elders assembled a council, and said,
 48 What do we? For this man doth many miracles. If we let him thus alone, all men will believe on him, and

caves were commonly in rocks, which abounded in that country, either hollowed by nature, or hewn by art. And the entrance was shut up with a great stone, which sometimes had a monumental inscription.

V. 39. *Lord, by this time he stinketh*—Thus did reason and faith struggle together.

V. 40. *Said I not*—It appears by this, that Christ had said more to Martha than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for assistance. There is not the least show of this. He wrought the miracle with an air of absolute sovereignty, as the Lord of life and death. But it was as if he had said, I thank thee, that by the disposals of thy providence, thou hast granted my desire, in this remarkable opportunity of exerting my power, and shewing forth thy praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus, come forth*—Jesus called him out of the tomb as easily, as if he had been not only alive, but awake also.

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapped round each hand and each foot. *And his face was wrapped about with a napkin*—If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead, and under the chin; so that he might easily see his way.

V. 45. *Many believed on him*—And so the Son of God was glorified, according to what our Lord had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful confirmation of that weighty truth, *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead!*

V. 47. *What do we*—What? Believe. Yea, but death yields to the power of Christ, sooner than infidelity!

V. 48. *All men will believe*—And receive him as the Messiah. *And this*

- the Romans will come and subvert both our place and
 49 nation. And one of them, Caiaphas, being the high
 50 priest that year, said to them, Ye know nothing, Nor
 consider, it is expedient for us, that one man should die
 for the people, and that the whole nation perish not.
 51 He spake not this of himself, but being high priest that
 year, he prophesied that Jesus should die for the nation :
 52 And not for that nation only, but that he might also
 gather into one all the children of God that were scat-
 53 tered abroad. Therefore from that day they consulted
 together to put him to death.
 54 Jesus therefore walked no longer openly among the
 Jews, but went thence into the country, near the wilder-
 ness, to a city called Ephraim, and there continued with
 55 his disciples. And the Passover of the Jews was nigh ;
 and many went up to Jerusalem, to purify themselves.
 56 Then sought they for Jesus, and said one to another,
 standing in the temple, What think ye? That he will
 57 not come to the feast? Now both the chief priests and
 Pharisees had given order, That if any man knew where
 he was, he should shew it, that they might apprehend
 him.

CHAP. XII. 1. Then Jesus, six days before the Pass-
 over, came to Bethany, where Lazarus was, who had
 2 been dead, whom he had raised from the dead. There

will give such umbrage to the Romans, that they will come and subvert both
 our place—Temple; and nation—Both our church and state. Were they
 really afraid of this? Or was it a fair colour only? Certainly it was no
 more. For they could not but know, that he that raised the dead, was able
 to conquer the Romans.

V. 49. *That year*—That memorable year, in which Christ was to die. It
 was the last and chief of Daniel's seventy weeks, the fortieth year before the
 destruction of Jerusalem, and was celebrated, for various causes, in the Jewish
 history. Therefore that year is so peculiarly mentioned: Caiaphas was the
 high-priest both before and after it. *Ye know nothing*—He reproves their
 slow deliberations in so clear a case.

V. 50. *It is expedient, that one man should die for the people*—S. God over-
 ruled his tongue, for he spake not of himself—By his own spirit only, but by
 the spirit of prophecy. And thus he gave, unawares, as clear a testimony to
 the priestly, as Pilate did to the kingly office of Christ.

V. 52. *That he might gather into one*—Church, all the children of God that
 were scattered abroad—Through all ages and nations.

V. 55. *Many went up to purify themselves*—That they might remove all
 hindrances to their eating the passover.

CHAP. XII. Ver. 1. *Six days before the passover*—Namely, on the sabbath;
 that which was called by the Jews, *The Great Sabbath*. This whole week was
 anciently termed, *The great and holy week*. *Jesus came*—From Ephraim,
 chap. xi. 54.

- they made him a supper, and Martha served; but Lazarus was one of them who sat at table with him. Then Mary taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. But one of his disciples, Judas Iscariot, who was about to betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not because he cared for the poor, but because he was a thief, and had the purse, and bare what was put therein. Then Jesus said, Let her alone: against the day of my burial hath she kept this. Ye have the poor always with you; but me ye have not always.
- Now much people of the Jews knew that he was there, and came not only for the sake of Jesus, but also to see Lazarus, whom he had raised from the dead. But the chief priests consulted how to kill Lazarus also; Because on his account many of the Jews went away, and believed on Jesus.
- * The next day a great multitude who were come to the feast, having heard that Jesus was coming to Jerusalem, † Took branches of palm-trees, and went out to meet him, and cried, Hosanna: blessed in the name of the Lord is he that cometh, the King of Israel. And Jesus having found a young ass, rode thereon, as it is written, ‡ Fear not, daughter of Sion; behold thy King cometh, sitting on an ass's colt. These things his dis-

* Matt. xxi. 8. Mark xi. 8. Luke xix. 36. † Psalm cxviii. 26. ‡ Zech. ix. 9.

V. 2. It seems Martha was a person of some figure, from the great respect which was paid to her and her sister, in visits and condolences on Lazarus's death, as well as from the costly ointment mentioned in the next verse. And probably it was at their house our Lord and his disciples lodged, when he returned from Jerusalem to Bethany, every evening of the last week of his life, upon which he was now entered.

V. 3. *Then Mary, taking a pound of ointment*—There were two persons who poured ointment on Christ: one, toward the beginning of his ministry, at or near Nain, Luke vii. 37, &c.; the other, six days before his last passover, at Bethany; the account of whom is given here, as well as by Matthew and Mark.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, how to kill Lazarus also*—Here is the plain reason, why the other evangelists, who wrote while Lazarus was living, did not relate his story.

V. 12. *The next day*—On Sunday. *Who were come to the feast*—So that this multitude consisted chiefly of Galileans, not men of Jerusalem.

V. 15. *Fear not*—For his meekness forbids fear, as well as the end of his coming.

V. 16. *These things his disciples understood not at first*—The design of God's providential dispensations, is seldom understood at first. We ought, there-

- ciples understood not at first; but when Jesus had been glorified, then they remembered, that these things were written of him, and *that* they had done these things to him. And the multitude who were with him, when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went to meet him, because they heard he had done this miracle. The Pharisees therefore said to each other, Perceive ye how ye prevail nothing? Behold, the world is gone after him.
- 20 Now among those who came up to worship at the feast,
21 there were certain Greeks. These came to Philip of Bethsaida in Galilee, and asked him, saying, Sir, we
22 desire to see Jesus. Philip cometh and telleth Andrew;
23 and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come that the Son
24 of Man should be glorified. Verily, verily I say unto you, Unless a grain of wheat that falleth into the ground, die, it remaineth alone; but if it die, it bringeth forth

fore, to believe, though we understand not, and to give ourselves up to the divine disposal. The great work of faith is, to embrace those things which *we know not now, but shall know hereafter. When he had been glorified—At his ascension.*

V. 17. *When he called Lazarus out of the tomb*—How admirably does the apostle express, as well the greatness of the miracle, as the facility with which it was wrought! The easiness of the Scripture style, on the most grand occurrences, is more sublime than all the pomp of orators.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the miracle. So, in a little time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A prelude of the Gentile church. That these were circumcised does not appear. But they came up on purpose to worship the God of Israel.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their journey to Jerusalem. Or they might believe, a Galilean would be more ready to serve them herein than a Jew. Sir—They spake to him, as to one they were little acquainted with. *We would see Jesus*—A modest request. They could scarce expect that he would now have time to talk with them.

V. 23. *The hour is come, that the Son of man should be glorified*—With the Father, and in the sight of every creature. But he must suffer first.

V. 24. *Unless a grain of wheat die*—The late resurrection of Lazarus, gave our Lord a natural occasion of speaking on this subject. And, agreeable to his infinite knowledge, he singles out, from among so many thousands of seeds, almost the only one that dies in the earth; and which, therefore, was an exceeding proper similitude, peculiarly adapted to the purpose for which he uses it. The like is not to be found in any other grain, except *millet*, and the large bean.

V. 25. *He that loveth his life*—More than the will of God; *shall lose it—Eternally: And he that hateth his life*—In comparison of the will of God, *shall preserve it.*

- 25 much fruit. * He that loveth his life, shall lose it; and
 he that hateth his life in this world, shall preserve it to
 26 life eternal. If any man serve me, let him follow me;
 and where I am, there shall also my servant be: if any
 man serve me, him will the Father honour.
- 27 Now is my soul troubled: And what shall I say?
 Father, save me from this hour: but for this cause I
 28 came, for this hour. Father, glorify thy name. Then a
 voice came from heaven, I have both glorified it, and
 29 I will glorify it again. The multitude who stood and
 heard it, said, It thundered; others said, An angel spake
 30 to him. Jesus answered and said, This voice came not
 31 because of me; but for your sakes. Now is the judg-
 ment of this world: now shall the prince of this world
 32 be cast out. And I, when I am lifted up from the earth,
 33 will draw all men to me. (He spake this, signifying
 34 what death he should die.) The multitude answered
 him, We have heard † out of the law, that the Christ
 abideth for ever: and how sayest thou, The Son of Man
 35 must be lifted up? Who is this Son of Man? Then

* Matt. x. 39. † Psalm cx. 4.

V. 26. *Let him follow me—By hating his life: And where I am—In heaven: If any man serve me—Thus, him will the Father honour.*

V. 27. *Now is my soul troubled—He had various foretastes of his passion. And what shall I say—Not, what shall I choose? For his heart was fixed in choosing the will of his Father: but he laboured for utterance. The two following clauses, Save me from this hour—For this cause I came—Into the world; for the sake of this hour (of suffering;) seem to have glanced through his mind in one moment. But human language could not so express it.*

V. 28. *Father, glorify thy name—Whatever I suffer. Now the trouble was over. I have glorified it—By thy entrance into this hour. And I will glorify it—By thy passing through it.*

V. 29. *The multitude who stood and heard—A sound, but not the distinct words. In the most glorious revelations, there may remain something obscure, to exercise our faith. Said, It thundered—Thunder did frequently attend a voice from heaven. Perhaps it did so now.*

V. 31. *Now—This moment. And from this moment Christ thirsted more than ever, till his baptism was accomplished. Is the judgment of this world—That is, now is the judgment given concerning it, whose it shall be. Now shall the prince of this world—Satan, who had gained possession of it by sin and death, be cast out—That is, judged, condemned, cast out of his possession, and out of the bounds of Christ's kingdom.*

V. 32. *Lifted up from the earth—This is an Hebraism which signifies dying. Death is general, is all that it usually imported. But our Lord made use of this phrase, rather than others that were equivalent, because it so well suited the particular manner of his death. I will draw all men—Gentiles as well as Jews. And those who follow my drawings, Satan shall not be able to keep.*

V. 34. *How sayest thou, The Son of man must be lifted up—How can these things be reconciled? Very easily. He first dies, and then abideth for ever: Who is this Son of man—Is he the Christ?*

V. 35. *Then Jesus said to them—Not answering them directly, but exhorting them to improve what they had heard already. The light—I and my doctrine.*

Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you; for he that walketh in darkness, knoweth not
 36 whither he goeth. While ye have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring, concealed himself from them.

37 But though he had done so many miracles before them,
 38 yet they believed not on him; So that the word of the prophet Isaiah was fulfilled which he said, * Lord, who hath believed our report? And to whom hath the arm
 39 of the Lord been revealed? Therefore they could not
 40 believe, according to what Isaiah said again, † He hath blinded their eyes, and hardened their heart, that they might not see with *their* eyes, and understand with their
 41 heart, and be converted, that I might heal them. These things said Isaiah, when he saw his glory, and spake of
 42 him. Nevertheless many even of the rulers believed on him, but they did not confess *him*, because of the Pharisees, lest they should be put out of the synagogue.
 43 For they loved the praise of man more than the praise of God.

44 Jesus said with a loud voice, He that believeth on me,
 45 believeth not on me, but on him that sent me. And he
 46 that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, may not
 47 continue in darkness. If any man hear my words, and believe not, I judge him not; for I am not come to judge

* Isa. liii. 1. † Isa. vi. 10. Matt. xiii. 14. Acts xxviii. 26.

V. 36. *The children of light*—The children of God, wise, holy, happy.

V. 37. *Though he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The power of God, manifested by Christ, in his preaching, miracles, and work of redemption.

V. 39. *Therefore now they could not believe*—That is, by the just judgment of God, for their obstinacy, and wilful resistance of the truth, they were, at length, so left to the hardness of their hearts, that neither the miracles nor doctrine of our Lord, could make any impression upon them.

V. 41. *When he saw his glory*—Christ's, Isai. vi. 1, &c. And it is there expressly said to be the glory of the Lord, Jehovah, the Supreme God.

V. 44. *Jesus said with a loud voice*—This which follows, to the end of the chapter, is, with St. John, the epilogue of our Lord's public discourses, and a kind of recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: because the Father hath sent the Son, and because he and the Father are one.

V. 45. *And he that seeth me*—By the eye of faith.

V. 47. *I judge him not*—Not now. For I am not now come to judge the world—See! Christ came to save even them that finally perish! Even these are a part of that world, which he lived and died to save.

- 48 the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that shall judge him at
 49 the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment, what I
 50 should say, and how I should speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

- CHAP. XIII. 1: Now before the feast of the Passover, Jesus knowing his hour was come, to pass out of this world, to the Father, having loved his own who were
 2 in the world, he loved them to the end. And while they were at supper, (the devil having now put it into the heart of Judas Iscariot, *the son of Simon*, to betray him;)
 3 Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going
 4 to God; Riseth from supper, and layeth aside his garments, and taking a towel, girded himself. After that,
 5 he poured water into the bason, and began to wash the feet of the disciples, and to wipe *them* with the towel where-
 6 with he was girded. Then cometh he to Simon Peter,
 7 who saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou knowest not
 8 now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him,
 9 If I wash thee not, thou hast no part with me. Simon

V. 50. *His commandment—Kept, is life everlasting—That is, the way to it, and the beginning of it.*

CHAP. XIII. Ver. 1. *Before the feast—Namely, on Wednesday in the paschal week. Having loved his own—His apostles, loved them to the end—Of his life.*

V. 2. *Having now—Probably now first.*

V. 3. *Jesus knowing—Though conscious of his own greatness, thus humbled himself.*

V. 4. *Layeth aside his garments—That part of them which would have hindered him.*

V. 5. *Into the bason—A large vessel was usually placed for this very purpose, wherever the Jews supped.*

V. 7. *What I do, thou knowest not now; but thou shalt know hereafter—We do not now know perfectly any of his works, either of creation, providence, or grace. It is enough that we can love and obey now, and that we shall know hereafter.*

V. 8. *If I wash thee not—If thou dost not submit to my will, thou hast no part with me—Thou art not my disciple. In a more general sense it may mean, If I do not wash thee in my blood, and purify thee by my Spirit, thou canst have no communion with me, nor any share in the blessings of my kingdom.*

- Peter saith to him, Lord, not my feet only, but also *my*
 10 hands and *my* head. Jesus saith to him, He who hath
 been bathed, needeth only to wash *his* feet, and is clean
 11 all over: and ye are clean; but not all. For he knew
 who would betray him: therefore he said, Ye are not all
 clean.
- 12 So after he had washed their feet, and taken his gar-
 ments, sitting down again, he said to them, Know ye
 13 what I have done to you? Ye call me Master and Lord;
 14 and ye say well; for *so* I am. If I then, your Lord and
 Master, have washed your feet, ye ought also to wash
 15 one another's feet. For I have given you an example,
 16 that ye also may do as I have done to you. Verily,
 verily I say unto you, the servant is not greater than
 his Lord, neither he that is sent greater than he that sent
 17 him. If ye know these things, happy are ye if ye do
 18 them. I speak not of you all: I know whom I have
 chosen: that the scripture may be fulfilled, * He that
 eateth bread with me, hath lift up his heel against me.
 19 Now I tell you before it is done, that, when it is done, ye
 20 may believe that I am *he*. † Verily, verily I say unto
 you, he that receiveth whomsoever I send, receiveth me;
 and he that receiveth me, receiveth him that sent me.
- 21 Jesus having said this, was troubled in spirit, and testi-
 fied, and said, Verily, verily I say unto you, one of you
 22 will betray me. Then the disciples looked one on another,
 23 doubting of whom he spake. Now there was lying in

* Psalm xli. 9. † Matt. x. 40.

V. 9. *Lord, not my feet only*—How fain would man be wiser than God! Yet this was well meant, though ignorant earnestness.

V. 10. And so ye, having been already cleansed, need only to *wash your feet*—That is, to walk holy and undefiled.

V. 14. *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one apostle ever washing the feet of any other? Because they understood their Lord better. They knew he never designed that this should be literally taken. He designed to teach them the great lesson of humble love, as well as to confer inward purity upon them. And hereby he teaches us, 1. In every possible way to assist each other in attaining that purity: 2. To wash each other's feet, by performing all sorts of good offices to each other, even those of the lowest kind, when opportunity serves, and the necessity of any calls for them.

V. 16. *The servant is not greater than his lord*—Nor therefore ought to think much of either doing or suffering the same things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that scripture will be fulfilled.

V. 20. And I put my own honour upon you my ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to him

the bosom of Jesus one of the disciples whom Jesus
 24 loved. Simon Peter therefore beckoneth to him, to ask
 25 who it was of whom he spake. He then, leaping on the
 26 breast of Jesus, saith to him, Lord, who is it? Jesus
 answered, It is he to whom I shall give the sop when I
 have dipped it. And having dipped the sop, he giveth it
 27 to Judas Iscariot, *the son* of Simon. And after the sop,
 then Satan entered into him. Then said Jesus to him,
 28 What thou dost, do quickly. Now none at the table
 29 knew, why he said this to him. But some thought, as
 Judas had the purse, that Jesus had said to him, Buy
 what we have need of against the feast, or, Give some-
 30 thing to the poor. He then having received the sop,
 went out immediately. And it was night when he went
 out.
 31 Jesus saith, Now is the Son of Man glorified, and God
 32 is glorified by him. If God be glorified by him, God
 will also glorify him with himself, and will shortly glorify
 33 him. Little children, yet a little while I am with you:
 ye shall seek me, and as I said to the Jews, * Whither I
 34 go ye cannot come; so now I say to you. A new com-

* John vii. 34.

at table. This phrase only expresses the then customary posture at meals, where the guests all leaned sideways on couches, and each was said to lie in the bosom of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids, with great care, the expressly naming himself. Perhaps our Lord now gave him the first proof of his peculiar love, by disclosing this secret to him.

V. 24. *Simon Peter*—Behind Jesus, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his ear. So careful was he not to offend (if it had been possible,) even Judas himself. *The sop*—Which he took up while he was speaking. *He giveth it to Judas*—And probably the other disciples thought Judas peculiarly happy! But when even this instance of our Lord's tenderness could not move him, then Satan took full possession.

V. 27. *What thou dost, do quickly*—This is not a permission, much less a command. It is only as if he had said, If thou art determined to do it, why dost thou delay? Hereby shewing Judas, that he could not be hid, and expressing his own readiness to suffer.

V. 28. *None knew why he said this*—Save John and Judas.

V. 30. *He went out*—To the chief priests. But he returned afterward, and was with them when they ate the passover, Matt. xxvi. 20, though not at the Lord's supper.

V. 31. *Jesus saith*—Namely, the next day, on Thursday, in the morning. Here the scene, as it were, is opened, for the discourse which is continued in the following chapters. *Now*—While I speak this, *the Son of man is glorified*—Being fully entered into his glorious work of redemption. This evidently relates to the glory which belongs to his suffering, in so holy and victorious a manner.

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself: but new in the school of

- mandment I give you, That ye love one another; as I
 35 have loved you, that ye also love one another. By this
 shall all men know that ye are my disciples, if ye have
 36 love to one another. Simon Peter saith to him, Lord,
 whither goest thou? Jesus answered him, Whither I
 go, thou canst not follow me now; but thou wilt follow
 37 me hereafter. Peter saith to him, Lord, why cannot I
 follow thee now? I will lay down my life for thy sake.
 38 Jesus answered him, Wilt thou lay down thy life for my
 sake? Verily, verily I say to thee, the cock shall not
 have crowed, till thou hast denied me thrice.

- CHAP. XIV. 1. Let not your heart be troubled:
 2 believe in God: believe also in me. In my Father's
 house are many mansions; if not, I would have told you.
 3 I go to prepare a place for you. And if I go and prepare
 a place for you, I will come again and receive you to myself,
 4 that where I am, ye may be also. And whither I go ye
 5 know, and the way ye know. Thomas saith to him,
 Lord, we know not whither thou goest, and how can we
 6 know the way? Jesus saith, I am the way, and the
 truth, and the life: no man cometh to the Father but
 7 by me. If ye had known me, ye would have known my
 Father also: from henceforth ye have known him, and

Christ; for he had never before taught it them expressly. Likewise new, as to the degree of it, *As I have loved you.*

V. 36. *Peter saith, Lord, whither goest thou*—St. Peter seems to have thought, that Christ being rejected by the Jews, would go to some other part of the earth to erect his throne, where he might reign without disturbance, according to the gross notions he had of Christ's kingdom. *Thou canst not follow me now*—But Peter would not believe him. And he did follow him, ch. xviii. 15. But it was *afar off*: and not without great loss.

V. 38. *The cock shall not have crowed*—That is, cock-crowing shall not be over, till thou hast denied me thrice—His threefold denial was thrice foretold; first, at the time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

CHAP. XIV. Ver. 1. *Let not your heart be troubled*—At my departure *Believe*—This is the sum of all his discourse, which is urged, till they did believe, ch. xvi. 30. And then our Lord prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy angels, and your predecessors in the faith, and all that now believe, and a great multitude which no man can number.

V. 4. *The way*—Of faith, holiness, sufferings.

V. 5. *Thomas saith*—Taking him in a gross sense.

V. 6. To the question concerning the way, he answers, *I am the way*; to the question concerning knowledge, he answers, *I am the truth*; to the question whither, *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

V. 7. *Ye have known*—Ye have begun to know him.

- 8 have seen him. Philip saith to him, Lord, shew us the
 9 Father, and it sufficeth us. Jesus saith to him, Have I
 been so long with you, and hast thou not known me,
 Philip? He that hath seen me, hath seen the Father:
 10 and how sayest thou, Shew us the Father? Believest
 thou not, that I *am* in the Father, and the Father in me?
 The words that I speak to you, I speak not of myself;
 and the Father that dwelleth in me, he doth the works.
 11 Believe me, because I *am* in the Father, and the Father
 in me; but if not, believe me for the sake of the works.
 12 Verily, verily I say unto you, he that believeth on me,
 the works which I do, shall he do also; and greater
 13 than these shall he do, because I go to my Father. And
 whatsoever ye shall ask in my name, I will do it, that the
 14 Father may be glorified through the Son. If ye shall
 ask any thing in my name, I will do it.
 15 16 If ye love me, keep my commandments. And I will
 ask the Father, and he will give you another Comforter,
 17 to remain with you for ever, *Even* the Spirit of truth,
 whom the world cannot receive, because it seeth him not,
 neither knoweth him. But ye know him, for he remain-
 18 eth with you, and shall be in you. I will not leave you
 19 orphans: I come to you. Yet a little while and the
 world seeth me no more: but ye see me: because I live,

V. 10. *I am in the Father*—The words that I speak, &c.—That is, I am one with the Father, in essence, in speaking, and in acting.

V. 11. *Believe me*—On my own word, because I am—God. The works—This respects not merely the miracles themselves, but his sovereign, God-like way of performing them.

V. 13. *Greater works than these shall he do*—So one apostle wrought miracles merely by his shadow, Acts v. 15; another by handkerchiefs carried from his body, Acts xix. 12; and all spake with various tongues. But the converting one sinner, is a greater work than all these. *Because I go to my Father*—To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*—Immediately after faith, he exhorts to love and good works.

V. 16. *And I will ask the Father*—The 21st verse shews the connexion between this and the preceding verses. *And he will give you another Comforter*—The Greek word signifies also, an Advocate, Instructor, or Encourager. *Another*—For Christ himself was one. *To remain with you for ever*—With you, and your followers in faith, to the end of the world.

V. 17. *The Spirit of truth*—Who has, reveals, testifies, and defends, the truth as it is in Jesus. *Whom the world*—All who do not love or fear God, cannot receive, because it seeth him not—Having no spiritual senses, no internal eye to discern him; nor, consequently, knoweth him. *He shall be in you*—As a constant guest. Your bodies and souls shall be temples of the Holy Ghost dwelling in you.

V. 18. *I will not leave you orphans*—A word that is elegantly applied to those who have lost any dear friend. *I come to you*—What was certainly and speedily to be, our Lord speaks of as if it were already.

V. 19. *But ye see me*—That is, ye shall certainly see me. *Because I live,*

20 ye shall live also. At that day ye shall know, that I *am*
21 in my Father, and you in me, and I in you. He that
bath my commandments, and keepeth them, he it is that
loveth me: and he that loveth me, shall be loved by my
Father, and I will love him, and will manifest myself to
him.

22 Judas (not Iscariot) saith to him, Lord, how is it, that
thou art about to manifest thyself to us, and not to the
23 world? Jesus answered and said to him, If any man
love me, he will keep my word; and my Father will love
him, and we will come to him, and make our abode with
him. He that loveth me not, keepeth not my words:
and the word which ye hear is not mine, but the Father's
who sent me.

These things have I spoken to you, while I remained with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and will bring all things to your remembrance, whatsoever I have said to you. Peace I will leave with you; my peace I will give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard me say to you, I go, and come again to you. If ye loved me, ye would have

live also—Because I am the living One, in my divine nature, and shall reign in my human nature, and live for ever in heaven; therefore ye shall have the life of faith and love on earth, and hereafter the life of glory.

20. *At that day*—When ye see me after my resurrection: but more fully at the day of Pentecost.

11. *He that hath my commandments*—Written in his heart. *I will set myself to him*—More abundantly.

Ans. Jesus answered—Because ye love and obey me, and they do not, *For I will reveal myself to you, and not to them. My Father will love the more any man loves and obeys, the more God will love him. And I will come to him, and make our abode with him*—Which implies such a large estimation of the Divine presence and love, that the former in justification, nothing in comparison of it.

v. 26. *In my name*—For my sake, in my room, and as my agent. *He will teach you all things*—Necessary for you to know. Here is a clear promise to the apostles, and their successors in the faith, that the Holy Ghost will *teach them all that truth, which is needful for their salvation.*

V. 27. *Peace I leave with you*—Peace in general, peace with God, and with your own consciences. *My peace*—In particular that peace which I enjoy, and which I create, *I give*—At this instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the soul with constant, even tranquillity. Lord, evermore give us this peace! How serenely may we pass through the most turbulent scenes of life, when all is quiet and harmonious within! Thou hast made peace through the blood of thy cross: May we give all diligence to preserve the inestimable gift inviolate, till it issue in everlasting peace!

V. 28. *God the Father is greater than me*—As he was man. As God, neither is greater or less than the other.

rejoiced, because I go to the Father; for the Father is
 29 greater than me. And now I have told you, before it
 cometh to pass, that when it is come to pass, ye may
 30 believe. Hereafter I shall not talk much with you; for
 the prince of this world is coming; but he hath nothing
 31 in me: But that the world may know that I love the
 Father, and as the Father commanded me, so I do.
 Arise, let us go hence.

CHAP. XV. 1. I am the true vine, and my Father
 2 is the husbandman. Every branch in me that beareth
 not fruit, he taketh it away; and every one that beareth
 3 fruit, he purifieth it, that it may bear more fruit. Now
 ye are clean through the word which I have spoken to
 4 you. Abide in me, and I in you. As the branch cannot
 bear fruit of itself, unless it abide in the vine, so neither
 5 can ye, unless ye abide in me. I am the vine, ye are the
 branches. He that abideth in me, and I in him, he bear-
 eth much fruit: but separate from me, ye can do nothing.
 6 If any one abide not in me, he is cast out as a branch,
 and is withered: and they gather and cast them into the

V. 29. *I have told you*—Of my going and return.

V. 30. *The prince of this world is coming*—To make his grand assault. *But he hath nothing in me*—No right, no claim, or power. There is no guilt in me, to give him power over me; no corruption to take part with his temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's commission to me, chap. x. 18. 2. To convince the world of my love to the Father, in being obedient unto death, Phil. ii. 8. *Arise, let us go hence*—Into the city, to the passover. All that has been related, from chap. xiii. 31, was done and said on Thursday, without the city. But what follows, in the 15th, 16th, and 17th chapters, was said in the city, on the very evening of the passover, just before he went over the brook Cedron.

CHAP. XV. Ver. 1. *I am the true vine*—So the true bread, chap. vi. 32, that is, the most excellent.

V. 2. *Every one that beareth fruit, he purifieth*—By obeying the truth, 1 Pet. i. 22, and by inward or outward sufferings, Heb. xii. 10, 11. So purity and fruitfulness help each other. *That it may bear more fruit*—For this is one of the noblest rewards God can bestow on former acts of obedience, to make us yet more holy, and fit for farther and more eminent service.

V. 3. *Ye are clean*—All of you, to whom I now speak, are purged from the guilt and power of sin; *by the word*—Which, applied by the Spirit, is the grand instrument of purifying the soul.

V. 4. *Abide in me*—Ye who are now pure, by living faith producing all holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*—Our Lord, in this whole passage, speaks of no branches but such as are, or at least were once, united to him by living faith.

V. 6. *If any one abide not in me*—By living faith: not by church-communion only. He may thus abide in Christ, and be withered all the time, and cast

- 7 fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and
 8 it shall be done for you. Hereby is my Father glorified, that ye bear much fruit: so shall ye be my disciples.
 9 As the Father hath loved me, so have I also loved you.
 10 Abide ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's
 11 commandments, and abide in his love. I have spoken these things to you, that my joy might remain in you,
 12 and your joy might be full. This is my commandment,
 13 That ye love one another as I have loved you. No one hath greater love than this, that a man lay down his life
 14 for his friends. Ye are my friends, if ye do whatsoever I command you. I no longer call you servants, for the
 15 servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard from
 16 my Father, I have made known to you. Ye have not chosen me, but I have chosen you, and appointed you, that ye may go and bear fruit, and your fruit may remain; that whatsoever ye shall ask of the Father in my name,
 17 he may give it you. This I command you, That ye love one another.
 18 If the world hate you, ye know it hated me before it
 19 hated you. If ye were of the world, the world would

into the fire at last. He is cast out—Of the vineyard, the invisible church. Therefore he was in it once.

V. 7. *If ye abide in me, ye shall ask—Prayers themselves are a fruit of faith, and they produce more fruit.*

V. 8. *So shall ye be my disciples—Worthy of the name. To be a disciple of Christ, is both the foundation and height of Christianity.*

V. 9. *Abide ye in my love—Keep your place in my affection. See that ye do not forfeit that invaluable blessing. How needless a caution, if it were impossible for them not to abide therein.*

V. 10. *If ye keep my commandments, ye shall abide in my love—On these terms, and no other, ye shall remain the objects of my special affection.*

V. 11. *That my joy might remain in you—The same joy which I feel, in loving the Father, and keeping his commandments.*

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love—To his friends. He here speaks of them only.*

V. 14. *Ye are my friends, if ye do whatsoever I command you—On this condition, not otherwise. A thunderbolt for antinomianism. Who, then, dares assert, That God's love does not at all depend on man's works?*

V. 15. *All things—Which might be of service to you.*

V. 16. *Ye, my apostles, have not chosen me, but I have chosen you—As clearly appears from the sacred history: and appointed you, that ye may go and bear fruit—I have chosen and appointed you for this end, that ye may go and convert sinners; and that your fruit may remain—That the fruit of your labours may remain to the end of the world; yea, to eternity: that whatsoever ye shall ask—The consequence of your going and bearing fruit will be, that all your prayers will be heard.*

love its own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world
 20 hateth you. Remember the word that I said to you,
 * The servant is not greater than his lord. If they have
 persecuted me, they will also persecute you : if they have
 21 kept my saying, they will keep yours also. But all these
 things will they do to you, for my name's sake, because
 22 they know not him that sent me. If I had not come and
 spoken to them, they had not had sin ; but now they have
 23 no excuse for their sin. He that hateth me, hateth my
 24 Father also. If I had not done among them the works
 which no other did, they had not had sin : but now have
 they seen *them*, and yet hated both me and my Father.
 25 So that the word which is written in their law is fulfilled,
 26 † They hated me without a cause. But when the Com-
 forter is come, whom I will send to you from the Father,
 the Spirit of truth, who proceedeth from the Father, he
 27 shall testify of me. Ye also testify, because ye have
 been with me from the beginning.

CHAP. XVI. 1. I have told you these things, that
 2 ye may not be offended. They will put you out of the
 synagogues ; yea, the time cometh, that whosoever kill-
 3 eth you, will think he doth God service. These things

* John xiii. 16. Matt. x. 24. Luke vi. 40. . † Psalm lxi. 4.

V. 19. *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, actions, are quite opposite to theirs. For the very same reason must the world, in all ages, hate those who are not of the world.

V. 21. *All these things will they do to you, because they know not him that sent me*—And in all ages and nations, they who know not God, will, for this cause, hate and persecute those that do.

■ V. 22. *They had not had sin*—Not in this respect.

V. 23. *He that hateth me*—As every unbeliever doth. For as the love of God is inseparable from faith, so is the hatred of God from unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and being sent by our Lord from the Father, to testify of him, are personal characters, and plainly distinguish him from the Father and the Son : and his title as the Spirit of truth, together with his proceeding from the Father, can agree to none but a Divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called the Spirit of Christ, 1 Pet. i. 11. And from his being here said to be sent by Christ from the Father, as well as sent by the Father in his name.

CHAP. XVI. Ver. 2. *The time cometh, that whosoever killeth you, will think he doth God service*—But, blessed be God, the time is so far past, that those who bear the name of Christ, do not now generally suppose they do him service, by killing each other for a difference in opinion or mode of worship.

will they do, because they have not known the Father
 4 nor me. But I have told you these things, that when the
 time shall come, ye may remember I told you them.
 I did not tell you these things at the beginning, because
 5 I was with you. But now I go to him that sent me, and
 6 none of you asketh me, Whither goest thou? But
 because I have told you these things, sorrow hath filled
 7 your heart. But I tell you the truth; it is expedient for
 you that I go: for if I go not, the Comforter will not
 come to you; but if I depart, I will send him to you.
 8 And he coming will convince the world of sin, and of
 9 righteousness, and of judgment: Of sin, because they
 10 believe not on me; Of righteousness, because I go to my
 11 Father, and ye see me no more; Of judgment, because
 the prince of this world is judged.
 12 I have yet many things to say to you; but ye cannot
 13 bear them now. But when he, the Spirit of truth, is
 come, he will guide you into all the truth; for he will
 not speak of himself: but whatsoever he shall hear, he
 will speak; and he will shew you the things which are to

V. 3. *They have not known the Father nor me*—This is the true root of persecution, in all its forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief shock in my own person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, chap. xiii. 36.

V. 7. *It is expedient for you*—In respect of the Comforter, ver. 7, &c.; and of me, ver. 16, &c.; and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold office: toward the world, ver. 8, &c.; towards believers, ver. 12, &c.: *will convince*—All of the world—Who do not obstinately resist, by your preaching and miracles, *of sin, and of righteousness, and of judgment*—He who is convinced *of sin*, either accepts the *righteousness* of Christ, or is *judged* with Satan. An abundant accomplishment of this, we find in the Acts of the Apostles.

V. 9. *Of sin*—Particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, though ye do not then see me. But I could not go to him, if I were not righteous.

V. 11. *The prince of this world is judged*—And, in consequence thereof, dethroned, deprived of the power he had so long usurped over men. Yet those who reject the deliverance offered them, will remain slaves of Satan still.

V. 12. *I have yet many things to say*—Concerning my passion, death, resurrection, and the consequences of it. These things we have, not in uncertain traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your littleness of faith, and your immoderate sorrow.

V. 13. *When he is come*—It is universally allowed, that the Father, Son, and Holy Ghost, dwell in all believers. And the internal agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this gospel, deserves our deepest consideration. *All the truth*—All evangelical truth.

- 14 come. He will glorify me; for he will take of mine, and
 15 shew it you. All things that the Father hath, are mine;
 therefore I said, He will take of mine, and shew it you.
 16 A little while and ye shall not see me; and again, a little
 while and ye shall see me, because I go to the Father.
 17 Then *some* of his disciples said to each other, What is
 this that he saith to us? A little while and ye shall not
 see me; and again, a little while and ye shall see me?
 18 and, Because I go to the Father? They said therefore,
 What is this that he saith, A little while? We under-
 19 stand not what he saith. Jesus knew they were desirous
 to ask him, and said to them, Ye inquire among you of
 this, that I said, A little while and ye shall not see me;
 20 and again, A little while and ye shall see me. Verily,
 verily I say unto you, Ye will weep and lament; but the
 world will rejoice: ye will be sorrowful; but your sorrow
 21 shall be turned into joy. A woman when she is in travail
 hath sorrow, because her hour is come; but when she
 hath brought forth the child, she no longer remembereth
 the anguish, for joy that a man is born into the world.
 22 And ye now therefore have sorrow; but I will see you
 again, and your heart shall rejoice, and your joy no one
 23 taketh from you. And in that day ye shall not question
 me about any thing. Verily, verily I say unto you,
 Whatsoever ye shall ask the Father in my name, he will
 24 give you. Hitherto ye have asked nothing in my name:
 ask and ye shall receive, that your joy may be full.

V. 15. *All things that the Father hath are mine*—Could any creature say this?

V. 16. *A little while and ye shall not see me*—When I am buried, and again, *a little while and ye shall see me*—When I am risen, *because I go to my Father*—I die and rise again, in order to ascend to my Father.

V. 19. *Jesus said to them*—Preventing their question.

V. 20. *Ye will weep and lament*—When ye see me dead; *but your sorrow will be turned into joy*—When ye see me risen.

V. 22. *Ye now therefore have sorrow*—This gives us no manner of authority to assert, all believers *must* come into a state of darkness. They never need lose either their peace or love, or the witness that they are the children of God. They never *can* lose these, but either through sin, or ignorance, or vehement temptation, or bodily disorder.

V. 23. *Ye shall not question me about any thing*—Which you do not now understand. Ye will not need to inquire of me; for you will know all things clearly. *Whatsoever ye shall ask*—Knowledge, love, or any thing else. *He will give it*—Our Lord here gives us a *charte blanche*. Believer, write down what thou wilt. He had said, chap. xiv. 13, *I will do it*, where the discourse was of *glorifying the Father through the Son*. Here, speaking of the love of the Father to believers, he saith, *He will give it*.

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

- 25 I have spoken these things to you in parables: but the time is coming, when I will no longer speak to you in
 26 parables, but will shew you plainly of the Father. At that day ye shall ask in my name: and I say not to you,
 27 that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have
 28 believed that I came forth from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
- 29 His disciples say to him, Lo, now speakest thou plainly,
 30 and speakest no parable. Now we are sure thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth from God.
- 31 Jesus answered, Ye do now believe. *But*, lo, the hour
 32 is coming, yea, is already come, that ye shall be scattered every one to his own, and shall leave me alone: and yet
 33 I am not alone: for the Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage. I have overcome the world.

CHAP. XVII. 1. These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that

V. 26. *At that day ye shall ask*—For true knowledge begets prayer. *And I say not, that I will pray*—This in no wise implies that he will not: it means only, The Father himself now loves you, not only because of my intercession, but also because of the faith and love which he hath wrought in you.

V. 30. *Thou knowest all things*—Even our hearts. Although no question is asked thee, yet thou answerest the thoughts of every one. *By this we believe that thou camest forth from God*—They, as it were, echo back the words which he had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

CHAP. XVII. In this chapter our Lord prays, 1. For himself, ver. 1—5. 2. For the apostles, ver. 6—19; and again, ver. 24—26. 3. For all believers, ver. 20—23. And, 4. For the world, ver. 21—23. In this prayer he comprises all he had said from chap. xiii. 31, and stills, as it were, all he had hitherto done, beholding things past, present, and to come. This chapter contains the easiest words; and the deepest sense, of any in all the Scripture: yet is here no incoherent rhapsody, but the whole is closely and exactly connected.

Ver. 1. *Father*—This simplicity of appellation highly became the only begotten Son of God; to which a believer then makes the nearest approach, when he is fullest of love and humble confidence. *The hour is come*—The appointed time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own glorification. When he speaks to the Father, he does not style himself the Son of man.

V. 2. *As thou hast given him power over all flesh*—This answers to, *Glorify*

- he may give eternal life to all whom thou hast given him.
- 3 And this is life eternal, to know thee, the only true God,
- 4 and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thyself, with the glory which I had with thee before the world was.
- 6 I have manifested thy name to the men whom thou
- 7 hast given me out of the world. Thine they were, and thou hast given them me, and they have kept thy word. Now they know, that all things whatsoever thou hast
- 8 given me are of thee. For I have given them the words which thou gavest me, and they have received them, and have known surely, that I came forth from thee, and they
- 9 have believed that thou hast sent me. I pray for them: I pray not for the world, but for them whom thou hast,
- 10 given me; for they are thine. And all things that are mine are thine, and that are thine are mine; and I

thy Son. That he may give eternal life, &c.—This answers to, *That thy Son may glorify thee. To all whom thou hast given him*—To all believers. This is a clear proof, that Christ designed his sacrifice should avail for all; yea, that *all flesh*, every man, should partake of everlasting life. For as the Father had given him power over *all flesh*, so he gave himself a ransom for all.

V. 3. *To know*—By loving, holy faith, *thee, the only true God*—The only cause and end of all things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being Lord, 1 Cor. viii. 6, but the false gods of the heathens; and *Jesus Christ*—As their prophet, priest, and king: *this is life eternal*—It is both the way to, and the essence of, everlasting happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

V. 5. *The glory which I had*—He does not say, *received*. He always had it, till he emptied himself of it in the days of his flesh.

V. 6. *I have manifested thy name*—All thy attributes; and, in particular, thy paternal relation to believers; *to the men whom thou hast given me*—The apostles. And so ver. 12. *They were thine*—By creation, and by descent from Abraham. *And thou hast given them me*—By giving them faith in what I have spoken. So ver. 9.

V. 7. *Now they know that all things*—Which I have done and spoken; *are of thee*—And consequently right and true.

V. 8. *They have received them*—By faith.

V. 9. *I pray not for the world*—Not in these petitions, which are adapted to the state of believers only. (He prays for the world at the 21st and 22d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our Lord did not pray for the world, both before and afterward, than his praying for the apostles alone, ver. 6—19, proves that he did not pray for them also which shall believe through their word, ver. 20.

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong expressions, too grand for any mere creature to use; as implying, that all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. And this is the original ground of that peculiar property, which both the Father and the Son have in the persons who were given to Christ as Mediator.

- 11 am glorified by them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thy name them whom thou hast
 12 given me, that they may be one, as we *are*. While I was with them in the world, I kept them through thy name. Those whom thou hast given me I have guarded, and none of them is lost but the son of perdition, * that the
 13 Scripture might be fulfilled. And now I am coming to thee, and I speak these things in the world, that they
 14 may have my joy fulfilled in them. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.
 15 I do not pray, that thou wouldst take them out of the world, but that thou wouldst keep them from the evil
 16 one. They are not of the world, as I am not of the
 17 world. Sanctify them through the truth: thy word is
 18 truth. As thou hast sent me into the world, I also have
 19 sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth.
 20 Neither pray I for these alone, but for them also who
 21 will believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may

* Psalm cix. 9.

according to what is said, in the close of the verse, of his being glorified by them; namely, believing in him, and so acknowledging his glory.

V. 11. *Keep them through thy name*—Thy power, mercy, wisdom, that they may be one—With us and with each other; one body, separated from the world: as we are—By resemblance to us, though not equality.

V. 12. *Those whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one, even of them whom God had given him, is lost. So far was even that decree from being unchangeable! That the scripture might be fulfilled—That is, whereby the scripture was fulfilled. The son of perdition, signifies one that deservedly perishes: as a son of death, 2 Sam. xii. 5; children of hell, Matt. xxiii. 15; and children of wrath, Eph. ii. 3; signify persons justly obnoxious to death, hell, wrath.

V. 13. *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

V. 15. *That thou wouldst take them out of the world*—Not yet: But that thou wouldst keep them from the evil one—Who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy Spirit to their office, and perfect them in holiness by means of thy word.

V. 19. *I sanctify myself*—I devote myself, as a victim, to be sacrificed.

V. 20. *For them who will believe*—In all ages.

V. 21. *As thou art in me*—This also is to be understood in a way of similitude, and not of sameness or equality. That the world may believe—Here Christ prays for the world. Observe the sum of his whole prayer, 1. Receive me into thy own and my glory; 2. Let my apostles share therein; 3. And all other believers; 4. And let all the world believe.

22 believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be
 23 one, as we are one: I in them, and thou in me, that they may be perfected in one; and that the world may know, that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that these also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me
 25 before the foundation of the world. Righteous Father, though the world hath not known thee, yet I have known
 26 thee, and these have known that thou hast sent me. And I have declared to them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII. 1. * Jesus having spoken these words, went forth with his disciples over the brook Kedron, where was a garden, into which he entered, and his disciples. † And Judas also, who betrayed him, knew the place: for Jesus had often met there with his disciples.
 2 Judas then having received a troop of soldiers, and officers from the chief priests and Pharisees, cometh thither
 3 with lanterns, and torches, and arms. Then Jesus knowing all things that were coming upon him, going forth,
 4 said to them, Whom seek ye? They answered him,

* Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 39. † Matt. xxvi. 30. Mark xiv. 43. Luke xxii. 47.

V. 22. *The glory which thou hast given me, I have given them*—The glory of the only-begotten shines in all the sons of God. How great is the majesty of Christians!

V. 24. Here he returns to the apostles: *I will*—He asks, as having a right to be heard; and prays, not as a servant, but as a Son: *That they may behold my glory*—Herein is the happiness of heaven, 1 John iii. 2.

V. 25. *Righteous Father*—The admission of believers to God, through Christ, flows even from the justice of God.

V. 26. *I have declared to them thy name*—Thy new, best name of Love; *that the love wherewith thou hast loved me*—That thou and thy love, and I and my love, may be in them—That they may love me with that love.

CHAP. XVIII. Ver. 1. *A garden*—Probably belonging to one of his friends. He might retire to this private place, not only for the advantage of secret devotion, but also that the people might not be alarmed at his apprehension, nor attempt, in the first sallies of their zeal, to rescue him in a tumultuous manner. Kedron was (as the name signifies) a dark, shady valley, on the east side of Jerusalem, between the city and the Mount of Olives, through which a little brook ran, which took its name from it. It was this brook which David, a type of Christ, went over, with the people, weeping, in his flight from Absalom.

V. 3. *A troop of soldiers*—A cohort of Roman foot.

Jesus of Nazareth. Jesus saith to them, I am *he*. And
 6 Judas also, who betrayed him, stood with them. As soon
 as he said to them, I am *he*, they went backward, and
 7 fell to the ground. He asked them again, Whom seek
 8 ye? And they said, Jesus of Nazareth. Jesus answered,
 I have told you, I am *he*; if therefore ye seek me, let
 9 these go: That the * saying might be fulfilled which he
 had spoken, Of them whom thou hast given me, I have
 10 lost none. Then Simon Peter, having a sword, drew it,
 and smote the high priest's servant, and cut off his right
 11 ear. The servant's name was Malchus. Then said
 Jesus to Peter, Put up the sword into its scabbard. The
 cup which my Father hath given me, shall I not drink it?
 12 † Then the soldiers, and the captain, and officers of
 13 the Jews, took Jesus and bound him, And led him away
 to Annas first, (for he was father-in-law to Caiaphas, who
 14 was high priest that year.) Caiaphas was he who had
 counselled the Jews, that it was expedient one man
 15 should die for the people. Now Simon Peter followed
 Jesus, and another disciple. That disciple was known
 to the high priest, and went with Jesus into the palace of
 16 the high priest. But Peter stood at the door without:
 therefore the other disciple, who was known to the high
 priest, went out, and spake to her that kept the door, and
 17 brought in Peter. Then saith the maid, who kept the
 door, to Peter, Art not thou also *one* of this man's dis-
 18 ciples? He saith, I am not. And the servants and offi-
 cers, having made a fire of coals, (for it was cold,) stood

* John xvii. 12. † Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the assault, after so sensible an experience both of his power and mercy! But probably the priests among them might persuade themselves and their attendants, that this also was done by Beelzebub; and that it was through the providence of God, not the indulgence of Jesus, that they received no farther damage.

V. 8. *If ye seek me, let these (my disciples) go*—It was an eminent instance of his power over the spirits of men, that they so far obeyed his word, as not to seize even Peter, when he had cut off the ear of Malchus.

V. 10. *Then Simon Peter*—No other evangelist names him. Nor could they safely. But St. John, writing after his death, might do it without any such inconvenience.

V. 13. Annas had been high-priest before his son-in-law Caiaphas. And though he had, for some time, resigned that office, yet they paid so much regard to his age and experience, that they brought Christ to Annas first. But we do not read of any thing remarkable which passed at the house of Annas, for which reason his being carried thither, is omitted by the other evangelists.

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*—She does not appear to have asked with any design to hurt him.

and warmed themselves : and Peter stood with them and
 19 warmed himself. Then the high priest asked Jesus of
 20 his disciples, and of his doctrine. Jesus answered him,
 I spake openly to the world ; I was continually teaching
 in the synagogue and in the temple, whither all the Jews
 21 resort, and in secret have I said nothing. Why askest
 thou me ? Ask them that heard me, what I said to them :
 22 behold, they know what I said. When he had said thus,
 one of the officers, who stood by, gave Jesus a blow,
 23 saying, Answerest thou the high priest so ? Jesus answered,
 If I have spoken evil, bear witness of the evil : but
 24 if well, why smitest thou me ? (Now Annas had sent
 him bound to Caiaphas the high priest.)

25 And Simon Peter was standing and warming himself.
 They said to him, Art not thou also one of his disciples ?
 26 He denied and said, I am not. One of the servants of
 the high priest (being kinsman to him whose ear Peter
 27 had cut off) saith, Did not I see thee in the garden with
 him ? Peter denied again, and immediately the cock
 crew.

28 * Then they led Jesus from Caiaphas to the governor's
 palace, and it was early : and they went not into the
 palace themselves, that they might not be defiled, but
 29 might eat the passover. Pilate therefore went out to
 them, and said, What accusation do ye bring against this
 30 man ? They answered and said to him, If he were not
 a malefactor, we should not have delivered him to thee.
 31 Then said Pilate to them, Take ye him, and judge him
 according to your law. The Jews said to him, It is not
 32 lawful for us to put any man to death : So the † saying of
 Jesus was fulfilled, which he spake, signifying what death
 33 he should die. Then Pilate returned into the palace, and

* Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1. † John iii. 14.

V. 20. *I spake openly*—As to the manner ; *Continually*—As to the time :
In the synagogue and temple—As to the place, *In secret have I said nothing*—
 No point of doctrine, which I have not taught in public.

V. 21. *Why askest thou me*—Whom thou wilt not believe ?

V. 22. *Answerest thou the high-priest so*—With so little reverence ?

V. 24. *Now Annas had sent him to Caiaphas*—As is implied, ver. 15, *bound*
 —Being still bound, ver. 19.

V. 28. *They went not into the palace themselves, lest they should be defiled*—
 By going into an house which was not purged from leaven, Deut. xvi. 4.

V. 31. *It is not lawful for us to put any man to death*—The power of
 inflicting capital punishment had been taken from them that very year. So
 the sceptre was departed from Judah, and transferred to the Romans.

V. 32. *Signifying what death he should die*—For crucifixion was not a Jewish,
 but a Roman punishment. So that had he not been condemned by the Roman
 governor, he could not have been crucified.

called Jesus, and said to him, Art thou the king of the
 34 Jews? Jesus answered him, Sayest thou this of thyself,
 35 or did others tell it thee of me? Pilate answered, Am I
 a Jew? Thy own nation, even the chief priests, have
 36 delivered thee to me. What hast thou done? Jesus
 answered, My kingdom is not of this world; if my king-
 dom were of this world, my servants would have fought,
 that I might not be delivered to the Jews: but my king-
 37 dom is not from hence. Pilate said to him, Art thou a
 king then? Jesus answered, Thou sayest. I am a king.
 To this end was I born, and for this cause came I into the
 38 world, that I might bear witness to the truth. Every
 one that is of the truth, heareth my voice. Pilate saith
 to him, What is truth? And having said this, he went
 out again to the Jews, and saith to them, I find no fault
 39 in him. But ye have a custom, that I should release to
 you one at the Passover: will ye therefore that I release
 40 to you the king of the Jews? Then cried they all again,
 saying, Not this man, but Barabbas. Now Barabbas
 was a robber.

CHAP. XIX. 1. * Then Pilate therefore took Jesus
 2 and scourged *him*. And the soldiers having platted a
 crown of thorns, put *it* on his head, and put on him a
 3 purple robe, And said, Hail, king of the Jews. And
 4 they smote him on the cheeks. Pilate went out again,
 and saith to them, Lo, I bring him forth to you, that ye
 5 may know I find no fault in him. Then Jesus came
 forth, wearing the crown of thorns, and the purple robe.
 6 And he saith to them, Behold the man. But when the
 chief priests and the officers saw him, they cried out,
 saying, Crucify, crucify him. Pilate saith to them, Take

* Matt. xxvii. 26. Mark xv. 15.

V. 36. *My kingdom is not of this world*—Is not an external, but a spiritual kingdom; *that I might not be delivered to the Jews*—Which Pilate had already attempted to do, ver. 31, and afterwards actually did, chap. xix. 16.

V. 37. *Thou sayest*—The truth. *To this end was I born*—Speaking of his human origin: his divine was above Pilate's comprehension. Yet it is intimated in the following words, *I came into the world, that I might witness to the truth*—Which was both declared to the Jews, and, in the process of his passion, to the princes of the Gentiles also. *Every one that is of the truth*—That is, a lover of it, *heareth my voice*—An universal maxim. Every sincere lover of truth will hear him, so as to understand and practise what he saith.

V. 38. *What is truth*—Said Pilate, a courtier: perhaps meaning, What signifies truth? Is that a thing worth hazarding your life for? So he left him presently to plead with the Jews for him, looking upon him as an innocent, but weak man.

- 7 ye him and crucify *him*; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself Son of God.
- 8 When Pilate heard that saying, he was the more afraid,
- 9 And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power over me, unless it were given thee from above: therefore he that delivered me to thee, hath the greater sin. Upon this, Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not a friend to Cesar. Whosoever maketh himself a king, speaketh against Cesar. Pilate hearing this saying, brought Jesus forth, and sat on the judgment seat, in a place called the Pavement, but in Hebrew, Gabbatha; (It was the preparation of the passover, and about the third hour:) and saith to the Jews, Behold your king.
- 15 But they cried out, Away *with him*, away *with him*, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.
- 16 Then delivered he him to them to be crucified.
- 17 * And they took Jesus and led him away. And he bearing his cross, went forth to the place, called *the place* of a skull, which is called in Hebrew, Golgotha: Where

* Matt. xxvii. 31. Mark xv. 20. Luke xxiii. 26.

CHAP. XIX. Ver. 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

V. 9. *Whence art thou*—That is, whose son art thou?

V. 11. *Thou couldst have no power over me*—For I have done nothing to expose me to the power of any magistrate. Therefore he that delivered me to thee—Namely, Caiaphas, who, knowing this, is more blameable than thou.

V. 13. *Pilate sat down on the judgment-seat*—Which was then without the palace, in a place called, in Greek, *the pavement*—On account of a beautiful piece of Mosaic work, with which the floor was adorned; but in Hebrew, *Gabbatha*—Or the high-place, because it stood on an eminence, so that the judge, sitting on his throne, might be seen and heard by a considerable number of people.

V. 14. *It was the preparation of the passover*—For this reason both the Jews and Pilate were desirous to bring the matter to a conclusion. Every Friday was called the preparation, (namely, for the sabbath.) And as often as the passover fell on a Friday, that day was called the preparation of the passover.

V. 17. *Bearing his cross*—Not the whole cross, (for that was too large and heavy,) but the transverse beam of it, to which his hands were afterwards fastened. This they used to make the person to be executed carry.

- they crucified him, and two others with him, one on each side, and Jesus in the midst. And Pilate wrote an inscription also, and put it on the cross: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews read this inscription; for the place where Jesus was crucified was near the city: and it was written in Hebrew, and Greek, and Latin.
- Then said the chief priests to Pilate, Write not, the king of the Jews; but, that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. And the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his vesture: now the vesture was without seam, woven from the top throughout. They said therefore one to another, Let us not rent it, but cast lots for it, whose it shall be; that the scripture might be fulfilled which saith, * They parted my garments among them; and cast lots for my vesture. These things therefore the soldiers did.
- Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleopas, and Mary Magdalene. Jesus therefore seeing his mother, and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.
- After this, Jesus knowing that all things were now

* Psalm xxii. 18.

V. 19. *Jesus of Nazareth, the King of the Jews*—Undoubtedly these were the very words, although the other evangelists do not express them at large.

V. 20. *It was written in Latin*—For the majesty of the Roman empire; *in Hebrew*—Because it was the language of the nation; *and in Greek*—For the information of the Hellenists, who spoke that language, and came in great numbers to the feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 23. *The vesture*—The upper garment.

V. 24. *They parted my garments among them*—No circumstance of David's life bore any resemblance to this, or to several other passages in the 22d Psalm. So that in this scripture, as in some others, the prophet seems to have been thrown into a preternatural ecstasy, wherein, personating the Messiah, he spoke barely what the Spirit dictated, without any regard to himself.

V. 25. *His mother's sister*—But we do not read she had any brother. She was her father's heir, and, as such, transmitted the right of the kingdom of David to Jesus; *Mary the wife of Cleopas*—Called likewise Alpheus, the father, as Mary was the mother of James, and Joses, and Simon, and Jude.

V. 27. *Behold thy mother*—To whom thou art now to perform the part of a son in my place: a peculiar honour which Christ conferred on him, *From that hour*—From the time of our Lord's death.

- accomplished, that the scripture might be fulfilled, saith,
 29 I thirst. Now there was set a vessel full of vinegar.
 And filling a sponge with * vinegar, and putting it on a
 30 stalk of hyssop, they put it to his mouth. When Jesus
 had taken the vinegar, he said, It is finished, and bowing
 the head, he delivered up *his* spirit.
 31 Now because it was the preparation, lest the bodies
 should remain upon the cross on the Sabbath, (for that
 Sabbath was a great day,) the Jews besought Pilate, that
 their legs might be broken, and they might be taken
 32 away. Then came the soldiers, and brake the legs of the
 33 first, and of the other who was crucified with him. But
 coming to Jesus, when they saw he was dead already,
 34 they brake not his legs. But one of the soldiers pierced
 his side with a spear, and forthwith there came out blood
 35 and water. And he that saw, hath testified *it*, and his
 testimony is true: and he knoweth that he saith true, that
 36 ye also may believe. For these things were done that
 the scripture might be fulfilled, † A bone of it shall not
 37 be broken. And again, another scripture saith, ‡ They
 shall look on him whom they have pierced.
 38 And after these things, Joseph of Arimathea (being
 a disciple of Jesus, but secretly, for fear of the Jews)

* Psalm. lxxix. 21. † Exod. xii. 46. ‡ Zech. xii. 10.

V. 29. *A stalk of hyssop*—Which, in those countries, grows exceeding large and strong.

V. 30. *It is finished*—My suffering: the purchase of man's redemption. *He delivered up his spirit*—To God, Matt. xxvii. 50.

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a profanation of any sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a sabbath, but the second day of the feast of unleavened bread, (from whence they reckoned the weeks to pentecost:) and also the day for presenting and offering the sheaf of new corn: so that it was a treble solemnity.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing he was dead, that blood should come out; more strange that water also; and most strange of all that both should come immediately, at one time, and yet distinctly. It was pure and true water, as well as pure and true blood. The asseveration of the beholder and testifier of it, shews both the truth and greatness of the miracle and mystery.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his conscience beareth him witness, that he testifieth this for no other end, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal lamb, an eminent type of Christ.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the soldier's spear. They who have occasioned his sufferings by their sins, (and who has not?) shall either look upon him in this world with penitential sorrow; or with terror, when he cometh in the clouds of heaven, Rev. i. 7.

V. 38. *Joseph of Arimathea asked Pilate*—And Nicodemus also came—

asked Pilate leave to take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the
 39 body of Jesus. And Nicodemus also came (who at first
 40 had come to Jesus by night) bringing a mixture of myrrh
 and aloes, about an hundred pounds. So they took the
 41 body of Jesus, and wrapped it in linen clothes with the
 spices, as the manner of the Jews is to bury. Now in
 the place where he was crucified, there was a garden,
 and in the garden a new sepulchre, in which no man had
 42 ever been laid. There therefore they laid Jesus, because
 of the preparation-day of the Jews; for the sepulchre
 was nigh.

CHAP. XX. 1. * The first day of the week cometh
 Mary Magdalene early, while it was yet dark, to the
 sepulchre, and seeth the stone taken away from the
 2 sepulchre. Then she runneth and cometh to Simon
 Peter, and to the other disciple whom Jesus loved, and
 saith to them, They have taken away the Lord out of the
 sepulchre, and we know not where they have laid him.
 3 Then Peter went out, and the other disciple, and came
 4 to the sepulchre. They both ran together: but the
 other disciple outran Peter, and came first to the sepul-
 5 chre. And stooping down, he seeth the linen clothes
 6 lying; yet went he not in. Then cometh Simon Peter
 following him, and went into the sepulchre, and seeth
 7 the linen clothes lie, And the napkin that had been about
 his head, not lying with the linen clothes, but folded up
 8 in a place by itself. Then the other disciple, who came
 first to the sepulchre, went in; and he saw and believed.
 9 For as yet they knew not the scripture, that he must rise

* Matt. xxviii. 1. Mark. xvi. 1. Luke xxiv. 1.

Acknowledging Christ, when even his chosen disciples forsook him. In that extremity, Joseph was no longer afraid, Nicodemus no longer ashamed.

V. 41. *In the place where he was crucified*—There was a garden in the same tract of land; but the cross did not stand in the garden.

V. 42. *Because of the preparation*—That is, they chose the rather to lay him in that sepulchre, which was nigh, because it was the day before the sabbath, which also was drawing to an end, so that they had no time to carry him far:

CHAP. XX. Ver. 3. *Peter went out*—Of the city.

V. 6. *Peter seeth the linen clothes lie—and the napkin folded up*—The angels who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

V. 8. *He saw*—That the body was not there, and believed—That they had taken it away, as Mary said.

V. 9. *For as yet*—They had no thought of his rising again.

10 again from the dead. Then the disciples went home again.

11 * But Mary stood without at the sepulchre weeping. And as she wept, she stooped down into the sepulchre,
 12 And seeth two angels in white sitting, where the body of Jesus had laid, one at the head, and one at the feet.
 13 And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I
 14 know not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing,
 15 but knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid
 16 him, and I will take him away. Jesus saith to her, Mary! She turning, saith to him, Rabboni; that is, Master.
 17 Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say to them, I ascend to my Father and your Father, and
 18 to my God and your God. Mary Magdalene cometh and telleth the disciples, that she had seen the Lord, and that he had spoken these things to her.

19 † The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst,
 20 and saith to them, Peace be unto you. And having said this, he shewed them his hands and his side. Then were
 21 the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you. As the Father

* Mark xvi. 9. † Mark xvi. 14. Luke xxiv. 36.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more constancy.

V. 16. *Jesus saith to her, Mary*—With his usual voice and accent.

V. 17. *Touch me not*—Or rather, *Do not cling to me*, (for she held him by the feet, Matt. xxviii. 9) *Detain me not now*. You will have other opportunities of conversing with me. *For I am not ascended to my Father*—I have not yet left the world. *But go immediately to my brethren*—Thus does he intimate, in the strongest manner, the forgiveness of their fault, even without ever mentioning it. These exquisite touches, which every where abound in the evangelical writings, shew how perfectly Christ knew our frame. *I ascend*—He anticipates it in his thoughts, and so speaks of it as a thing already present. *To my Father and your Father, my God and your God*—This uncommon expression shews, that the only-begotten Son has all kind of fellowship with God. And a fellowship with God the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, *Our God*, (for no creature can be raised to an equality with him,) but *my God and your God*: intimating, that the Father is his in a singular and incommunicable manner; and ours through him, in such a kind as a creature is capable of.

V. 21. *Peace be unto you*—This is the foundation of the mission of a true

22 hath sent me, even so send I you. And having said this, he breathed on *them*, and saith to them, Receive ye the
 23 Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

24 But Thomas, called Didymus, one of the twelve, was
 25 not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see the print of the nails in his hands, and put my finger into the place of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
 27 Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust
 28 it into my side, and be not faithless, but believing. And Thomas answered and said to him, My Lord, and my
 29 God. Jesus saith to him, Because thou hast seen me, thou hast believed: happy *are* they that have not seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his disciples, which are not written in this

gospel minister, peace in his own soul, 2 Cor. iv. 1. *As the Father hath sent me, so send I you*—Christ was the apostle of the Father, Heb. iii. 1, Peter and the rest, the apostles of Christ.

V. 22. *He breathed on them*—New life and vigour, and saith—As ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness: *The Holy Ghost*—influencing you in a peculiar manner, to fit you for your great embassy. This was an earnest of pentecost.

V. 23. *Whose soever sins ye remit*—According to the tenor of the gospel, that is, supposing them to repent and believe, *they are remitted*, and *whose soever sins ye retain*—Supposing them to remain impenitent, *they are retained*. So far is plain. But here arises a difficulty. Are not the sins of one who truly repents, and unfeignedly believes in Christ, *remitted*, without sacerdotal absolution? And are not the sins of one, who does not repent or believe, *retained* even with it? What, then, does this commission imply? Can it imply any more than; 1. A power of declaring, with authority, the Christian terms of pardon? Whose sins are *remitted*, and whose *retained*? As in our daily form of absolution: and, 2. A power of inflicting and remitting ecclesiastical censures? That is, of excluding from, and re-admitting into, a Christian congregation.

V. 26. *After eight days*—On the next Sunday.

V. 28. *And Thomas said, My Lord and my God*—The disciples had said, We have seen the Lord. Thomas now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow-disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his hand into his side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: nor, indeed, of the other evangelists.

31 book. But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name.

CHAP. XXI. 1. After these things, Jesus manifested himself again to the disciples at the sea of Tiberias; he
2 manifested *himself* thus. There were together Simon Peter, and Thomas, called Didymus, and Nathanael, of Cana in Galilee, and the *sons* of Zebedee, and two other
3 of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also go with thee. They went out and entered into the vessel, but caught nothing
4 that night. When the morning was come, Jesus stood on the shore; but the disciples knew not that it was
5 Jesus. Then Jesus saith to them, Children, have ye any
6 meat? They answered him, No. And he said to them, Cast your net on the right side of the vessel, and ye shall find. They cast therefore, and now they were not able
7 to draw it, for the multitude of fishes. Then the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt on his upper coat (for he was stripped) and threw himself into the sea.
8 And the other disciples came in the vessel, (for they were not far from land, about two hundred cubits,) drawing the net *full* of fishes. When they came to land, they see a fire of coals there, and fish laid thereon,
9 and bread. Jesus saith to them, Bring of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three; and though there were so many, the
10 net was not broken. Jesus saith to them, Come ye and dine. And none of the disciples presumed to ask him,

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading, though ordinarily by hearing.

CHAP. XXI. Ver. 2. *There were together*—At home, in one house.

V. 4. *They knew not that it was Jesus*—Probably their eyes were holden.

V. 6. *They were not able to draw it, for the multitude of fishes*—This was not only a demonstration of the power of our Lord, but a kind supply for them and their families, and such as might be of service to them, when they waited afterward in Jerusalem. It was, likewise, an emblem of the great success which should attend them as *fishers of men*.

V. 7. *Peter girt on his upper coat (for he was stript of it before)*—Reverencing the presence of his Lord: *and threw himself into the sea*—To swim to him immediately. The love of Christ draws men through fire and water.

V. 12. *Come ye and dine*—Our Lord needed not food. *And none presumed*—To ask a needless question.

- 13 Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth to them, and
 14 fish likewise. This was the third time that Jesus shewed himself to his disciples, after he was risen from the dead.
 15 When they had dined, Jesus saith to Simon Peter, Simon, *son of Jonah*, lovest thou me more than these *do*? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, the second time, Simon, *son of Jonah*, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my sheep. He saith to him the third time, Simon, *son of Jonah*, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee.
 18 Jesus saith to him, Feed my sheep. Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldst: but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and carry thee whither thou wouldst not.
 19 This he said, signifying by what death he should glorify God. And having said this, he saith to him, Follow me.
 20 Peter turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and

V. 14. *The third time*—That he appeared to so many of the apostles together.

V. 15. *Simon, son of Jonah*—The appellation Christ had given him, when he made that glorious confession, Matt. xvi. the remembrance of which might make him more deeply sensible of his late denial of him whom he had so confessed. *Lovest thou me*—Thrice our Lord asks him, who had denied him thrice: *More than these*—Thy fellow-disciples, *do*—Peter thought so once, Matt. xxvi. 33, but he now answers only, *I love thee*, without adding, *more than these*. *Thou knowest*—He had now learned, by sad experience, that Jesus knew his heart. *My lambs*—The weakest and tenderest of the flock.

V. 17. *Because he said the third time*—As if he did not believe him.

V. 18. *When thou art old*—He lived about thirty-six years after this: *another shall gird thee*—They were tied to the cross till the nails were driven in; and *shall carry thee*—With the cross; *where thou wouldst not*—According to nature; to the place where the cross was set up.

V. 19. *By what death he should glorify God*—It is not only by acting, but chiefly by suffering, that the saints glorify God. *Follow me*—Shewing hereby likewise what death he should die.

V. 20. *Peter turning*—As he was walking after Christ. *Seeth the disciple whom Jesus loved following him*—There is a peculiar spirit and tenderness in this plain passage. Christ orders St. Peter to follow him, in token of his readiness to be crucified in his cause. St. John stays not for the call; he rises and follows him too; but says not one word of his own love or zeal. He chose that the action only should speak this; and even when he records the circumstance, he tells not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and

- 21 said, Lord, who is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?
- 22 Jesus saith to him, If I will that he tarry till I come, what
- 23 *is it* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, that he should not die: but, If I will that he tarry till I come, what *is it* to thee?
- 24 This is the disciple, who testified of these things, and wrote these things: and we know that his testimony is
- 25 true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

emulates it, be it so; but he is not solicitous that men should admire it. It was addressed to his beloved Master, and it was enough that he understood it.

V. 22. *If I will that he tarry*—Without dying, *till I come*—To judgment. Certainly he did tarry, till Christ came to destroy Jerusalem. And who can tell, when or how he died? *What is that to thee*—Who art to *follow me* long before?

V. 23. *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, chap. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. John himself, at the time of writing his gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testifieth*—Being still alive after he had wrote. *And we know that his testimony is true*—The church added these words to St. John's gospel, as Tertius did those to St. Paul's epistle to the Romans, chap. xvi. 22.

V. 25. *If they were to be written particularly*—Every fact, and all the circumstances of it. *I suppose*—This expression, which softens the hyperbole, shews that St. John wrote this verse.

NOTES

ON THE

ACTS OF THE APOSTLES.

THIS book, in which St. Luke records the actions of the apostles, particularly of St. Peter and St. Paul, (whose companion in travel he was,) is, as it were, the centre between the gospels and the epistles. It contains, after a very brief recapitulation of the evangelical history, a continuation of the history of Christ, the event of his predictions, and a kind of supplement to what he had before spoken to his disciples, by the Holy Ghost now given unto them. It contains also the seeds and first stamina of all those things which are enlarged upon in the epistles.

The Gospels treat of Christ the Head: the Acts shew, that the same things befall his body; which is animated by his Spirit, persecuted by the world, defended and exalted by God.

In this book is shewn the Christian doctrine, and the method of applying it to Jews, heathens, and believers; that is, to those who are to be converted, and those who are converted: the hindrances of it in particular men, in several kinds of men, in different ranks and nations: the propagation of the gospel, and that grand revolution among both Jews and Heathens: the victory thereof, in spite of all opposition, from all the power, malice, and wisdom of the whole world, spreading from one chamber, into temples, houses, streets, markets; fields, inns, prisons, camps, courts; chariots, ships, villages, cities, islands: to Jews, heathens, magistrates, generals, soldiers, eunuchs, captives, slaves, women, children, sailors; to Athens, and at length to Rome.

THE PARTS OF IT ARE SEVEN:

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|--|-----------------|
| 1. Pentecost, with its Antecedents, | C. i. ii. |
| 2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, | C. iii.—ix. |
| 3. Transactions at Cesarea, and the Reception of the Gentiles, | C. x. xi. |
| 4. The first Course of Barnabas and Paul among the Gentiles, | C. xiii. xiv. |
| 5. The Embassy to, and Council at Jerusalem, concerning the Liberty of the Gentiles, | C. xv. |
| 6. The second Course of St. Paul, | C. xvi.—xix. |
| 7. His third, as far as Rome, | C. xix.—xxviii. |

The Acts.

CHAP. I. 1. THE former treatise have I composed, O Theophilus, of all things which Jesus began both to
2 do and to teach, Until the day he was taken up, after having through the Holy Ghost given commandment to
3 the apostles whom he had chosen: To whom also he presented himself alive after his passion, by many infallible proofs, being seen by them forty days, and speaking of
4 the things pertaining to the kingdom of God. And having assembled *them* together, he commanded them, not to depart from Jerusalem, but to wait for the promise of the
5 Father, which, *saith he*, ye have heard from me. For John indeed baptized with water, but ye shall be baptized with
6 the Holy Ghost not many days hence. And when they were come together, they asked him, saying, Lord, dost
7 thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

CHAP. I. Ver. 1. *The former treatise*—In that important season, which reached from the resurrection of Christ to his ascension, *the former treatise ends*, and this begins: this describing the *acts* of the Holy Ghost, (by the apostles,) as that does the *acts of Jesus Christ*. *Of all things*—In a summary manner: *Which Jesus began to do—until the day*—That is, of all things which Jesus did, from the beginning till that day.

V. 2. *After having given commandment*—In the third verse, St. Luke expresses, in general terms, what Christ said to his apostles during those *forty days*. But, in the fourth and following verses, he declares what he said on the day of his ascension. He had brought his former account down to that day. And from that day begins the *Acts* of the Apostles.

V. 3. *Being seen by them forty days*—That is, many times during that space. *And speaking of the things pertaining to the kingdom of God*—Which was the sum of all his discourses with them, before his passion also.

V. 4. *Wait for the promise of the Father, which ye have heard from me*—When he was with them a little before, as it is recorded, Luke xxiv. 49.

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true believers, to the end of the world. But the extraordinary gifts of the Holy Ghost also are here promised.

V. 6. *Dost thou at this time*—At the time thou now speakest of? *Not many days hence? Restore the kingdom to Israel*—They still seemed to dream of an outward, temporal kingdom, in which the Jews should have dominion over all nations. It seems, they came in a body, having before concerted the design, to ask, when this kingdom would come?

V. 7. *The times or the seasons*—*Times*, in the language of the Scripture,

- 8 But ye shall receive power, the Holy Ghost being come upon you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and Samaria, and to the uttermost
 9 part of the earth. And having spoken these things, while they beheld, he was taken up, and a cloud received him
 10 from their sight. And while they were steadfastly looking up to heaven, as he went up, behold two men in
 11 white apparel stood by them, Who also said, Ye men of Galilee, why stand ye gazing into heaven? This Jesus who is taken up from you into heaven, shall come as ye
 12 have seen him going into heaven. Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.
 13 * And when they were come in, they went up into the upper room, where both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon Zelotes,
 14 and Jude *the brother* of James, tarried. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and his brethren.
 15 And in these days, Peter standing up in the midst of the disciples, (the number of persons together was about
 16 an hundred and twenty,) said, Men, brethren, this + scripture must needs have been fulfilled, which the Holy Ghost spake before by the mouth of David, concerning Judas, who was guide to them that apprehended Jesus.
 17 For he was numbered with us, and had obtained part of
 18 this ministry. Now this man purchased a field with the

* Matt. x. 8. Mark iii. 14. Luke vi. 13. † Psalm xli. 9.

denote a longer, *seasons*, a shorter space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—That is, ye shall be empowered to witness my gospel, both by your preaching and suffering.

V. 12. *A sabbath day's journey*—The Jews generally fix this to two thousand cubits, which is not a mile.

V. 13. *They went up into the upper room*—The upper rooms, so frequently mentioned in Scripture, were chambers in the highest part of the house, set apart by the Jews for private prayer. These, on account of their being so retired and convenient, the apostles now used for all the offices of religion.

V. 14. *His brethren*—His near kinsmen, who, for some time, did not believe: it seems, not till near his death.

V. 15. *The number of persons together*—Who were together in the upper room; *were a hundred and twenty*—But he had undoubtedly many more in other places, of whom more than five hundred saw him at once after his resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*—That is, a field was purchased with the reward of his iniquity; though very possibly

reward of iniquity, and falling down on his face, he burst
 19 asunder in the middle, and all his bowels gushed out. And
 it was known to all that dwell at Jerusalem, so that that
 field is called, in their own tongue, Akeldama, that is, The
 20 field of blood. For it is written in the book of Psalms, * Let
 his habitation be desolate, and let no man dwell therein:
 21 and, † His bishopric let another take. Wherefore of
 these men who have been with us all the time that the
 22 Lord Jesus was going in and out over us, Beginning
 from the baptism of John, till the day he was taken up
 from us, one must be a witness with us of his resurrection.
 23 And they appointed two, Joseph called Barsabas, who
 24 was surnamed Justus, and Matthias. And they prayed
 and said, Thou, Lord, who knowest the hearts of all,
 25 shew which of these two thou hast chosen, To take part
 of this ministry and apostleship, from which Judas by
 26 transgression fell, to go to his own place. And they gave
 forth their lots, and the lot fell upon Matthias; and he
 was numbered with the eleven apostles.

CHAP. II. 1. And when the day of pentecost was
 2 come, they were all with one accord in one place. And
 suddenly there came a sound from heaven, as of a rush-
 ing, violent wind, and it filled all the house where they

* Psalm lxi. 25. † Psalm cix. 8.

Judas might design the purchase. *And falling down on his face*—It seems, the rope broke before, or as he died.

V. 19. *In their own tongue*—This expression, *that is, the field of blood*, St. Luke seems to have added to the words of St. Peter, for the use of Theophilus and other readers, who did not understand Hebrew.

V. 20. *His bishoprick*—That is, his apostleship.

V. 21. *All the time that the Lord Jesus was going in and out*—That is, conversing familiarly: *Over us*—As our master.

V. 22. *To be a witness with us of his resurrection*—And of the circumstances which preceded and followed it.

V. 23. *And they appointed two*—So far the faithful could go by consulting together, but no farther. Therefore here commenced the proper use of the lot, whereby a matter of importance, which cannot be determined by any ordinary method, is committed to the Divine decision.

V. 25. *Fell*—By his *transgression*—Some time before his death: *To go to his own place*—That which his crimes had deserved, and which he had chosen for himself, far from the other apostles, in the region of death.

CHAP. II. Ver. 1. At the Pentecost of Sinai in the Old Testament, and the Pentecost of Jerusalem in the New, were the two grand manifestations of God, the legal and the evangelical; the one from the mountain, and the other from heaven; the terrible, and the merciful one. *They were all with one accord in one place*—So here was a conjunction of company, minds, and place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven*—So will the Son of man

3 were sitting. And there appeared to them distinct tongues,
 4 as of fire; and it sat upon each of them. And they were
 all filled with the Holy Ghost, and began to speak with
 5 other tongues, as the Spirit gave them utterance. And
 there were dwelling in Jerusalem Jews, devout men, out
 6 of every nation under heaven. And when this was noised
 abroad, the multitude came together and were confound-
 ed, because every man heard them speaking in his own
 7 language. And they were amazed and marvelled, saying
 one to another, Behold, are not all these who are speak-
 8 ing Galileans? And how hear we every one, in our own
 9 native language, Parthians, and Medes, and Elamites;
 and dwellers in Mesopotamia, and Judea, and Cappa-
 10 docia, Pontus and Asia, Phrygia and Pamphylia, Egypt,
 and the parts of Afric about Cyrene, and Roman so-
 11 journers, (Jews and Proselytes,) Cretans and Arabians,
 we hear them speaking in our tongues the wonderful
 12 works of God? And they were all amazed, and were in
 13 doubt, saying one to another, What can this mean? But
 others mocking, said, They are full of sweet wine.

come to judgment. *And it filled all the house*—That is, all that part of the temple, where they were sitting.

V. 3. *And there appeared distinct tongues, as of fire*—That is, small flames of fire. This is all which the phrase, *tongues of fire*, means in the language of the Seventy. Yet it might intimate God's touching their tongues, as it were, (together with their hearts,) with divine fire: his giving them such words as were active and penetrating, even as flaming fire.

V. 4. *And they began to speak with other tongues*—The miracle was not in the ears of the hearers, (as some have unaccountably supposed,) but in the mouth of the speakers. And this family praising God together, with the tongues of all the world, was an earnest that the whole world should, in due time, praise God in their various tongues. *As the Spirit gave them utterance*—Moses, the type of the law, was of a slow tongue: but the gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews*—Gathered from all parts, by the peculiar providence of God.

V. 6. *The multitude came together and were confounded*—The motions of their minds were swift and various.

V. 9. *Judea*—The dialect of which greatly differed from that of Galilee. *Asia*—The country strictly so called.

V. 10. *Roman sojourners*—Born at Rome, but now living at Jerusalem. These seem to have come to Jerusalem, after those who are above-mentioned. All of them were partly Jews by birth, and partly proselytes.

V. 11. *Cretans*—One island seems to be mentioned for all; *The wonderful works of God*—Probably those which related to the miracles, death, resurrection, and ascension of Christ, together with the effusion of his Spirit, as a fulfilment of his promises, and the glorious dispensations of gospel grace.

V. 12. *They were all amazed*—All the devout men.

V. 13. *But others mocking*—The world begins with *mocking*, thence proceeds to *cavilling*, chap. iv. 7; to *threats*, ver. 17; to *imprisoning*, chap. v. 18; to *blows*, ver. 40; to *slaughter*, chap. vii. 58. These mockers appear to have been some of the natives of Judea, and inhabitants of Jerusalem, (who under-

- 14 Then Peter standing up with the eleven, lifted up his voice, and said to them, Men of Judea, and all ye that dwell at Jerusalem, be this known to you, and hearken
 15 to my words. These are not drunken as ye suppose;
 16 for it is *but* the third hour of the day. But this is that
 17 which was spoken by the prophet Joel, * And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see
 18 visions, and your old men shall dream dreams: And in those days I will pour out of my Spirit upon my servants,
 19 and upon my handmaids, and they shall prophesy. And I will shew prodigies in heaven above, and signs on

* Joel ii. 28.

stood only the dialect of the country,) by the apostle's immediately directing his discourse to them in the next verse. *These men are full of sweet wine*—So the Greek word properly signifies: there was no new wine so early in the year as pentecost. Thus natural men are wont to ascribe supernatural things to mere natural causes; and many times as impudently and unskilfully as in the present case.

V. 14. *Then Peter standing up*—All the gestures, all the words of Peter, shew the utmost sobriety: *lifted up his voice*—With cheerfulness and boldness: *And said to them*—This discourse has three parts, each of which (ver. 14, 29, 29,) begins with the same appellation, *Men*: only to the last part he prefixes, with more familiarity, the additional word, *brethren*. *Men of Judea*—That is, ye that were born in Judea. Peter spoke in Hebrew, which they all understood.

V. 15. *It is but the third hour of the day*—That is, *since* in the morning. And, on the solemn festivals, the Jews rarely ate or drank any thing till noon.

V. 16. *But this is that which was spoken of by the prophet*—But there is another and better way of accounting for this.

V. 17. The times of the Messiah are frequently called, *The last days*, the gospel being the last dispensation of divine grace. *I will pour out of my Spirit*—Not on the day of pentecost only, *Upon all flesh*—On persons of every age, sex, and rank. *And your young men shall see visions*—In young men the outward senses are most vigorous, and the bodily strength is entire, whereby they are best qualified to sustain the shock which usually attends the visions of God. In *old men* the internal senses are most vigorous, suited to divine dreams. Not that the old are wholly excluded from the former, nor the young from the latter.

V. 18. *And upon my servants*—On those who are literally in a state of servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great revelations of grace, are usually attended with great judgments on those who reject it. *In heaven*—Treated of, ver. 20. *On earth*—Described in this verse. Such signs were those mentioned ver. 22, before the passion of Christ; which are so mentioned as to include also those at the very time of the passion and resurrection, at the destruction of Jerusalem, and at the end of the world.

Terrible, indeed, were those prodigies in particular, which preceded the destruction of Jerusalem: such as the flaming sword hanging over the city, and the fiery comet, pointing down upon it for a year; the light that shone upon the temple and the altar in the night, as if it had been noon-day; the opening of the great and heavy gate of the temple without hands; the voice heard from the most holy place, *Let us depart hence*; the admonition of Jesus,

20 earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the day of the Lord, the great and illustrious day, come. But it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. Men of Israel, hear these words: Jesus of Nazareth, a man pointed out to you of God, by miracles, and wonders, and signs, which God wrought by him in the midst of you, as yourselves also know: Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain: Whom God hath raised up, having loosed the pains of death, as it was not possible that he should be held under it. For David speaketh concerning him, * I have seen the Lord always before my face, for he is on my right hand, that I may not be moved. Therefore my heart is glad, and my tongue exulteth; yea, and my flesh shall rest in hope. For thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the ways of life;

* Psalm xvi. 8.

the son of Ananus, crying, for seven years together, *Wo, Wo, Wo*; the vision of contending armies in the air, and of entrenchments thrown up against a city there represented; the terrible thunders and lightnings, and dreadful earthquakes, which every one considered as portending some great evil: all which, through the singular providence of God, are particularly recorded by Josephus. *Blood*—War and slaughter. *Fire*—Burning of houses and towns, involving all in clouds of smoke.

V. 20. *The moon shall be turned into blood*—A bloody colour: *Before the day of the Lord*—Eminently, the last day; though not excluding any other day or season, wherein the Lord shall manifest his glory, in taking vengeance of his adversaries.

V. 21. *But—whosoever shall call on the name of the Lord*—This expression implies the whole of religion, and particularly prayer uttered in faith: *shall be saved*—From all those plagues: from sin and hell.

V. 23. *Him being delivered by the determinate council and foreknowledge of God*—The apostle here anticipates an objection, Why did God suffer such a person to be so treated? Did he not know what wicked men intended to do? And had he not power to prevent it? Yea, he knew all that those wicked men intended to do. And he had power to blast all their designs in a moment. But he did not exert that power, because he so loved the world! Because it was the determinate council of his love, to redeem mankind from eternal death, by the death of his only-begotten Son.

V. 24. *Having loosed the pains of death*—The word properly means, the pains of a woman in travail. *As it was not possible that he should be held under it*—Because the scripture must needs be fulfilled,

V. 27. *Thou wilt not leave my soul in Hades*—The invisible world. But it does not appear, that ever our Lord went into hell. His soul, when it was separated from the body, did not go thither, but to paradise, Luke xxiii. 43. The meaning is, thou wilt not leave my soul in its separate state, nor suffer my body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*—That is, Thou hast

- 29 thou wilt fill me with joy by thy countenance. Men and brethren, I may say to you freely of the patriarch David, that he is both dead and buried, and his sepulchre is
 30 among us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, That of the fruit * of his loins *one* should sit on his throne;
 31 He foreseeing *this*, spake of the resurrection of Christ, that his soul was not left in hades, neither did his flesh
 32 see corruption. This Jesus God hath raised up, whereof
 33 all we are witnesses. Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, he hath shed forth this,
 34 which ye now see and hear. For David is not ascended into the heavens; but he saith himself, † The Lord said
 35 to my Lord, Sit thou on my right hand, Until I make
 36 thine enemies thy foot-stool. Therefore let all the house of Israel know assuredly, that God hath made this Jesus whom ye crucified, both Lord and Christ.
 37 And hearing *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what
 38 shall we do? And Peter said, Repent, and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

* Psalm lxxxix. 4, &c. † Psalm cx. 1.

raised me from the dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy right hand.

V. 29. *The patriarch*—A more honourable title than king.

V. 32. *He foreseeing this, spake of the resurrection of Christ*—Peter argues thus, It is plain, David did not speak this of himself: therefore he spake of Christ's rising. But how does that promise of a kingdom imply his resurrection? Because he did not receive it before he died, and because his kingdom was to endure for ever, 2 Sam. vii. 13.

V. 33. *Being exalted by the right hand of God*—By the right hand, that is, the mighty power of God. Our Lord was exalted, at his ascension, to God's right hand in heaven.

V. 34. *Sit thou on my right hand*—In this and the following verse, is an allusion to two ancient customs: one, to the highest honour that used to be paid to persons, by placing them on the right hand, as Solomon did Bathsheba, when sitting on his throne, 1 Kings ii. 19; and the other, to the custom of conquerors, who used to tread on the necks of their vanquished enemies, as a token of their entire victory and triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This text is here quoted with the greatest address, as suggesting in the words of David, their great prophetic monarch, how certain their own ruin must be, if they went on to oppose Christ.

V. 36. *Lord*—Jesus, after his exaltation, is constantly meant by this word in the New Testament, unless sometimes where it occurs in a text quoted from the Old Testament.

V. 37. *They said to the apostles, Brethren*—They did not style them so before.

V. 38. *Repent*—And hereby return to God: *Be baptized*—Believing in the

39 For the promise is to you, and to your children, and to
all that are afar off, whomsoever the Lord our God shall
40 call. And with many other words did he testify and
exhort; saying, Save yourselves from this perverse gene-
41 ration. Then they, gladly receiving his word, were bap-
tized; and there were added *to them* that day about three
thousand souls.

42 And they continued steadfast in the teaching of the
apostles, and the fellowship, and the breaking of bread,
43 and the prayers. And fear came upon every soul, and
many wonders and signs were wrought by the apostles.
44 And all that believed were together, and had all things
45 common, And sold their possessions and goods, and
46 divided them to all, as any one had need. And con-
tinuing daily with one accord in the temple, and breaking
the bread at home, they partook of their food with glad-

*name of Jesus—And ye shall receive the gift of the Holy Ghost—*See the three-
one God clearly proved. See chap. xxvi. 30. *The gift of the Holy Ghost,*
does not mean, in this place, the power of speaking with tongues. *For the*
promise of this was not given to *all that were afar off*, in distant ages and
nations; but rather the constant fruits of faith, even righteousness, and
peace, and joy in the Holy Ghost. *Whomsoever the Lord our God shall call—*
(Whether they are Jews or Gentiles.) By his word and by his Spirit: and
who are not disobedient to the heavenly calling. But, it is observable, St. Peter
did not yet understand the very words he spoke.

V. 40. *And with many other words did he testify and exhort—*In such an
accepted time we should add line upon line, and not leave off till the thing is
done. *Save yourselves from this perverse generation—*Many of whom were
probably mocking still.

V. 41. *And there were added—*To the hundred and twenty.

V. 42. *And they continued steadfast—*So their daily church communion
consisted in these four particulars: 1. Hearing the word; 2. Having all
things common; 3. Receiving the Lord's supper; 4. Prayer.

Ye different sects, who all declare,
Lo, here is Christ, and Christ is there;
Your stronger proofs divinely give,
And shew me where the Christians live!

V. 43. *And fear came upon every soul—*Of those who did not join with them:
whereby persecution was prevented, till it was needful for them.

V. 45. *And sold their possessions—*Their lands and houses; and goods—
Their moveables; *And parted them to all, as any one had need—*To say the
Christians did this only till the destruction of Jerusalem, is not true; for
many did it long after. Not that there was any positive command for so
doing: it needed not; for love constrained them. It was a natural fruit of
that love, wherewith each member of the community loved every other as his
own soul. And if the whole Christian church had continued in this spirit,
this usage must have continued through all ages. To affirm, therefore, that
Christ did not *design it should continue*, is neither more nor less than to affirm,
that Christ did not *design this measure of love should continue*. I see no proof
of this.

V. 46. *Continuing daily—breaking the bread—*In the Lord's supper, as did
many churches for some ages. *They partook of their food with gladness and*

47 ness and singleness of heart, Praising God, and having favour with all the people. And the Lord added daily to the church those who were saved.

CHAP. III. 1. Now Peter and John went up together into the temple, at the hour of prayer, the ninth
2 hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that were
3 entering into the temple, Who seeing Peter and John about to go into the temple, asked an alms. And Peter looking steadfastly upon him, with John, said, Look on
4 us. And he gave heed to them, expecting to receive something of them. Then said Peter, Silver and gold
5 have I none; but what I have I give thee: In the name of Jesus Christ of Nazareth, rise up and walk. And
6 taking him by the right hand he lifted him up, and immediately his feet and ankle-bones were strengthened, And
7 leaping up, he stood and walked, and went with them into the temple walking, and leaping, and praising God.
8 And all the people saw him walking and praising God.
9 And they knew him, that this was he who had sat for alms at the beautiful gate of the temple, and were filled with wonder and amazement at that which had befallen him.

11 And as he held Peter and John, all the people ran

singleness of heart—They carried the same happy and holy temper through all their common actions: eating and working with the same spirit wherewith they prayed and received the Lord's supper.

V. 47. *The Lord added daily such as were saved*—From their sins; from the guilt and power of them.

CHAP. III. Ver. 1. *The ninth hour*—The Jews divided the time, from sun-rise to sun-set, into twelve hours; which were, consequently, of unequal length at different times of the year, as the days were longer or shorter. The third hour, therefore, was nine in the morning; the ninth three in the afternoon, but not exactly. For the third was the middle space between sun-rise and noon; which, if the sun rose at five, (the earliest hour of its rising in that climate,) was half an hour after eight; if at seven, (the latest hour of its rising there,) was half an hour after nine. The chief hours of prayer were the third and ninth; at which seasons the morning and evening sacrifices were offered, and incense (a kind of emblem representing prayer) burnt on the golden altar.

V. 2. *At the gate of the temple called Beautiful*—This gate was added by Herod the Great, between the court of the Gentiles and that of Israel. It was thirty cubits high, and fifteen broad, and made of Corinthian brass, more pompous in its workmanship and splendor, than those that were covered with silver and gold.

V. 6. *Then said Peter, Silver and gold have I none*—How unlike his supposed successor! Can the bishop of Rome either say or do the same?

together to them, in the portico that is called Solomon's,
 12 greatly wondering. And Peter seeing *it*, answered the
 people, Ye men of Israel, why marvel ye at this? Or
 why do ye fix your eyes on us, as if by our own power
 13 or piety we had made this man to walk? The God of
 Abraham, and Isaac, and Jacob, the God of our fathers,
 hath glorified his Son Jesus, whom ye delivered up, and
 renounced him in the presence of Pilate, when he was
 14 determined to release *him*. But ye renounced the Holy
 One and the Just, and desired a murderer to be granted
 15 you, And killed the Prince of Life, whom God hath
 16 raised from the dead, whereof we are witnesses. And
 his name, through faith in his name, hath strengthened
 this man, whom ye see and know; yea, the faith which
 is by him, hath given him this perfect soundness, in the
 17 presence of you all. And now, brethren, I know that
 18 through ignorance ye did *it*, as did also your rulers. But
 God hath thus fulfilled the things which he foretold by
 the mouth of all the prophets, that his Christ should
 19 suffer. Repent ye therefore, and be converted, that your
 sins may be blotted out, that the times of refreshing may
 20 come from the presence of the Lord, And he may send

V. 12. *Peter answered the people*—Who were running together, and inquiring into the circumstances of the fact.

V. 13. *The God of our fathers*—This was wisely introduced in the beginning of his discourse, that it might appear they taught no new religion, inconsistent with that of Moses, and were far from having the least design to divert their regards from the God of Israel. *Hath glorified his Son*—By this miracle, *whom ye delivered up*—When God had given him to you, and when ye ought to have received him as a most precious treasure, and to have preserved him with all your power.

V. 14. *Ye renounced the holy one*—Whom God had marked out as such; *and the just one*—Even in the judgment of Pilate.

V. 16. *His name*—Himself: his power and love. *The faith which is by him*—Of which he is the giver, as well as the object.

V. 17. *And now, brethren*—A word full of courtesy and compassion, *I know*—He speaks to their heart, *that through ignorance ye did it*—Which lessened, though it could not take away the guilt. *As did also your rulers*—The prejudice lying from the authority of the chief priests and elders, he here removes, but with great tenderness. He does not call them *our*, but *your* rulers. For as the Jewish dispensation ceased at the death of Christ, consequently so did the authority of its rulers.

V. 18. *But God*—Who was not ignorant, permitted this which he had foretold, to bring good out of it.

V. 19. *Be converted*—Be turned from sin and Satan unto God, chap. xxvi. 20. But this term, so common in modern writings, very rarely occurs in Scripture: perhaps not once in the sense we now use it, for an entire change from vice to holiness. *That the times of refreshing*—Wherein God largely bestows his refreshing grace, *may come*—To you also. To others they will assuredly come, whether ye repent or not.

V. 20. *And he may send*—The apostles generally speak of our Lord's second

21 to you Jesus Christ, who was before appointed, Whom
 heaven must receive, till the times of the restitution of
 all things, which God hath spoken by the mouth of his
 22 holy prophets. For Moses truly said to the fathers,
 * The Lord your God shall raise you up a prophet of
 your brethren, like unto me; him shall ye hear in all
 23 things, whatsoever he shall say to you. And it shall come
 to pass, that every soul who will not hear that prophet,
 24 shall be destroyed from among the people. Yea, and all
 the prophets from Samuel and them that followed, who-
 25 soever have spoken, have also foretold these days. Ye
 are the sons of the prophets, and of the covenant which
 God made with our fathers, saying to Abraham, † And in
 thy seed shall all the families of the earth be blessed.
 26 God having raised up his Son, hath sent him to you first,
 to bless you, by turning every one of you from your
 iniquities.

CHAP. IV. 1. And as they were speaking to the
 people, the priests, and the captain of the temple, and

* Deut. xviii. 15. † Gen. xii. 3.

coming, as being just at hand. *Who was before appointed*—Before the foundation of the world.

V. 21. *Till the times of the restitution of all things*—The apostle here comprises, at once, the whole course of the time of the New Testament, between our Lord's ascension, and his coming in glory. The most eminent of these are the apostolic age, and that of the spotless church, which will consist of all the Jews and Gentiles united, after all persecutions and apostasies are at an end.

V. 22. *The Lord shall raise you up a prophet like unto me*—And that in many particulars. Moses instituted the Jewish church: Christ instituted the Christian. With the prophesying of Moses was soon joined the effect, the deliverance of Israel from Egypt: with the prophesying of Christ that grand effect, the deliverance of his people from sin and death. Those who could not bear the voice of God, yet desired to hear that of Moses: much more do those who are wearied with the law, desire to hear the voice of Christ. Moses spake to the people all and only those things which God had commanded him: so did Christ. But though he was like Moses, yet was he infinitely superior to him, in person, as well as in office.

V. 23. *Every soul who will not hear that prophet, shall be destroyed from among the people*—One cannot imagine a more masterly address than this, to warn the Jews of the dreadful consequence of their infidelity, in the very words of their favourite prophet, out of a pretended zeal for whom they rejected Christ.

V. 24. *These days*—The days of the Messiah.

V. 25. *Ye are the sons of the prophets and of the covenant*—That is, heirs of the prophecies. To you properly, as the first heirs, belong the prophecies and the covenant.

V. 26. *To bless you, by turning you from your iniquities*—Which is the great gospel blessing.

CHAP. IV. Ver. 1. And as they were speaking to the people, the priests—

2 the Sadducees came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold till the next day: for it was now 4 evening. But many of them who had heard the word believed; and the number of the men was about five 5 thousand. And on the morrow were gathered together 6 at Jerusalem their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the 7 high priest. And having set them in the midst, they asked, By what power, or by what name, have ye done 8 this? Then Peter, filled with the Holy Ghost, said to 9 them, Ye rulers of the people, and elders of Israel, If we are examined this day, of the benefit done to the 10 impotent man, by what means he is healed, Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by him doth this 11 man stand before you whole. * This is the stone which

* Psalm cxviii. 22.

came upon them—So wisely did God order, that they should first bear a full testimony to the truth in the temple, and then in the great council: to which they could have had no access, had they not been brought before it as criminals.

V. 2. *The priests being grieved*—That the name of Jesus was preached to the people: especially they were offended at the doctrine of his resurrection; for, as they had put him to death, his rising again proved him to be the *Just One*, and so brought his blood upon their heads. *The priests* were grieved, lest their office and temple services should decline, and Christianity take root, through the preaching of the apostles, and their power of working miracles: *The captain of the temple*—Being concerned to prevent all sedition and disorder, *the Sadducees*—Being displeased at the overturning all their doctrines, particularly with regard to the resurrection.

V. 4. *The number of the men*—Beside women and children, *were about five thousand*—So many did our Lord now feed at once with the bread from heaven!

V. 5. *Rulers, and elders, and scribes*—Who were eminent for power, for wisdom, and for learning.

V. 6. *Annas, who had been the high-priest, and Caiaphas, who was so then.*

V. 7. *By what name*—By what authority, *have ye done this*—They seem to speak ambiguously on purpose.

V. 8. *Then Peter, filled with the Holy Ghost*—That moment. God moves his instruments, not when they please; but just when he sees it needful. *Ye rulers*—He gives them the honour due to their office.

V. 10. *Be it known to you all*—Probably the herald of God proclaimed this with a loud voice. *Whom God hath raised from the dead*—They knew in their own consciences that it was so. And though they had hired the soldiers to tell a most senseless and incredible tale to the contrary, Matt. xxviii. 14—15, yet it is observable they did not, so far as we can learn, dare to plead it before Peter and John.

- was set at nought by you builders, which is become the
 12 head of the corner. And there is salvation in no other;
 for there is no other name under heaven given among
 men whereby we must be saved.
- 13 And seeing the boldness of Peter and John, and un-
 derstanding that they were illiterate and uneducated
 men, they marvelled, and took knowledge of them, that
 14 they had been with Jesus. And beholding the man who
 had been healed, standing with them, they had nothing
 15 to say against it. But having ordered them to go out of
 the council, they conferred among themselves, saying,
 16 What shall we do to these men? For that indeed a signal
 miracle hath been wrought by them, is manifest to all
 17 that dwell at Jerusalem, and we cannot deny it. Yet
 that it spread no farther among the people, let us severely
 threaten them, that they speak no more to any man in
 18 this name. And having called them, they charged them,
 Not to speak at all, nor teach in the name of Jesus.
- 19 But Peter and John answering, said to them, Whether it
 be just in the sight of God, to obey you rather than God,
 20 judge ye. For we cannot but speak the things which we
 21 have seen and heard. And having threatened them again,
 they let them go, finding nothing how they might punish
 them, because of the people; for they all glorified God for
 22 that which was done. For the man on whom this miracle
 of healing had been wrought, was above forty years old.
- 23 And being let go, they went to their own company,

V. 12. *There is no other name whereby we must be saved*—The apostle uses a beautiful gradation, from the temporal deliverance which had been wrought for the poor cripple, by the power of Christ, to that of a nobler and more important kind, which is wrought by Christ for impotent and sinful souls. He therein follows the admirable custom of his great Lord and Master, who continually took occasion from earthly, to speak of spiritual things.

V. 13. *Illiterate and uneducated men*—Even by such men, (though not by such only,) hath God, in all ages, caused his word to be preached before the world.

V. 17. *Yet that it spread no farther*—For they look upon it as a mere gangrene. So do all the world upon genuine Christianity. *Let us severely threaten them*—Great men, ye do nothing. They have a greater than you to flee to.

V. 18. *They charged them, not to speak*—Privately; *nor teach*—Publicly.

V. 19. *Whether it be just to obey you rather than God, judge ye*—Was it not by the same spirit, that Socrates, when they were condemning him to death for teaching the people, said, "O ye Athenians, I embrace and love you: but I will obey God rather than you. And if you would spare my life, on condition I should cease to teach my fellow-citizens, I would die a thousand times rather than accept the proposal."

V. 21. *They all glorified God*—So much wiser were the people, than those who were over them!

- and related all that the chief priests and elders had
 24 said to them. And having heard *it*, they lifted up their
 voice to God with one accord, and said, Lord, thou *art*
 the God who madest heaven and earth, and the sea, and
 25 all that in them is: Who saidst by the mouth of thy
 servant David, * Why did the heathen rage, and the
 26 people imagine vain things? The kings of the earth set
 themselves in array, and the rulers were gathered toge-
 27 ther against the Lord and against his Christ. For of a
 truth, both Herod and Pontius Pilate, with the Gentiles
 and the people of Israel, were gathered together against
 28 thy holy child Jesus, whom thou hast anointed, To do
 whatsoever thy hand and thy counsel before determined
 29 to be done. And now, Lord, behold their threatenings,
 and give thy servants to speak thy word with all boldness,
 30 While thou stretchest forth thy hand to heal, and signs
 and wonders are done through the name of thy holy
 31 child Jesus. And while they were praying, the place in
 which they were assembled was shaken, and they were
 all filled with the Holy Ghost, and spake the word of
 God with boldness.
- 32 And the multitude of them that believed were of one
 heart, and of one soul: and not so much as one said that
 ought of the things which he had was his own, but they
 33 had all things common. And the apostles gave forth
 their testimony of the resurrection of the Lord Jesus
 with great power, and great grace was upon them all:
 34 For neither was there any one among them that wanted:

* Psalm ii. 1.

V. 24. The sense is, Lord, thou hast all power; and thy word is fulfilled. Men do rage against thee; but it is in vain.

V. 27. *Whom thou hast anointed*—To be king of Israel.

V. 28. The sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save mankind by the sufferings of thy Son. And what was needful for this end, thou didst *before determine* to permit to be done.

V. 30. *Thou stretchest forth thy hand*—Exertest thy power.

V. 31. *They were all filled*—Afresh; and *spake the word with boldness*—So their petition was granted.

V. 32. *And the multitude of them that believed*—Every individual person, were of one heart and one soul—Their love, their hopes, their passions joined: *And not so much as one*—In so great a multitude: this was a necessary consequence of that union of heart: *said that ought of the things which he had was his own*—It is impossible any one should, while all were of one soul. So long as that truly Christian love continued, they could not but have all things common.

V. 33. *And great grace*—A large measure of the inward power of the Holy Ghost, was upon them all—Directing all their thoughts, words, and actions.

V. 34. *For neither was there any one among them that wanted*—We may

for whosoever were possessors of houses or lands, sold them, and brought the prices of the things that were
 35 sold, And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.

36 And Joses, by the apostles surnamed Barnabas, which is, being interpreted, a son of consolation, a Levite, a
 37 Cyprian by birth, Having an estate, sold it, and brought the money, and laid it at the feet of the apostles.

CHAP. V. 1. But a certain man named Ananias,
 2 with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and, bringing a certain part, laid it at the feet of the apostles.
 3 But Peter said, Ananias, why hath Satan filled thy heart, to lie to the Holy Ghost, and to keep back part of the price
 4 of the land? While it remained, did it not remain thine? and when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied

observe, this is added as the proof that *great grace was upon them all*. And it was the immediate, necessary consequence of it; yea, and must be, to the end of the world. In all ages and nations, the same cause, the same degree of grace, could not but, in like circumstances, produce the same effect. *For whosoever were possessors of houses or lands, sold them*—Not that there was any particular command for this. But there was great grace and great love, of which this was the natural fruit.

V. 35. *And distribution was made*—At first by the apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation*—Not only on account of his so largely assisting the poor with his fortune; but also of those peculiar gifts of the Spirit, whereby he was so well qualified both to comfort and to exhort.

V. 37. *Having an estate*—Probably of a considerable value. It is not unlikely, that it was in Cyprus. Being a Levite, he had no portion, no distinct inheritance, in Israel.

CHAP. V. Ver. 1. *But a certain man named Ananias*—It is certain, not a believer; for all that believed were of one heart, and of one soul: probably not baptized, but intending now to offer himself for baptism.

V. 2. *And bringing a certain part*—As if it had been the whole: perhaps saying it was so.

V. 3. *To lie to the Holy Ghost*—Who is in us. *And to keep back*—Here was the first instance of it. This was the first attempt to bring propriety of goods into the Christian church.

V. 4. *While it remained, did it not remain thine*—It is true, *Whosoever among the Christians (not one excepted) had houses or lands, sold them, and laid the price at the feet of the apostles*. But it was in his own choice to be a Christian or not: and, consequently, either to sell his land or keep it. *And when it was sold, was it not in thy power*—For it does not appear that he professed himself a Christian when he sold it. *Why hast thou conceived this thing in thy heart*—So profanely to dissemble on so solemn an occasion? *Thou hast not lied to men only, but to God also*. Hence the Godhead of the Holy Ghost evidently appears; since lying to him, (ver. 3,) is lying to God.

- 5 to men, but to God. And Ananias hearing these words, fell down and expired; and great fear came on all that heard
 6 these things. And the young men rising up, wound him
 7 up, and carrying *him* out, buried him. And it was about
 the space of three hours after, when his wife, not knowing
 8 what was done, came in. And Peter said to her, Tell
 me, if ye sold the land for so much? And she said, Yea,
 9 for so much. And Peter said to her, Why have ye
 agreed together to tempt the Spirit of the Lord? Be-
 hold, the feet of them that have buried thy husband *are*
 10 at the door, and shall carry thee out. And immediately
 she fell at his feet and expired; and the young men com-
 ing in, found her dead, and carrying *her* out, buried her
 11 by her husband. And great fear came upon all the
 church, and upon all that heard these things.
 12 And many signs and wonders were wrought among the
 people by the hands of the apostles: (and they were all
 13 with one accord in Solomon's portico: And none of the
 rest durst join themselves to them; but the people mag-
 14 nified them, And the more were multitudes both of men
 15 and women believing added to the Lord:) So that they
 brought out the sick along the streets, and laid *them* on
 beds and couches, that even the shadow of Peter coming
 16 by, might overshadow some of them. And multitudes
 also of the cities round about, came together to Jerusa-

V. 5. *And Ananias fell down and expired*—And this severity was not only just, considering that complication of vain-glory, covetousness, fraud, and impiety, which this action contained; but it was also wise and gracious, as it would effectually deter any others from following his example. It was, likewise, a convincing proof of the upright conduct of the apostles, in managing the sums with which they were entrusted; and, in general, of their divine mission. For none could imagine that Peter would have had the assurance to pronounce, and much less the power to execute such a sentence, if he had been guilty himself of a fraud of the same kind; or had been belying the Holy Ghost, in the whole of his pretensions to be under his immediate direction.

V. 7. *About the space of three hours*—How precious a space! The woman had a longer time for repentance.

V. 8. *If ye sold the land for so much*—Naming the sum.

V. 11. *The church*—This is the first time it is mentioned: and here is a native specimen of a New Testament church; which is, a company of men, called by the gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of Ananias and Sapphira.

V. 12. *And they were all*—All the believers. *None of the rest*—No formalists or hypocrites, *durst join themselves*—In an outward show only, like Ananias and Sapphira.

V. 14. *But so much the more were true believers added*, because unbelievers kept at a distance.

- lem, bringing persons that were sick, and troubled by unclean spirits, and they were all healed.
- 17 But the high-priest arising, and all that were with him, which was the sect of the Sadducees, were filled with
- 18 zeal, and laid their hands on the apostles, and put them
- 19 into the common prison. But an angel of the Lord opened the prison doors, by night, and leading them out,
- 20 said, Go, stand and speak in the temple the words of this
- 21 life: And hearing this, they went into the temple early in the morning and taught. But the high-priest being come, and they that were with him, called together the council, even the whole senate of the children of Israel, and sent
- 22 to the prison to have them brought. But when the officers came, they found them not in the prison; and returning they said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but
- 24 having opened *them*, we found no man within. When the captain of the temple, and the chief priests heard these things, they doubted of them, what this should be.
- 25 Then came one and told them, Behold, the men whom ye put in prison, are standing in the temple, and teaching
- 26 the people. Then the captain going with the officers, brought them, not with violence, for they feared the
- 27 people, lest they should be stoned. And having brought
- 28 them, they set *them* before the council. And the high-priest asked them, Did not we strictly command you, Not to teach in this name? And lo, ye have filled Jerusalem with your doctrine, and would bring the blood of
- 29 this man upon us. Then Peter and the *other* apostles

V. 17. *The high-priest—and the sect of the Sadducees*—A goodly company for the priest! He and these deniers of any angel or resurrection, were filled with zeal—Angry, bitter, persecuting zeal.

V. 20. *The words of this*—That is, these words of life; words which shew the way to life everlasting.

V. 23. *We found the prison shut*—The angel probably had shut the doors again.

V. 24. *They doubted what this should be*—They were even at their wits' end. The world, in persecuting the children of God, entangle themselves in numberless difficulties.

V. 28. *Did we not strictly command you, Not to teach*—See the poor cunning of the enemies of the gospel. They make laws and interdicts at their pleasure, which those who obey God cannot but break; and then take occasion thereby, to censure and punish the innocent as guilty. *Ye would bring the blood of this man upon us*—An artful and invidious word. The apostles did not desire to accuse any man, they simply declared the naked truth.

V. 29. *Then Peter*—In the name of all the apostles, said—He does not now give them the titles of honour which he did before, chap. iv. 8; but enters directly upon the subject, and justifies what he had done. This is, as it were, a continuation of that discourse, but with an increase of severity.

answering, said, We ought to obey God rather than men.
 30 The God of our fathers hath raised up Jesus, whom ye
 31 slew, hanging him on a tree. Him hath God exalted,
 a Prince and a Saviour, with his right hand, to give
 32 repentance to Israel, and forgiveness of sins. And we
 are witnesses of these things, and also of the Holy Ghost,
 33 whom God hath given to them that obey him. When
 they heard this, they were cut to the heart, and took coun-
 34 sel to slay them. But a certain Pharisee, named Gama-
 liel, a doctor of the law, had in honour by all the people,
 rising up in the council, ordered, to put the men out a
 35 little space: And said to them, Ye men of Israel, take
 heed to yourselves, what ye are about to do, touching
 36 these men. For before these days rose up Theudas,
 boasting himself to be somebody, to whom was joined a
 number of men, about four hundred, who was slain, and
 all who hearkened to him were scattered and came to
 37 nothing. After this man rose up Judas of Galilee, in the
 days of the enrolment, and drew away much people after
 him; he also perished, and all who had hearkened unto
 38 him were dispersed. And now I say to you, Refrain from
 these men, and let them alone; for if this council or this
 39 work be of men, it will come nought. But if it be of
 God, ye cannot overthrow it: *and take heed* lest ye be
 40 found even fighting against God. And to him they
 agreed. And having called the apostles, and scourged
 them, they charged them not to speak in the name of

V. 30. *Hath raised up Jesus*—Of the seed of David, according to the promises made to our fathers.

V. 31. *Him hath God exalted*—From the grave to heaven: *To give repentance*—Whereby Jesus is received as a prince; *and forgiveness of sins*—Whereby he is received as a Saviour. Hence some infer, that repentance and faith are as mere gifts as remission of sins. Not so: for man co-operates in the former, but not in the latter. God alone forgives sins.

V. 32. *And also the Holy Ghost*—A much greater witness.

V. 34. *But a certain Pharisee*—And as such believing the resurrection of the dead; *a doctor*—Or teacher, *of the law*—That is, a scribe, and, indeed, one of the highest rank; *had in honour by all the people*—Except the Sadducees; *rising up in the council*—So God can raise defenders of his servants, whensoever and wheresoever he pleases.

V. 36. *Before these days*—He prudently mentions the facts first, and then makes the inference.

V. 38. *Let them alone*—In a cause which is manifestly good, we should immediately join. In a cause, on the other hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful occurrence, this advice is eminently useful. *If this counsel or this work*—He seems to correct himself, as if it were some sudden work, rather than a counsel or design. And so it was. For the apostles had no counsel, plan, or design of their own; but were mere instruments in the hand of God, *working just as he* led them from day to day.

- 41 Jesus, and dismissed them. And they departed from the presence of the council, rejoicing that they were counted
 42 worthy to suffer shame for his name. And they ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

CHAP. VI. 1. Now in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily administration. Then the twelve calling the multitude of the disciples together, said, It is not right, that we should leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost, and wisdom, whom we will set over this business.

V. 41. *Rejoicing—to suffer shame*—This is a sure mark of the truth, joy is affliction; such as is true, deep, pure.

CHAP. VI. Ver. 1. *There arose a murmuring*—Here was the first breach made, on those who were before of one heart and of one soul. Partiality crept in unawares on some, and murmuring on others. Ah, Lord! how short a time did pure, genuine, undefiled Christianity remain in the world! O the depth! How unsearchable are thy counsels! Marvellous are thy ways, O King of saints! The Hellenists were Jews born out of Palestine. They were so called, because they used the Greek as their mother tongue.

In this partiality of the Hebrews, and murmuring of the Hellenists, were the seeds of a general persecution sown. Did God ever, in any age or country, withdraw his restraining providence, and let loose the world upon the Christians, till there was a cause among themselves? Is not an open, general persecution, always both penal and medicinal? A punishment of those that will not accept of milder reproofs, as well as a medicine to heal their sickness! And, at the same time, a means both of purifying and strengthening those whose heart is still right with God.

V. 2. *It is not right, that we should leave the word of God, and serve tables*—In the first church, the primary business of apostles, evangelists; and bishops, was to preach the word of God; the secondary, to take a kind of paternal care (the church being then like a family) for the food, especially of the poor, the strangers, and the widows. Afterwards the deacons, of both sexes, were constituted for this latter business. And whatever time they had to spare from this, they employed in works of spiritual mercy. But their proper office was, to take care of the poor. And when some of them afterwards preached the gospel, they did this not by virtue of their deaconship, but of another commission, that of evangelists, which they probably received, not before, but after they were appointed deacons. And it is not unlikely, that others were chosen deacons, or stewards, in their room, when any of these commenced evangelists.

V. 3. *Of good report*—That there may be no room to suspect them of partiality or injustice. *Full of the Holy Ghost and wisdom*—For it is not a light matter, to dispense even the temporal goods of the church. To do even this well, a large measure both of the gifts and grace of God is requisite. *Whom we will set over this business*—It would have been happy for the church, had its ordinary ministers, in every age, taken the same care to act in concert with the people committed to their charge, which the apostles themselves, extraordinary as their office was, did on this and other occasions.

- 4 But we will constantly attend to prayer, and to the
 5 ministry of the word. And the saying pleased the whole
 multitude: and they chose Stephen, a man full of faith,
 and of the Holy Ghost, and Philip, and Prochorus, and
 Nicanor, and Timon, and Parmenas, and Nicholas, a pro-
 6 selyte of Antioch: Whom they set before the apostles,
 and having prayed, they laid their hands upon them.
 7 And the word of God grew, and the number of disciples
 was multiplied in Jerusalem greatly: and a great com-
 pany of the priests were obedient to the faith.
 8 And Stephen, full of grace and power, did great won-
 9 ders and miracles among the people. But there arose
 certain of the synagogue, which is called *that* of the
 Libertines, and Cyrenians, and Alexandrians, and of them
 10 of Cilicia and Asia, disputing with Stephen. And they
 were not able to withstand the wisdom and the spirit by
 11 which he spake. Then they suborned men who said, We
 have heard him speaking blasphemous words against Moses
 12 and against God. And they stirred up the people, and
 the elders, and the scribes, and coming upon *him*, dragged
 13 him away, and brought *him* to the council, And set up
 false witnesses who said, This man ceaseth not to speak
 14 words against the holy place and the law. For we have
 heard him say, That this Jesus of Nazareth will destroy
 this place, and change the rites which Moses delivered
 15 us. And all that were sitting in the council, looking
 steadfastly on him, saw his face, as the face of an angel.

CHAP. VII. 1. Then said the high-priest, Are these

V. 4. *We will constantly attend to prayer, and to the ministry of the word*—This is, doubtless, the proper business of a Christian bishop: to speak to God, in prayer: to men, in preaching his word, as an ambassador for Christ.

V. 5. *And they chose*—It seems, seven Hellenists, as their names shew. *And Nicholas a proselyte*—To whom the proselytes would the more readily apply.

V. 7. *And the word of God grew*—The hindrances being removed.

V. 9. *There arose certain of the synagogue, which is called*—It was one and the same synagogue, which consisted of these several nations. Saul of Cilicia was, doubtless, a member of it; whence it is not at all improbable, that Gamaliel presided over it. *Libertines*—So they were styled, whose fathers were once slaves, and afterwards made free. This was the case of many Jews, who had been taken captive by the Romans.

V. 14. *We have heard him say*—So they might. But yet the consequence they drew would not follow.

V. 15. *As the face of an angel*—Covered with supernatural lustre. They reckoned his preaching of Jesus to be the Christ, was destroying Moses and the law; and God bears witness to him, with the same glory as he did to Moses, when he gave the law by him.

- 2 things so? And he said, Men, brethren, and fathers, hearken. The God of glory appeared to our father Abraham, * being in Mesopotamia, before he dwelt in
 3 Haran, And said to him, Come out of thy country, and from thy kindred, and come into a land which I will shew
 4 thee. And coming out of the land of the Chaldeans, he dwelt in Haran. And from thence, after his father was

4

* Gen. xii. 1.

CHAP. VII. Ver. 2. *And he said*—St. Stephen had been accused of blasphemy against Moses, and even against God; and of speaking against the temple and the law, threatening that Jesus would destroy the one, and change the other. In answer to this accusation, rehearsing, as it were, the articles of his historical creed, he speaks of God with high reverence, and a grateful sense of a long series of acts of goodness to the Israelites; and of Moses with great respect, on account of his important and honourable employments under God: of the temple with regard, as being built to the honour of God; yet not with such superstition as the Jews; putting them in mind, that no temple could comprehend God:—And he was going on, no doubt, when he was interrupted by their clamour, to speak to the last point, the destruction of the temple, and the change of the law by Christ. *Men, brethren, and fathers, hearken*—The sum of his discourse is this: I acknowledge the glory of God revealed to the fathers, ver. 2; the calling of Moses, ver. 34, &c.; the dignity of the law, ver. 8, 38, 44; the holiness of *this place*, ver. 7, 45, 47. And, indeed, the law is more ancient than the temple; the promise more ancient than the law. For God shewed himself the God of Abraham, Isaac, Jacob, and their children, freely, ver. 2, &c. 9, &c. 17, &c. 32, 34, 45; and they shewed faith and obedience to God, ver. 4, 20, &c. 23, particularly by their regard for the law, ver. 8, and the promised land, ver. 16. Meantime, God never confined his presence to this one place, or to the observers of the law. For he hath been acceptably worshipped, before the law was given, or the temple built, and out of this land, ver. 2, 9, 33, 44. And that our fathers and their posterity were not tied down to this land, their various sojournings, ver. 4, &c. 14, 29, 44, and exile, ver. 43, shew. But you and your fathers have always been evil, ver. 9; have withstood Moses, ver. 25, &c. 39, &c.; have despised the land, ver. 39; forsaken God, ver. 40, &c.; superstitiously honoured the temple, ver. 48; resisted God and his Spirit, ver. 50; killed the prophets, and the Messiah himself, ver. 51; and kept not the law, for which ye contend, ver. 53: therefore God is not bound to you, much less to you alone. And, truly, this solemn testimony of Stephen, is most worthy of his character, as a man full of the Holy Ghost, and of faith, and power: in which, though he does not advance so many regular propositions, contradictory to those of his adversaries, yet he closely and nervously answers them all. Nor can we doubt but he would, from these premisses, have drawn inferences touching the destruction of the temple, the abrogation of the Mosaic law, the punishment of that rebellious people, and, above all, touching Jesus of Nazareth, the true Messiah, had not his discourse been interrupted by the clamours of the multitude, stopping their ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my equals in years, or of more advanced age. The word which, in this and many other places, is rendered *men*, is a mere expletive. *The God of glory*—The glorious God, appeared to Abraham, before he dwelt in Haran—Therefore Abraham knew God, long before he was in this land.

V. 3. *Which I will shew thee*—Abraham knew not where he went.

V. 4. *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan; but after he died, altogether in Canaan.

dead, he removed him into this land, wherein ye now
 5 dwell. And he gave him no inheritance in it, no, not to
 set his foot on; yet he promised to give it him for a pos-
 session, even to his seed after him, when he had no child.
 6 And God spake thus: That * his seed should sojourn in
 a strange land, (and they will enslave them and treat
 7 them evil) four hundred years. And the nation to whom
 they shall be in bondage, will I judge, said God. And
 after that, they shall come forth and serve me in this
 8 place. † And he gave him the covenant of circumcision,
 and so he begat Isaac, and circumcised him the eighth
 day, and Isaac Jacob, and Jacob the twelve patriarchs.
 9 ‡ And the patriarchs, moved with envy, sold Joseph into
 10 Egypt; but God was with him, And delivered him out
 of all his afflictions, and gave him favour and wisdom in
 the sight of Pharaoh king of Egypt, and he appointed
 11 him governor over Egypt, and all his house. Now there
 came a famine over all the land of Egypt and Canaan,
 and great affliction, and our fathers found no sustenance.
 12 But Jacob hearing there was corn in Egypt, sent our
 13 fathers first. And the second time, Joseph was made
 known to his brethren, and Joseph's kindred was made
 14 known to Pharaoh. Then Joseph sending, called thither
 his father Jacob and all his kindred, seventy-five souls.
 15 So Jacob went down into Egypt, and died, he and our
 16 fathers, And were carried over to Shechem, and laid in

* Gen. xv. 13. † Gen. xvii. 10. ‡ Gen. xxxvii. 28.

V. 5. *No, not to set his foot on*—For the field, mentioned ver. 16, he did not receive by a divine donation, but bought it; even thereby shewing, that he was a stranger in the land.

V. 7. *They shall serve me*—Not the Egyptians.

V. 8. *And so he begat Isaac*—After the covenant was given, of which circumcision was the seal.

V. 9. *But God was with him*—Though he was not in this land.

V. 13. *Sent our fathers first*—Without Benjamin.

V. 14. *Seventy-five souls*—So the seventy interpreters, whom St. Stephen follows: one son and a grandson of Manasseh, and three children of Ephraim, being added to the seventy persons, mentioned Gen. xvi. 27.

V. 16. *And were carried over to Shechem*—It seems, that St. Stephen, rapidly running over so many circumstances of history, has not leisure (nor was it needful where they were so well known) to recite them all distinctly. Therefore he here contracts into one, two different sepulchres, places, and purchases, so as, in the former history, to name the buyer, omitting the seller; in the latter, to name the seller, omitting the buyer. Abraham bought a burying-place of the children of Heth, Gen. xxiii. There Jacob was buried. Jacob bought a field of the children of Hamor. There Joseph was buried. You see here, how St. Stephen contracts these two purchases into one. This concise manner of speaking, strange as it seems to us, was common among the Hebrews: particularly when, in a case notoriously known, the speaker

the sepulchre that Abraham bought for a sum of money
 17 of the sons of Hamor, *the father* of Shechem. * And
 when the time of the promise which God had sworn to
 Abraham drew near, the people increased and multiplied
 18 in Egypt, Till another king arose, who had not known
 19 Joseph. He dealing subtilly with our kindred, evil
 intreated our fathers, by causing their *male* infants to be
 20 exposed, that they might not live. † In which time
 Moses was born, and was exceeding beautiful, who was
 21 nursed three months in his father's house. And when he
 was exposed, Pharaoh's daughter took him up, and
 22 brought him up for her own son. And Moses was edu-
 cated in all the wisdom of the Egyptians, and was mighty
 23 in words and in deeds. But when he was full forty years
 old, it came into his heart to visit his brethren, the chil-
 24 dren of Israel. And seeing one wronged, he defended
 and avenged him that was oppressed, smiting the Eryp-
 25 tian. For he supposed his brethren would have under-
 stood that God would deliver them by his hand; but they
 26 understood it not. And the next day he shewed himself
 to them as they were quarrelling, and would have per-
 suaded them to peace, saying, Men, ye are brethren:
 27 why do ye wrong one another? But he that wronged
 his neighbour thrust him away, saying, Who appointed
 28 thee a prince and a judge over us? Wilt thou kill me

* Exod. i. 7. † Exod. ii. 2.

mentioned but part of the story, and left the rest, which would have inter-
 rupted the current of his discourse, to be supplied in the mind of the hearer.
And laid in the sepulchre that Abraham bought—The first land which these
 strangers bought, was for a sepulchre. They sought for a country in heaven.
 Perhaps the whole sentence might be rendered thus: *So Jacob went down into*
Egypt and died, he and our fathers, and were carried over to Shechem, and laid
by the sons [that is, descendants] *of Hamor the father of Shechem, in the*
sepulchre that Abraham bought for a sum of money.

V. 18. *Another king*—Probably of another family.

V. 19. *Exposed*—Cast out to perish by hunger or wild beasts.

V. 20. *In which time*—A sad, but a seasonable time.

V. 21. *Pharaoh's daughter took him up*—By which means, being designed
 for a kingdom, he had all those advantages of education, which he could not
 have had, if he had not been exposed.

V. 22. *In all the wisdom of the Egyptians*—Which was then celebrated in
 all the world, and for many ages after. *And mighty in words*—Deep, solid,
 weighty, though not of a ready utterance.

V. 23. *It came into his heart*—Probably by an impulse from God.

V. 24. *Seeing one wronged*—Probably by one of the task-masters.

V. 25. *They understood it not*—Such was their stupidity and sloth: which
 made him afterwards unwilling to go to them.

V. 26. *He shewed himself*—Of his own accord, unexpectedly.

V. 27. *Who appointed thee*—"Under the pretence of the want of a call by
 man, the instruments of God are often rejected."

- 29 as thou didst the Egyptian yesterday? And Moses fled at that saying, and was a sojourner in the land of Midian,
 30 where he begat two sons. * And forty years being expired, the angel of the Lord appeared to him in the wilderness, in a flame of fire in a bush. And Moses seeing it, wondered at the sight. But as he drew near to behold
 31 it, the voice of the Lord came to him, *I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses trembled, and durst
 32 not behold. Then said the Lord to him, Loose the shoes from thy feet; for the place where thou standest is holy
 33 ground. I have surely seen the evil treatment of my people which is in Egypt, and have heard their groaning, and am come down to deliver them. And now come;
 34 I will send thee into Egypt. This Moses, whom they refused, saying, Who appointed thee a prince and a judge, the same did God send, *to be* a ruler and a deliverer, by the hand of the angel, who appeared to him in the bush.
 35 He brought them out, doing wonders and signs, in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
 36 This is that Moses who said to the children of Israel,
 37 † The Lord your God will raise you up, out of your
 38 brethren, a prophet like me: him shall ye hear. ‡ This is he that was in the church in the wilderness, with the angel who spake to him in Mount Sinai, and *with* our fathers; who received the living oracles to give to us:

* Exod. iii. 2. † Deut. xviii. 15. ‡ Exod. xix. 3.

V. 30. *The angel*—The Son of God, as appears from his styling himself Jehovah. *In a flame of fire*—Signifying the majesty of God then present.

V. 33. *Then said the Lord, Loose thy shoes*—An ancient token of reverence: *for the place is holy ground*—The holiness of places depends on the peculiar presence of God there.

V. 35. *This Moses, whom they refused*—Namely, forty years before. Probably, not they, but their fathers did it, and God imputes it to them. So God frequently imputes the sins of the fathers, to those of their children who are of the same spirit. *Him did God send to be a deliverer*—Which is much more than a judge; *by the hand of*—That is, by means of, *the angel*—This angel, who spake to Moses on Mount Sinai, expressly called himself Jehovah, a name which cannot, without the highest presumption, be assumed by any created angel, since *he whose name alone is Jehovah, is the Most High over all the earth*, Ps. lxxxiii. 18. It was, therefore, the Son of God, who delivered the law to Moses, under the character of Jehovah, and who is here spoken of as the Angel of the Covenant, in respect of his mediatorial office.

V. 37. *The Lord will raise you up a prophet*—St. Stephen here shews, that there is no opposition between Moses and Christ.

V. 38. *This is he*—Moses. *With the angel, and with our fathers*—As a mediator between them. *Who received the living oracles*—Every period beginning with, *And the Lord said unto Moses*, is properly an oracle. But the oracles

- 39 * Whom our fathers would not obey, but thrust *him* from
 40 them, and in their hearts turned back into Egypt, Saying
 to Aaron, Make us gods to go before us: for this Moses,
 who brought us out of the land of Egypt, we know not
 41 what is become of him. And they made a calf in those
 days, and offered sacrifice to the idol, and rejoiced in the
 42 works of their hands. And God turned, and gave them
 up to worship the host of heaven; as it is written in the
 book of the prophets, † Have ye offered victims and
 sacrifices to me, for forty years in the wilderness, O house
 43 of Israel? Yea, ye took up the shrine of Moloch, and
 the star of your god Remphan, figures which ye made to
 worship them: and I will carry you away beyond Baby-
 44 lon. Our fathers had the tabernacle of the testimony in
 the wilderness, as he had appointed who spake to Moses,
 to make it according to the model which he had seen:
 45 ‡ Which also our fathers having received, brought in
 with Joshua into the possession of the Gentiles, whom

* Exod. xxxii. 1. † Amos v. 25. ‡ Josh. iii. 14.

here intended are, chiefly, the ten commandments. These are termed *living*, because all *the word of God*, applied by his Spirit, is *living and powerful*, Heb. iv. 12, enlightening the eyes, rejoicing the heart, converting the soul, raising the dead.

V. 40. *Make us gods to go before us*—Back into Egypt.

V. 41. *And they made a calf*—In imitation of Apis, the Egyptian god: *and rejoiced in the works of their hands*—In the god they had made.

V. 42. *God turned*—From them in anger; *and gave them up*—Frequently, from the time of the golden calf, to the time of Amos, and afterwards. *The host of heaven*—The stars are called an army, or host, because of their number, order, and powerful influence. *In the book of the prophets*—Of the twelve prophets, which the Jews always wrote together in one book. *Have ye offered*—The passage of Amos referred to, (chap. v. 25, &c.) consists of two parts: of which the former confirms ver. 41, of the sin of the people; the latter, the beginning of ver. 42, concerning their punishment. *Have ye offered to me*—They had offered many sacrifices; but God did not accept them as offered to him, because they sacrificed to idols also, and did not sacrifice to him with an upright heart.

V. 43. *Ye took up*—Probably not long after the golden calf, but secretly, else Moses would have mentioned it. *The shrine*—A small, portable chapel, in which was the image of their god. Moloch was the planet Mars, which they worshipped under a human shape. Remphan, that is, Saturn, they represented by a star. *And I will carry you beyond Babylon*—That is, *beyond Damascus*, (which is the word in Amos,) and Babylon. This was fulfilled by the king of Assyria, 2 Kings xvii. 6.

V. 44. *Our fathers had the tabernacle of the testimony*—The testimony was, properly, the two tables of stone, on which the ten commandments were written. Hence, the ark which contained them, is frequently called, *the ark of the testimony*; and the whole tabernacle, in this place, *the tabernacle of the testimony*. *According to the model which he had seen*—When he was caught up in the visions of God, on the mount.

V. 45. *Which our fathers having received*—From their ancestors; *brought into the possession of the Gentiles*—Into the land which the Gentiles possessed

God drove out from the face of our fathers, till the days
 46 of David: Who found favour in the sight of God, and
 petitioned to find an habitation for the God of Jacob.
 47 But Solomon built him an house. Yet the Most High
 48 dwelleth not in temples made with hands, as saith the
 prophet, * Heaven is my throne, and earth my footstool.
 49 What house will ye build me, saith the Lord; or what is
 50 the place of my rest? Hath not my hand made all these
 51 things? Ye stiff-necked and uncircumcised in heart and
 ears, ye always resist the Holy Ghost: as your fathers,
 52 so do ye. Which of the prophets have not your fathers
 persecuted? And they have slain them that foretold the
 coming of the Just One, of whom ye have now been the
 53 betrayers and murderers: Who have received the law
 by the administration of angels, and have not kept it.
 54 And hearing these things, they were cut to the heart, and
 55 gnashed *their* teeth upon him. But he being full of the
 Holy Ghost, looking steadfastly up to heaven, saw the
 glory of God, and Jesus standing on the right hand of
 56 God: And said, Behold I see the heavens opened, and
 the Son of Man standing on the right hand of God.

* Isaiah lxvi. 1.

before. So that God's favour is not a necessary consequence of inhabiting this land. All along St. Stephen intimates two things: 1. That God always loved good men in every land: 2. That he never loved bad men, even in this.

V. 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his petition. For God remained without any temple, till Solomon built him a house. Observe how wisely the word is chosen, with respect to what follows.

V. 48. *Yet the Most High dwelleth not in temples made with hands*—As Solomon declared at the very dedication of the temple, 1 Kings viii. 27. *The Most High*—Whom as such no building can contain.

V. 49. *What is the place of my rest*—Have I need to rest?

V. 51. *Ye stiff-necked*—Not bowing the neck to God's yoke; and *uncircumcised in heart*—So they shewed themselves, ver. 54, and *ears*—As they shewed, ver. 57. So far were they from receiving the word of God into their hearts, that they would not hear it even with their ears. *Ye*—And your fathers, *always*—As often as ever ye are called, *resist the Holy Ghost*—Testifying by the prophets of Jesus, and the whole truth. This is the sum of what he had shewn at large.

V. 53. *Who have received the law by the administration of angels*—God, when he gave the law on mount Sinai, was attended with thousands of his angels, Gal. iii. 19, Ps. lxxviii. 17.

V. 55. *But he, looking steadfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious representation, God miraculously operating on his imagination, as on Ezekiel's, when he sat in his house at Babylon, and saw Jerusalem, and seemed to himself transported thither, chap. viii. 1—4. And probably other martyrs, when called to suffer the last extremity, have had extraordinary assistance of some similar kind.

V. 56. *I see the Son of man standing*—As it were, just ready to receive him. Otherwise he is said to sit at the right hand of God.

57 Then they cried with a loud voice, and stopped their
 58 ears, and rushed upon him with one accord, And casting
 him out of the city, stoned him: and the witnesses laid
 down their clothes at the feet of a young man, whose
 59 name was Saul. And they stoned Stephen, invoking and
 60 saying, Lord Jesus, receive my spirit. And kneeling
 down, he cried with a loud voice, Lord, lay not this sin
 to their charge. And having said this, he fell asleep.
 And Saul was consenting to his death.

CHAP. VIII. 1. And at that time there arose a great
 persecution against the church which was in Jerusalem.
 And they were all dispersed through the countries of
 2 Judea and Samaria, except the apostles. And devout
 men buried Stephen, and made great lamentation over
 3 him. But Saul made havock of the church, entering
 into every house, and haling men and women, committed
 4 them to prison. Therefore they that were dispersed
 went every where, preaching the word.

V. 57. *They rushed upon him*—Before any sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same cause? And shouldst triumph in committing thy soul likewise, to that Jesus whom thou art now blaspheming? His dying prayer reached thee, as well as many others. And the martyr Stephen, and Saul the persecutor, (afterwards his brother both in faith and martyrdom,) are now joined in everlasting friendship, and dwell together in the happy company of those, who have made their robes white in the blood of the Lamb.

V. 59. *And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit*—This is the literal translation of the words, the name of God not being in the original. Nevertheless, such a solemn prayer to Christ, in which a departing soul is thus committed into his hands, is such an act of worship, as no good man could have paid to a mere creature: Stephen here worshipping Christ, in the very same manner in which Christ worshipped the Father on the cross.

CHAP. VIII. Ver. 1. *At that time there arose a great persecution against the church*—Their adversaries, having tasted blood, were the more eager. *And they were all dispersed*—Not all the church: if so, who would have remained, for the apostles to teach, or Saul to persecute? But *all* the teachers except the apostles, who, though in the most danger, stayed with the flock.

V. 2. *Devout men*—Who feared God more than persecution. And yet, were they not of little faith? Else they would not have made so great lamentation.

V. 3. *Saul made havock of the church*—Like some furious beast of prey. So the Greek word properly signifies. *Men and women*—Regarding neither age nor sex.

V. 4. *Therefore they that were dispersed went every where*—These very words are re-assumed, after as it were a long parenthesis, ch. xi. 19, and the thread of the story continued.

5 And Philip coming down to a city of Samaria, preached
 6 Christ to them. And the people with one accord gave
 heed to the things which Philip spoke, hearing and see-
 7 ing the miracles which he did. For unclean spirits,
 crying with a loud voice, came out of many that had
 them, and many sick of the palsy and lame were healed.
 8 And there was great joy in that city. But a certain
 9 man, named Simon, had been before in the city, using
 magic, and astonishing the Samaritans, saying, that he
 10 was some great one. To whom they all gave heed, from
 the least to the greatest, saying, This man is the great
 11 power of God. They gave heed to him, because he had
 12 a long time astonished them with witchcraft. But when
 they believed Philip, preaching the things of the king-
 dom of God, and the name of Jesus Christ, they were
 13 baptized, both men and women. And Simon himself
 believed also; and being baptized, he continued with
 Philip, and was astonished, beholding the signs and
 14 mighty miracles which were done. And the apostles
 who were at Jerusalem hearing that Samaria had received
 15 the word of God, sent to them Peter and John: Who
 being come down, prayed for them, that they might
 16 receive the Holy Ghost. For as yet he was fallen upon
 none of them: only they had been baptized in the name
 17 of the Lord Jesus. Then they laid hands on them,
 18 and they received the Holy Ghost. And Simon seeing that
 through laying on of the hands of the apostles the Holy
 19 Ghost was given, offered them money, Saying, Give me
 also this power, that on whomsoever I lay hands, he may
 20 receive the Holy Ghost. But Peter said to him, Thy
 money perish with thee, because thou hast thought to
 21 purchase the gift of God with money. Thou hast neither

V. 5. *Stephen*—Being taken away, *Philip*, his next colleague, (not the apostle) rises in his place.

V. 9. *A certain man—using magic*—So there was such a thing as witchcraft once! In Asia at least, if not in Europe or America.

V. 12. *But when they believed*—What Philip preached, they then saw and felt the real power of God, and submitted thereto.

V. 13. *And Simon believed*—That is, was convinced of the truth.

V. 14. *And the apostles hearing that Samaria*—The inhabitants of that country, had received the word of God—By faith, sent Peter and John—He that sends must be either superior, or at least equal to him that is sent. It follows, that the colleague of the apostles was equal, if not superior to Peter.

V. 15. *The Holy Ghost*—In his miraculous gifts? Or his sanctifying graces? Probably in both.

V. 18. *Simon offered them money*—And hence the procuring any ministerial function, or ecclesiastical benefice by money is termed *Simony*.

V. 21. *Thou hast neither part*—By purchase, nor lot—Given gratis, in this

- part nor lot in this matter : for thy heart is not right in
 22 the sight of God. Repent therefore of this thy wicked-
 ness, and pray God, if perhaps the thought of thy heart
 23 may be forgiven thee. For I see thou art in the gall of
 24 bitterness, and the bond of iniquity. And Simon answer-
 ing said, Pray ye to the Lord for me, that none of these
 25 things which ye have spoken may come upon me. They
 then having testified and spoken the word of the Lord,
 returned toward Jerusalem, and preached the gospel in
 many villages of the Samaritans.
- 26 And an angel of the Lord spake to Philip, saying,
 Arise, and go toward the south, by the way leading down
 from Jerusalem to Gaza, which is desert. And he arose
 27 and went. And lo an Ethiopian, an eunuch of great
 authority under Candace, queen of the Ethiopians, who
 was over all her treasure, and had come to Jerusalem to
 28 worship, Was returning and sitting in his chariot, read
 29 the prophet Isaiah. Then the Spirit said to Philip, Go
 30 near and join thyself to this chariot. And Philip run-
 ning to him, heard him read the prophet Isaiah, and said,
 31 Understandest thou what thou readest? And he said,
 How can I, unless some one guide me? And he desired

matter—This gift of God. *For thy heart is not right before God*—Probably St. Peter discerned this, long before he declared it; although it does not appear, that God gave to any of the apostles an universal power of discerning the hearts of all they conversed with; any more than an universal power of healing all the sick they came near. This we are sure Paul had not; though he was not inferior to the chief of the apostles. Otherwise he would not have suffered the illness of Epaphroditus to have brought him so near to death, (Phil. ii. 25—27.) Nor have left so useful a fellow-labourer as Trophimus sick at Miletus, 2 Tim. iv. 20.

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee*—Without all doubt if he had repented, he would have been forgiven. The doubt was, whether he would repent. *Thou art in the gall of bitterness*—In the highest degree of wickedness, which is bitterness, that is, misery to the soul; and in the bond of iniquity—Fast bound therewith.

V. 26. *The way which is desert*—There were two ways from Jerusalem to Gaza; one desert, the other through a more populous country.

V. 27. *An eunuch*—Chief officers were anciently called *eunuchs*, though not always literally such; because such used to be chief ministers in the eastern courts. *Candace, queen of the Ethiopians*—So all the queens of Ethiopia were called.

V. 28. *Sitting in his chariot, he read the prophet Isaiah*—God meeteth those that remember him in his ways. It is good to read, hear, seek information even in a journey. Why should we not redeem all our time?

V. 30. *And Philip running to him, said, Understandest thou what thou readest*—He did not begin about the weather, news, or the like. In speaking for God, we may frequently come to the point at once, without circumlocution.

V. 31. *He desired Philip to come up and sit with him*—Such was his modesty, and thirst after instruction.

32 Philip to come up, and sit with him. The portion of
 Scripture which he was reading was this, * He was led
 as a sheep to the slaughter, and like a lamb dumb before
 33 his shearer, so he opened not his mouth. In his humilia-
 tion his judgment was taken away; and who shall declare
 his generation? For his life is taken from the earth.
 34 And the eunuch answering Philip, said, I pray thee, of
 whom speaketh the prophet this? Of himself, or of some
 35 other man? Then Philip opening his mouth, and begin-
 36 ning from this scripture, preached Jesus to him. And as
 they went on the way, they came to a certain water. And
 the eunuch said, Behold water: what hindereth me to be
 37 baptized? And Philip said, If thou believest with all
 thy heart, thou mayst. And he answered and said,
 38 I believe that Jesus is the Son of God. And he com-
 manded the chariot to stop, and they both went down into
 the water, both Philip and the eunuch; and he baptized
 39 him. And when they were come up out of the water,
 the Spirit of the Lord caught away Philip, that the
 eunuch saw him no more; and he went on his way
 40 rejoicing. But Philip was found at Azotus; and pass-
 ing through, he preached in all the cities till he came to
 Cesarea.

CHAP. IX. 1. But †Saul still breathing threatening
 and slaughter against the disciples of the Lord, going to

* Isaiah liii. 7. † Acts xxii. 3, &c. Acts xxvi. 9, &c.

V. 32. *The portion of Scripture*—By reading that very chapter, the fifty-third of Isaiah, many Jews, yea, and Atheists, have been converted. Some of them history records. God knoweth them all.

V. 33. *In his humiliation his judgment was taken away*—That is, when he was a man, he had no justice shewn him. To take away a person's judgment, is a proverbial phrase for oppressing him. And who shall declare, or count, his generation—That is, who can number his seed, (Isa. liii. 10,) which he hath purchased by laying down his life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the circumstances of the journey, were under the direction of God. The kingdom of God suits itself to external circumstances, without any violence, as air yields to all bodies, and yet pervades all. *What hindereth me to be baptized*—Probably he had been circumcised: otherwise Cornelius would not have been the first-fruits of the Gentiles.

V. 38. *And they both went down*—Out of the chariot. It does not follow that he was baptized by immersion. The text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous swiftness, without any action or labour of his own. This had befallen several of the prophets.

V. 40. *But Philip was found at Azotus*—Probably none saw him, from his leaving the eunuch, till he was there.

- 2 the high-priest, Desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerusalem.
- 3 And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven. And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the goads.*
- 6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood astonished, hearing the noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise, go into the street called Straight, and inquire in the house of Judas, for one named Saul of Tarsus; for be-

CHAP. IX. Ver 2. *Bound*—By the connivance, if not authority, of the governor, under Aretas the king. See ver. 14, 24.

V. 3. *And suddenly*—When God suddenly and vehemently attacks a sinner, it is the highest act of mercy. So Saul, when his rage was come to the height, is taught not to breathe slaughter. And what was wanting in time to confirm him in his discipleship, is compensated by the inexpressible terror he sustained. By this also, the suddenly constituted apostle was guarded against the grand snare into which novices are apt to fall.

V. 4. *He heard a voice*—Severe, yet full of grace.

V. 5. *To kick against the goads*—Is a Syriac proverb, expressing an attempt that brings nothing but pain.

V. 6. *It shall be told thee*—So God himself sends Saul to be taught by a man, as the angel does Cornelius, chap. x. 5. Admirable condescension! that the Lord deals with us by men like ourselves.

V. 7. *The men—stood*—Having risen before Saul; for they also fell to the ground, chap. xxvi. 14. It is probable they all journeyed on foot. *Hearing the noise*—But not an articulate voice. And seeing the light, but not Jesus himself, chap. xxvi. 13, &c.

V. 9. *And he was three days*—An important season: so long he seems to have been in the pangs of the new birth. *Without sight*—By scales growing over his eyes, to intimate to him the blindness of the state he had been in, to impress him with a deeper sense of the almighty power of Christ, and to turn his thoughts inward, while he was less capable of conversing with outward objects. This was, likewise, a manifest token to others, of what had happened to him in his journey; and ought to have humbled and convinced those bigotted Jews, to whom he had been sent from the Sanhedrim.

V. 11. *Behold, he is praying*—He was shewn thus to Ananias.

12 hold, he is praying. And he hath seen in a vision a man
 named Ananias, coming in, and putting his hand on him,
 13 that he may recover his sight. But Ananias answered,
 Lord, I have heard by many of this man, how much evil
 14 he hath done to thy saints at Jerusalem. And here also
 he hath authority from the chief priests to bind all that
 15 call on thy name. But the Lord said unto him, Go : for
 he is a chosen vessel to me, to bear my name before
 16 nations and kings, and the children of Israel. For I will
 shew him how great things he must suffer for my name's
 17 sake. And Ananias went and entered into the house,
 and putting his hands on him, said, Brother Saul, the
 Lord hath sent me, Jesus, who appeared to thee in the
 way thou camest, that thou mayst recover thy sight, and
 18 be filled with the Holy Ghost. And immediately as it
 were scales fell from his eyes, and he recovered his sight,
 19 and arose and was baptized. And having received food,
 he was strengthened.
 20 And he was certain days with the disciples in Damas-
 21 cus: And straightway he preached Jesus in the syna-
 gogues, that he is the Son of God. But all that heard
 were amazed, and said, Is not this he who destroyed those
 that call on this name at Jerusalem, and came hither for
 this intent, that he might bring them bound to the chief
 22 priests? But Saul increased the more in strength, and
 confounded the Jews who dwelt at Damascus, proving that
 23 this is the Christ. And when many days were fulfilled,
 24 the Jews consulted together to kill him: But their lying
 in wait was known by Saul: and they guarded the gates
 25 day and night to kill him. Then the disciples taking him
 26 by night, let him down the wall in a basket. And com-
 ing to Jerusalem, he endeavoured to join himself to the
 disciples; but they were all afraid of him, not believing

V. 12. *A man called Ananias*—His name also was revealed to Saul.

V. 13. *But he answered*—How natural it is to reason against God!

V. 14. *All that call on thy name*—That is, all Christians.

V. 15. *He is a chosen vessel, to bear my name*—That is, to testify of me. It is undeniable, that some men are unconditionally chosen, or elected, to do some works for God.

V. 16. *For I*—Do thou as thou art commanded. I will take care of the rest; *will shew him*—In fact, through the whole course of his ministry, *How great things he must suffer*—So far will he be now from persecuting others.

V. 17. *The Lord hath sent me*—Ananias does not tell Saul all which Christ had said concerning him. It was not expedient, that he should know yet to how great a dignity he was called.

V. 24. *They guarded the gates day and night*—That is, the governor did, at their request, 2. Cor. xi. 32.

V. 26. *And coming to Jerusalem*—Three years after, Gal. i. 18. These three years St. Paul passes over, ch. xxii. 17 likewise.

- 27 that he was a disciple. But Barnabas taking him, brought him to the apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus. And he was with them, coming in and going out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he spake and disputed with the Hellenists: but they attempted to kill him: Which the brethren knowing, brought him down to Cesarea, and sent him forth to Tarsus. Then the church through all Judea, and Galilee, and Samaria had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, was multiplied.
- 32 And as Peter passed through all parts, he came down also to the saints that dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed eight years, being ill of a palsy. And Peter said to him, Eneas, Jesus Christ healeth thee. Arise and make thy bed. And he arose immediately. And all that dwelt in Lydda and Sharon saw him, and turned to the Lord.
- 36 Now there was at Joppa a certain disciple named Tabitha, which is by interpretation Dorcas; this woman was full of good works and alms-deeds which she did. And in those days she was sick and died; whom having washed, they laid in an upper chamber. And Lydda being near Joppa, the disciples hearing Peter was there, sent to him two men, desiring that he would not delay to come to them. Then Peter arose and went with them; whom being come, they brought into the upper chamber: and all the widows stood by him weeping, and shewing

V. 27. *To the apostles*—Peter and James, Gal. i. 18, 19. *And declared*—He who has been an enemy to the truth, ought not to be trusted, till he gives proof that he is changed.

V. 31. *Then the church*—The whole-body of Christian believers, *had peace*—Their bitterest persecutor being converted. *And being built up*—In holy, loving faith continually increasing, *and walking in*—That is, speaking and acting only from this principle, *the fear of God, and the comfort of the Holy Ghost*—An excellent mixture of inward and outward peace, tempered with filial fear.

V. 35. *Lydda* was a large town, one day's journey from Jerusalem. It stood in the plain or valley of Sharon, which extended from Cesarea to Joppa, and was noted for its fruitfulness.

V. 36. *Tabitha, which is by interpretation Dorcas*—She was probably a Hellenist Jew, known among the Hebrews by the Syriac name Tabitha, while the Greeks called her in their own language Dorcas. They are both words of the same import, and signify a roe or fawn.

V. 38. *The disciples sent to him*—Probably none of those at Joppa had the gift of miracles. Nor is it certain that they expected a miracle from him.

the coats and garments which Dorcas had made while she was with them. But Peter having put them all out, kneeled down and prayed; and turning to the body, said, Tabitha, arise. And she opened her eyes, and seeing Peter, sat up. And giving her his hand, he lifted her up, and having called the saints and widows, he presented her alive. And it was known through all Joppa, and many believed on the Lord. And he tarried many days in Joppa, with one Simon, a tanner.

CHAP. X. 1. And there was a certain man in Cesarea, named Cornelius, a centurion of that called the Italian band, A devout man, and fearing God with all his house, who gave much alms to the people, and prayed to God alway. He saw plainly in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius. And looking steadfastly on him, and being affrighted, he said, What is it, Sir? And he said to him, Thy prayers and thine alms are come up for a memorial before God. And now send men to

V. 39. *While she was with them*—That is, before she died.

V. 40. *Peter having put them all out*—That he might have the better opportunity of wrestling with God in prayer, said, *Tabitha, arise, And she opened her eyes, and seeing Peter, sat up*—Who can imagine the surprise of Dorcas, when called back to life? Or of her friends, when they saw her alive? For the sake of themselves, and of the poor, there was cause of rejoicing; and much more, for such a confirmation of the gospel. Yet to herself it was matter of resignation, not joy, to be called back to these scenes of vanity: but doubtless her remaining days were still more zealously spent in the service of her Saviour and her God. Thus was a richer treasure laid up for her in heaven, and she afterwards returned to a more exceeding weight of glory, than that from which so astonishing a providence had recalled her for a season.

CHAP. X. Ver. 1. *And there was a certain man*—The first fruits of the Gentiles in Cesarea—Where Philip had been before, (ch. viii. 40.) So that the doctrine of salvation by faith in Jesus, was not unknown there. Cesarea was the seat of the civil government, as Jerusalem was of the ecclesiastical. It is observable, that the gospel made its way first through the metropolitan cities. So it first seized Jerusalem and Cesarea: afterwards Philippi, Athens, Corinth, Ephesus, Rome itself. *A centurion, or captain, of that called the Italian band*—That is, troop or company.

V. 2. *Who gave much alms to the people*—That is, to the Jews, many of whom were at that time extremely poor.

V. 3. *He saw in a vision*—Not in a trance, like Peter; plainly, so as to leave one not accustomed to things of this kind, no room to suspect any imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before God*—Dare any man say, These were only splendid sins? Or that they were an abomination before God? And yet it is certain, in the Christian sense, Cornelius was then an unbeliever. He had not then faith in Christ. So certain it is, that every one who seeks faith in Christ, should seek it in prayer, and doing good to all men: though in strictness, what is not exactly according to the divine rule, must stand in need of divine favour and indulgence.

Joppa, and call hither Simon, who is surnamed Peter.
 6 He lodgeth with one Simon, a tanner, whose house is by
 7 the sea. And when the angel who spake to him was
 departed, he called two of his household servants, and a
 devout soldier of them that waited on him continually:
 8 And having declared all things to them, he sent them to
 9 Joppa. On the morrow, as they journeyed and drew
 nigh to the city, Peter went up on the house-top to pray,
 10 about the sixth hour. And he became very hungry, and
 would have eaten; but while they made ready, he fell
 11 into a trance, And saw heaven opened, and a certain
 vessel like a great sheet, tied at the four corners, descend-
 12 ing, and let down on the earth: Wherein were all four-
 footed creatures, and creeping things of the earth, and
 13 fowls of the air. And a voice came to him, Rise, Peter,
 14 kill and eat. But Peter said, In no wise, Lord; for I
 15 have never eaten any thing common or unclean. And
 the voice came to him again, the second time, What God
 16 hath purified, call not thou common. This was done
 thrice, and the vessel was taken up again to heaven.
 17 Now while Peter doubted in himself, what the vision he
 had seen should mean, behold the men sent by Cornelius,
 having inquired out Simon's house, stood at the gate,
 18 And calling, asked, whether Simon, surnamed Peter,
 19 lodged there. While Peter was musing on the vision,
 20 the Spirit said to him, Behold, men seek thee. Arise

V. 8. *A devout soldier*—How many such attendants have our modern officers? *A devout soldier* would now be looked upon as little better than a deserter from his colours.

V. 10. *And he became very hungry*—At the usual meal-time. The symbols in visions and trances, it is easy to observe, are generally suited to the state of the natural faculties.

V. 11. *Tied at the corners*—Not all in one knot, but each fastened as it were up to heaven.

V. 14. *But Peter said, In no wise, Lord*—When God commands a strange, or seemingly improper thing, the first objection frequently finds pardon. But it ought not to be repeated. This doubt and delay of St. Peter, had several good effects. Hereby the will of God in this important point, was made more evident and incontestable. And Peter also, having been so slow of belief himself, could the more easily bear the doubting of his brethren, ch. xi. 2, &c.

V. 15. *What God hath purified*—Hath made and declared clean. Nothing but what is clean can come down from heaven. St. Peter well remembered this saying in the council at Jerusalem, ch. xv. 9.

V. 16. *This was done thrice*—To make the deeper impression.

V. 17. *While Peter doubted in himself, behold the men*—Frequently the things which befall us *within* and from *without* at the same time, are a key to each other. The things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold, men seek thee: arise therefore and go down, and go with them, doubting nothing*—How gradually was St. Peter prepared to receive this new

therefore and go down, and go with them, doubting no-
 21 thing; for I have sent them. Then Peter going down to
 the men, said, Behold, I am he whom ye seek: for what
 22 cause are ye come? And they said, Cornelius, a centu-
 rion, a just man, and fearing God, and of good report
 among all the nation of the Jews, was warned of God by
 an holy angel, to send for thee to his house, and to hear
 23 words from thee. And he invited them in and lodged
 them. And the next day, rising up, he went away with
 them; and certain brethren from Joppa went with him.
 24 And the day following they entered into Cesarea. And
 Cornelius was waiting for them, having called together
 25 his kinsmen and near friends. And as Peter was coming
 in, Cornelius met him, and falling down at his feet, wor-
 26 shipped him. But Peter raised him up, saying, Arise:
 27 I myself also am a man. And as he talked with him, he
 28 went in and found many come together. And he said to
 them, Ye know it is unlawful for a Jew to join with or
 come to one of another nation; but God hath shewed
 29 me, to call no man common or unclean. Therefore
 being sent for, I came without gain-saying. I ask there-
 30 fore, for what intent ye have sent for me. And Cornelius
 said, Four days ago I was fasting till this hour, and at the
 ninth hour I was praying in my house, and behold a man
 31 stood before me in bright clothing, And said, Cornelius,
 thy prayer is heard, and thine alms are remembered
 32 before God. Send therefore to Joppa, and call hither
 Simon, who is surnamed Peter: he lodgeth in the house
 of Simon, a tanner, by the sea, who being come, shall

admonition of the Spirit! Thus God is wont to lead on his children by
 degrees, always giving them light for the present hour.

V. 24. *Cornelius was waiting for them*—Not engaging himself in any secular
 business, during that solemn time, but being altogether intent on this one
 thing.

V. 26. *I myself am a man*—And not God, who alone ought to be worshipped,
 Matt. iv. 10.

V. 28. *But God hath shewed me*—He speaks sparingly to them, of his former
 doubt, and his late vision.

V. 29. *I ask for what intent ye have sent for me*—St. Peter knew this already.
 But he puts Cornelius on telling the story, both that the rest might be informed,
 and Cornelius himself more impressed by the narration: the repetition of which,
 even as we read it, gives a new dignity and spirit to Peter's succeeding
 discourse.

V. 30. *Four days ago I was fasting*—The first of these days he had the
 vision; the second, his messengers came to Joppa; on the third, St. Peter set
 out; and on the fourth, came to Cesarea.

V. 31. *Thy prayer is heard*—Doubtless he had been praying for instruction,
 how to worship God in the most acceptable manner.

- 33 speak to thee. Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore we are all present before God, to hear all things that are commanded thee by God.
- 34 Then Peter opening *his* mouth, said, I perceive of a
 35 truth, that God is not a respecter of persons: But in every nation, he that feareth him, and worketh righteousness,
 36 is accepted by him. *This is the word which he sent to the children of Israel, preaching the glad tidings of peace*
 37 *through Jesus Christ: he is Lord of all. Ye know the word which was published through all Judea, beginning from Galilee, after the baptism which John preached:*
 38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil; for*
 39 *God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jeru-*

V. 33. *Now therefore we are all present before God*—The language of every truly Christian congregation.

V. 34. *I perceive of a truth*—More clearly than ever, from such a concurrence of circumstances: *That God is not a respecter of persons*—Is not partial in his love. The words mean, in a particular sense, that he does not confine his love to one nation: in a general, that he is loving to every man, and willeth all men should be saved.

V. 35. *But in every nation, he that feareth God and worketh righteousness*—He that, first, reverences God, as great, wise, good, the Cause, End, and Governor of all things; and, secondly, from this awful regard to him, not only avoids all known evil, but endeavours, according to the best light he has, to do all things well; *is accepted of him*—Through Christ, though he knows him not. The assertion is express, and admits of no exception. He is in the favour of God, whether enjoying his written word and ordinances or not. Nevertheless the addition of these is an unspeakable blessing to those who were before in some measure accepted. Otherwise God would never have sent an angel from heaven, to direct Cornelius to St. Peter.

V. 36. *This is the word which God sent*—When he sent his Son into the world. *Preaching*—Proclaiming by him.—*Peace* between God and man, whether Jew or Gentile.—By the God-Man. *He is Lord of both; yea, Lord of and over all.*

V. 37. *Ye know the word which was published*—You know the facts in general, the meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his preaching, in token of their repentance. This began in Galilee, which was near Cesarea.

V. 38. *How God anointed Jesus*—Particularly at his baptism, thereby inaugurating him to his office; *With the Holy Ghost, and with power*—It is worthy our remark, that frequently when the Holy Ghost is mentioned, there is added a word particularly adapted to the present circumstance. So the deacons were to be *full of the Holy Ghost and wisdom*, ch. vi. 3. Barnabas was *full of the Holy Ghost and faith*, ch. xi. 24: the disciples were *filled with joy, and with the Holy Ghost*, ch. xiii. 52. And here, where his mighty works are mentioned, Christ himself is said to be *anointed with the Holy Ghost, and with power. For God was with him*—He speaks sparingly here of the majesty of Christ, as considering the state of his hearers.

saalem; whom yet they slew, having hanged *him* on a tree.
 40 Him God raised up the third day, and shewed him
 41 openly; (Not to all the people, but to witnesses chosen
 before of God, *even* to us, who did eat and drink with
 42 him) after he rose from the dead. And he commanded
 us, to proclaim to the people, and to testify, that it is he
 who is ordained by God the Judge of the living and the
 43 dead. To him give all the prophets witness, that every
 one who believeth in him receiveth forgiveness of sins
 through his name.

44 While Peter was yet speaking these words, the Holy
 45 Ghost fell on all that were hearing the word. And the
 believers of the circumcision, as many as came with
 Peter, were amazed, that the gift of the Holy Ghost was
 46 poured out on the Gentiles also. For they heard them
 47 speaking with tongues, and magnifying God. Then Peter
 answered, Can any man forbid water, that these should
 not be baptized, who have received the Holy Ghost, *even*
 48 as we? And he commanded them to be baptized in the
 name of the Lord. Then they prayed him to tarry
 certain days.

V. 41. *Not now to all the people*—As before his death; to us who did eat and drink with him—That is, conversed familiarly and continually with him in the time of his ministry.

V. 42. *It is he who is ordained by God, the Judge of the living and the dead*—Of all men, whether they are alive at his coming, or had died before it. This was declaring to them, in the strongest terms, how entirely their happiness depended on a timely and humble subjection to him who was to be their final Judge.

V. 43. *To him gave all the prophets witness*—Speaking to heathens, he does not quote any in particular; *that every one who believeth in him*—Whether he be Jew or Gentile; *receiveth remission of sins*—Though he had not before either feared God, or worked righteousness.

V. 44. *The Holy Ghost fell on all that were hearing the word*—Thus were they consecrated to God, as the first-fruits of the Gentiles. And thus did God give a clear and satisfactory evidence, that he had accepted them, as well as the Jews.

V. 45. *The believers of the circumcision*—The believing Jews.

V. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost*—He does not say, They have the baptism of the Spirit; therefore they do not need baptism with water. But just the contrary: if they have received the Spirit, then baptize them with water.

How easily is this question decided, if we will take the word of God for our judge! Either men have received the Holy Ghost or not. If they have not, Repent, saith God, and be baptized, and ye shall receive the gift of the Holy Ghost. If they have, if they are already baptized with the Holy Ghost, then who can forbid water?

V. 48. *In the name of the Lord*—Which implies the Father who anointed him, and the Spirit with which he was anointed to his office. But as these Gentiles had before believed in God the Father, and could not but now believe in the Holy Ghost, under whose powerful influence they were at this

CHAP. XI. 1. Now the apostles and brethren who were in Judea heard, that the Gentiles also had received
 2 the word of God. And when Peter was come up to Jerusalem, they of the circumcision debated with him,
 3 saying, Thou wentest in to men uncircumcised, and didst
 4 eat with them. Then Peter beginning, laid *all things*
 5 before them in order, saying, I was praying in the city of Joppa, and *being* in a trance, I saw a vision, a certain vessel descending, as it were a great sheet let down from
 6 heaven by the four corners, and it came even to me: On which looking steadfastly, I observed and saw four-footed creatures of the earth, and creeping things, and
 7 fowls of the air. And I heard a voice saying to me, Rise, Peter, kill and eat. But I said, In no wise, Lord: for nothing common or unclean hath ever entered into
 8 my mouth. And the voice from heaven answered me again, What God hath purified, call not thou common.
 9 This was done thrice, and all were drawn up again into
 10 heaven. And behold immediately three men stood at the
 11 house where I was, sent from Cesarea to me. And the Spirit bad me go with them, doubting nothing; these six brethren also went with me, and we entered into the man's
 12 house. And he told us, how he had seen an angel standing in his house, and saying to him, Send men to Joppa,
 13 and call hither Simon, surnamed Peter, Who shall tell thee words whereby thou and all thy family may be saved.
 14 And as I began to speak, the Holy Ghost fell on them,
 15 even as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.
 16 If then God gave to them the same gift as even to us,

very time, there was the less need of taking notice, that they were baptized into the belief and profession of the Sacred Three; though doubtless the apostle administered the ordinance in that very form which Christ himself had prescribed.

CHAP. XI. Ver. 4. *Peter laid all things before them*—So he did not take it to be questioned, nor desire to be treated as infallible. And he answers the more mildly, because it related to a point which he had not readily believed himself.

V. 5. *Being in a trance*—Which suspends the use of the outward senses.

V. 14. *Saved*—with the full Christian salvation, in this world, and the world to come.

V. 17. *To us, when we believed*—The sense is, Because we believed, not because we were circumcised, was the Holy Ghost given to us. *What was I*—A mere instrument in God's hand. They had inquired only concerning his eating with the Gentiles. He satisfies them likewise concerning his baptizing

when we believed on the Lord Jesus Christ, who was
 18 I that could withstand God? When they heard these things, they were quiet, and glorified God, saying, Then God hath given to the Gentiles also repentance unto life.
 19 Now they who had been dispersed by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but
 20 Jews only. And some of them were men of Cyprus and Cyrene, who coming into Antioch, spake to the Greeks,
 21 preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned
 22 to the Lord. And tidings of these things came to the ears of the church that was in Jerusalem, and they sent
 23 forth Barnabas, to go as far as Antioch: Who coming and seeing the grace of God, was glad, and exhorted them all, to cleave unto the Lord with full purpose of
 24 heart. For he was a good man, and full of the Holy
 25 Ghost and faith. And a considerable multitude was added to the Lord. Then went he to Tarsus to seek
 26 Saul, And having found him, he brought him to Antioch. And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were first called Christians at Antioch.

them, and shews that he had done right in going to Cornelius, not only by the command of God, but also by the event, the descent of the Holy Ghost.

And *who are we, that we should withstand God?* Particularly by laying down rules of Christian communion, which exclude any whom he has admitted into the church of the first born, from worshipping God together. O that all church-governors would consider, how bold a usurpation this is, on the authority of the supreme Lord of the church! O that the sin of thus *withstanding* God, may not be laid to the charge of those, who perhaps with a good intention, but in an over-fondness for their own forms, have done it, and are continually doing it!

V. 18. *They glorified God*—Being thoroughly satisfied. *Repentance unto life*—True repentance is a change from spiritual death to spiritual life, and leads to life everlasting.

V. 19. *They who had been dispersed*—St. Luke here resumes the thread of his narration, in the very words wherewith he broke it off, chap. viii. 4. *As far as Phenicia* to the north, *Cyprus* to the west, and *Antioch* to the east.

V. 20. *Some of them were men of Cyprus and Cyrene*—Who were more accustomed to converse with the Gentiles. *Who coming into Antioch*—Then the capital of Syria, and, next Rome and Alexandria, the most considerable city of the empire. *Spake to the Greeks*—As the Greeks were the most celebrated of the Gentile nations near Judea, the Jews called all the Gentiles by that name. Here we have the first account of the preaching the gospel to the idolatrous Gentiles. All those to whom it had been preached before, did at least worship one God, the God of Israel.

V. 21. *And the hand of the Lord*—That is, the power of his Spirit.

V. 26. *And the disciples were first called Christians at Antioch*—Here it was, that they first received this standing appellation. They were before termed Nazarenes and Galileans.

- 27 In those days prophets came from Jerusalem to Antioch.
 28 And one of them, named Agabus, rising up, signified by the Spirit, that there would be a great famine through all the world; which also came to pass under Claudius
 29 Cesar. Then the disciples determined to send relief, every one according to his ability, to the brethren who
 30 dwelt in Judea: Which also they did, sending it to the elders, by the hand of Barnabas and Saul.

- CHAP. XII. 1. About that time, Herod the king stretched forth *his* hands to afflict certain of the church.
 2 And he slew James, the brother of John, with the sword.
 3 And perceiving it pleased the Jews, he proceeded to take Peter also: (Then were the days of unleavened bread.)
 4 Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep him, intending to bring him forth to the people after the pass-
 5 over. So Peter was kept in the prison; but continual prayer was made to God by the church for him.
 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the guards before the door
 7 were keeping the prison. And, behold, an angel of the

V. 28. *Agabus rising up*—In the congregation. *All the world*—The word generally signifies, all the Roman empire. And so it is, doubtless, to be taken here.

V. 29. *Then*—Understanding the distress they would otherwise be in on that account. *The disciples determined to send relief to the brethren in Judea*—Who herein received a manifest proof of the reality of their conversion.

V. 30. *Sending it to the elders*—Who gave it to the deacons, to be distributed by them as every one had need.

CHAP. XII. Ver. 1. *At that time*—So wisely did God mix rest and persecution, in due time and measure succeeding each other. *Herod*—Agrippa: the latter was his Roman, the former his Syrian name. He was the grandson of Herod the Great, nephew to Herod Antipas, who beheaded John the Baptist, brother to Herodias, and father to that Agrippa before whom St. Paul afterward made his defence. Caligula made him king of the tetrarchy of his uncle Philip, to which he afterwards added the territories of Antipas. Claudius made him also king of Judea, and added thereto the dominions of Lysanias.

V. 2. *James the brother of John*—So one of the brothers went to God the first, the other the last of the apostles.

V. 3. *Then were the days of unleavened bread*—At which the Jews came together from all parts.

V. 4. *Four quaternions*—Sixteen men; who watched by turns, day and night.

V. 5. *Continual prayer was made for him*—Yet, when their prayer was answered, they could scarce believe it! ver. 15. But why had they not prayed for St. James also? Because he was put to death as soon as apprehended.

V. 6. *Peter was sleeping*—Easy and void of fear; *between two soldiers*—Sufficiently secured, to human appearance.

V. 7. *His chains*—With which his right arm was bound to one of the soldiers, and his left arm to the other.

Lord stood over him, and light shined in the house: and smiting Peter on the side, he waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment about thee, and follow me. And going out, he followed him. And he knew not that it was real which was done by the angel, but thought he saw a vision. When they had passed through the first and the second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; and immediately the angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And having considered, he went to the house of Mary, the mother of John, surnamed Mark, where many were gathered together praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running in, told them, that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed, It was so. Then they said, It is his angel. But Peter continued knocking. And opening the door, they saw him, and were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison.

V. 8. *Gird thyself*—Probably he had put off his girdle, sandals, and upper garment, before he lay down to sleep.

V. 10. *The first and second ward*—At each of which, doubtless, was a guard of soldiers. *The gate opened of its own accord*—Without either Peter or the angel touching it. *And they went on through one street*—That Peter might know which way to go. *And the angel departed from him*—Being himself sufficient for what remained to be done.

V. 11. *Now I know of a truth*—That this is not a vision, ver. 9.

V. 12. *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

V. 13. *The gate*—At some distance from the house: *to hearken*—If any knocked.

V. 14. *And knowing Peter's voice*—Bidding her open the door.

V. 15. *They said, Thou art mad*—As we say, Sure you are not in your senses to talk so. *It is his angel*—It was a common opinion among the Jews, that every man had his particular guardian angel, who frequently assumed both his shape and voice. But this is a point on which the Scriptures are silent.

V. 17. *Beckoning to them*—Many of whom, being amazed, were talking together. *And he said, Shew these things to James*—The brother or kinsman of our Lord, and author of the epistle which bears his name. He appears to have been a person of considerable weight and importance, probably the chief overseer of that province, and of the church in Jerusalem in particular. *He*

- And he said, Shew these things to James and to the brethren. And going out, he went to another place.
- 18 Now when it was day, there was no small stir among the
 19 soldiers, What was become of Peter? And Herod having sought for him, and not found *him*, examined the keepers, and commanded *them* to be put to death. And going down from Judea to Cesarea, he abode *there*.
- 20 And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's country.
- 21 And on a set day, Herod, arrayed in royal apparel, and
 22 sitting on his throne, made an oration to them. And the people shouted, *It is the voice of a god*, and not of
 23 a man. And immediately an angel of the Lord smote him, because he gave not glory to God; and being eaten
 24 by worms, he expired. But the word of God grew and multiplied.
- 25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

went into another place—Where he might be better concealed till the storm was over.

V. 19. *Herod commanded them to be put to death*—And thus the wicked suffered in the room of the righteous. *And going down from Judea*—With shame, for not having brought forth Peter, according to his promise.

V. 20. *Having gained Blastus*—To their side, *they sued for* and obtained peace—Reconciliation with Herod. And so the Christians of those parts were, by the providence of God, delivered from scarcity. *Their country was nourished*—Was provided with corn; *by the king's country*—Thus Hiram also, king of Tyre, desired of Solomon, food, or corn, for his household, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in honour of Claudius Cesar. *Herod, arrayed in royal apparel*—In a garment so wrought with silver, that the rays of the rising sun, striking upon, and being reflected from it, dazzled the eyes of the beholders. *The people shouted, It is the voice of a god*—Such profane flattery they frequently paid to princes. But the commonness of a wicked custom, rather increases than lessens the guilt of it.

V. 23. *And immediately*—God does not delay to vindicate his injured honour: *An angel of the Lord smote him*—Of this other historians say nothing: so wide a difference there is, between divine and human history! An angel of the Lord brought out Peter; an angel smote Herod. Men did not see the instruments in either case. These were only known to the people of God. *Because he gave not glory to God*—He willingly received it to himself, and by this sacrilege filled up the measure of his iniquities. So, then, vengeance tarried not. *And he was eaten by worms, or vermin*—How changed! And on the fifth day expired in exquisite torture. Such was the event! The persecutor perished, and the gospel grew and multiplied.

V. 25. *Saul returned*—To Antioch: *taking John, surnamed Mark*—The son of Mary, (at whose house the disciples met to pray for Peter,) who was sister to Barnabas.

CHAP. XIII. 1. Now there were in the church that was at Antioch, prophets and teachers, Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and
 2 Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and
 3 Saul, for the work to which I have called them. Then having fasted and prayed, and laid their hands on them,
 4 they sent them away. So being sent forth by the Holy Ghost, they went down to Seleucia, and from thence
 5 sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews; and
 6 they had also John for their attendant. And having gone through the whole isle as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name
 7 was Bar-jesus, Who was with the proconsul, Sergius Paulus, a prudent man. He calling to him Barnabas
 8 and Saul, desired to hear the word of God. But Elymas the magician (so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith.
 9 Then Saul (who is also called Paul,) filled with the Holy
 10 Ghost, fixing his eyes upon him, said, O full of all guile and of all mischief, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right
 11 ways of the Lord? And now, behold, the hand of the

CHAP. XIII. Ver. 1. *Manaen, who had been brought up with Herod*—His foster-brother, now freed from the temptations of a court.

V. 2. *Separate me Barnabas and Saul for the work to which I have called them*—This was not ordaining them. St. Paul was ordained long before, and that not of men, neither by man: it was only inducting him to the province, for which our Lord had appointed him from the beginning, and which was now revealed to the prophets and teachers. In consequence of this, they fasted, prayed, and laid their hands upon them; a rite which was used, not in ordination only, but in blessing, and on many other occasions.

V. 3. *Then, having fasted*—Again. Thus they did also, chap. xiv. 23.

V. 5. *In the synagogues*—Using all opportunities that offered.

V. 6. *Paphos* was on the western, *Salamis* on the eastern part of the island.

V. 7. *The proconsul*—The Roman governor of Cyprus, a prudent man—And therefore not overawed by Elymas, but desirous to inquire farther.

V. 9. *Then Saul, who is also called Paul*—It is not improbable, that coming now among the Romans, they would naturally adapt his name to their own language, and so called him Paul, instead of Saul. Perhaps the family of the proconsul might be the first who addressed to, or spoke of him by this name. And from this time, being the apostle of the Gentiles, he himself used the name which was more familiar to them.

V. 10. *O full of all guile*—As a false prophet, and all mischief—As a magician. *Thou son of the devil*—A title well suited to a magician; and one who not only was himself unrighteous, but laboured to keep others from all goodness. *Wilt thou not cease to pervert the right ways of the Lord*—Even now thou hast heard the truth of the gospel.

Lord is upon thee; and thou shalt be blind, not seeing the sun for a season. And immediately a mist and darkness fell upon him, and going about, he sought some to
 12 lead him. Then the proconsul, seeing what was done, believed, being astonished at the doctrine of the Lord.
 13 And Paul, and those with him, loosing from Paphos, came to Perga in Pamphylia; but John withdrawing from
 14 them, returned to Jerusalem. And departing from Perga, they came to Antioch in Pisidia; and going into
 15 the synagogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the chief of the synagogue sent to them, saying, Brethren, if ye have
 16 any word of exhortation to the people, speak. Then Paul standing, and waving *his* hand, said, Ye men of
 17 Israel, and ye that fear God, hearken. * The God of this people chose our fathers, and raised the people, while sojourning in the land of Egypt, and brought them out
 18 of it with an uplifted arm. † And he suffered their manners in the wilderness, about the space of forty years.
 19 And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about four
 20 hundred and fifty years. And after that, he gave them

* Isai. i. 2.

† Deut. i. 31.

V. 11. *And immediately a mist—Or dimness within, and darkness—Without, fell upon them.*

V. 12. *Being astonished at the doctrine of the Lord—Confirmed by such a miracle.*

V. 13. *John withdrawing from them, returned—Tired with the fatigue, or shrinking from danger.*

V. 14. *Antioch in Pisidia—Different from the Antioch, mentioned ver. 1.*

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them—The law was read over once every year, a portion of it every sabbath; to which was added a lesson, taken out of the prophets. After this was over, any one might speak to the people, on any subject he thought convenient. Yet it was a circumstance of decency, which Paul and Barnabas would hardly omit, to acquaint the rulers with their desire of doing it, probably by some message before the service began.*

V. 16. *Ye that fear God—Whether proselytes or heathens.*

V. 17. *The God—By such a commemoration of God's favours to their fathers, at once their minds were conciliated to the speaker, they were convinced of their duty to God, and invited to believe his promise, and the accomplishment of it. The six verses, 17—23, contain the whole sum of the Old Testament. Of this people—Paul here chiefly addresses himself to those whom he styles, Ye that fear God: he speaks of Israel first; and, ver. 26, speaks more directly to the Israelites themselves. Chose—And this exalted the people; not any merit or goodness of their own, Ezek. xx. 5. Our fathers—Abraham and his posterity.*

V. 19. *Seven nations—Enumerated Deut. vii. 1, about four hundred and fifty years—That is, from the choice of the fathers, to the dividing of the land, it was about four hundred and fifty years.*

- 21 judges; until Samuel the prophet. And afterward they desired a king: and God gave them Saul the son of Kish,
 22 a man of the tribe of Benjamin, forty years. And having removed him, * he raised up to them David for their king, to whom also bearing witness, he said, I have found David, the son of Jesse, a man after mine own heart, who will do all my will.
- 23 Of this man's seed hath God, according to *his* promise,
 24 raised unto Israel a Saviour, Jesus; John having first preached before his coming, the baptism of repentance to
 25 all the people of Israel. † And as John was fulfilling his course, he said, Whom think ye that I am? I am not *he*. But, behold, one cometh after me, the shoes of whose feet I am not worthy to loose.
- 26 Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of
 27 this salvation sent. For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read every sabbath-day, have
 28 fulfilled *them*, in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate,
 29 that he might be put to death. And when they had

* 1 Sam. xvi. 12, 13.

† Luke iii. 16.

V. 21. *He gave them Saul forty years*—Including the time wherein Samuel judged Israel.

V. 22. *Having removed him*—Hence they might understand, that the dispensations of God admit of various changes. *I have found David, a man after mine own heart*—This expression is to be taken in a limited sense. David was such at that time, but not at all times. And he was so, in that respect, as he performed all God's will, in the particulars there mentioned. But he was not a man after God's own heart, in other respects, wherein he performed his own will. In the matter of Uriah, for instance, he was as far from being a man after God's own heart, as Saul himself was. It is, therefore, a very gross, as well as dangerous mistake, to suppose this is the character of David in every part of his behaviour. We must beware of this, unless we would recommend adultery and murder, as things after God's own heart.

V. 24. *John having first preached*—He mentions this, as a thing already known to them. And so, doubtless, it was. For it gave so loud an alarm to the whole Jewish nation, as could not but be heard in foreign countries, at least as remote as Pisidia.

V. 25. *His course*—His work was quickly finished, and might, therefore, well be termed a course, or race.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong objection, "Why did not they at Jerusalem, and especially their rulers, believe?" They knew not him, because they understood not those very prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves, that they understood not the prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

fulfilled all things that were written of him, taking him
 30 down from the tree, they laid him in a sepulchre. But
 31 God raised him from the dead. And he was seen many
 days by them who came up with him from Galilee to
 Jerusalem, who are his witnesses to the people.
 32 And we declare to you glad tidings, that the promise
 33 which was made to the fathers, God hath fulfilled this to
 us their children, in raising up Jesus: as it is written also
 in the second Psalm, * Thou art my Son, this day have
 34 I begotten thee. And because he raised him up from the
 dead, no more to return to corruption, he spake thus,
 35 † I will give you the sure mercies of David. Wherefore
 he saith also in another Psalm, ‡ Thou wilt not suffer
 36 thy Holy One to see corruption. Now David having
 served the will of God in his generation, fell asleep, and
 37 was added to his fathers, and saw corruption. But he
 38 whom God raised did not see corruption. Be it known
 unto you, therefore, men and brethren, that through this
 39 man is preached to you the forgiveness of sins. And by

* Ps. ii. 7.

† Isai. lv. 3.

‡ Ps. xvi. 10.

V. 31. *He was seen many days by them who came up with him from Galilee to Jerusalem*—This last journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my Son: this day have I begotten thee*—It is true, he was the Son of God from eternity. The meaning, therefore, is, I have this day declared thee to be my Son. As St. Paul elsewhere, *Declared to be the Son of God with power, by the resurrection from the dead*, Rom. i. 4. And it is with peculiar propriety and beauty, that God is said to have begotten him, on the day when he raised him from the dead, as he seemed then to be born out of the earth anew.

V. 34. *No more to return to corruption*—That is, to die no more. *I will give you the sure mercies of David*—The blessings promised to David in Christ. These are sure, certain, firm, solid, to every true believer in him. And hence the resurrection of Christ necessarily follows; for without this, those blessings could not be given.

V. 35. *He saith*—David, in the name of the Messiah.

V. 36. *David, having served the will of God in his generation, fell asleep*—So his service extended not itself beyond the bounds of the common age of man: but the service of the Messiah to all generations, as his kingdom to all ages. *Served the will of God*—Why art thou here, thou who art yet in the world? Is it not, that thou also mayst serve the will of God? Art thou serving it now? *Doing all his will?* And was added to his fathers—Not only in body. This expression refers to the soul also, and supposes the immortality of it.

V. 39. *Every one that believeth is justified from all things*—Has the actual forgiveness of all his sins, at the very time of his believing: *From which ye could not be justified*—Not only ye cannot now; but ye never could. For it afforded no expiation for presumptuous sins. *By the law of Moses*—The whole Mosaic institution. The division of the law into moral and ceremonial, was not so common among the Jews, as it is among us. Nor does the apostle here consider it at all: but Moses and Christ are opposed to each other.

- him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.
- 40 Beware therefore, lest that come upon you; which is
- 41 spoken in the prophets: * Behold, ye despisers, and wonder and perish, For I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you.
- 42 And when the Jews were going out of the synagogue, the Gentiles besought *them*, that these words might be
- 43 spoken on the sabbath between. And when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.
- 44 And the next sabbath almost the whole city was gathered together to hear the word of God. But the Jews seeing the multitudes, were filled with zeal, and spake against the things spoken by Paul, contradicting and
- 46 blaspheming. Then Paul and Barnabas speaking boldly, said, It was necessary that the word of God should be spoken to you first; but seeing ye thrust it from you, and judge yourselves unworthy of eternal life, behold!
- 47 we turn to the Gentiles. For so hath the Lord com-

* Hab. i. 5.

V. 40. *Beware*—A weighty and seasonable admonition. No reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe*—This was originally spoken to those, who would not believe that God would ever deliver them from the power of the Chaldeans. But it is applicable to any who will not believe the promises or the works of God.

V. 42. *When the Jews were going out*—Probably many of them, not bearing to hear him, went out before he had done. *The sabbath between*—So the Jews call, to this day, the sabbath between the first day of the month Tisri, (on which the civil year begins,) and the tenth of the same month, which is the solemn day of expiation.

V. 43. *Who speaking to them*—More familiarly, *persuaded them to continue*—For trials were at hand, *in the grace of God*—That is, to adhere to the gospel, or Christian faith.

V. 46. *Then Paul and Barnabas speaking boldly, said*—Those who hinder others must be publicly reproved. *It was necessary*—Though ye are not worthy: he shews that he had not preached to *them*, from any confidence of their believing. *But seeing ye judge yourselves unworthy of eternal life*—They indeed, judged none but themselves worthy of it. Yet their rejecting of the gospel was the same as saying, "We are unworthy of eternal life." *Behold*—A thing now present! An astonishing revolution! *We turn to the Gentiles*—Not that they left off preaching to the Jews in other places. But they now determined to lose no more time at Antioch on their ungrateful countrymen, but to employ themselves wholly, in doing what they could for the conversion of the Gentiles there.

V. 47. *For so hath the Lord commanded us*—By sending us forth, and giving us an opportunity of fulfilling what he had foretold. *I have set thee*—The Father speaks to Christ.

manded us, saying, * I have set thee for a light of the Gentiles, that thou mightest be for salvation to the ends
 48 of the earth. And the Gentiles hearing it were glad, and glorified the word of the Lord: and as many as were
 49 ordained to eternal life believed. And the word of the
 50 Lord was published through all that country. But the Jews stirred up the devout, honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts.
 51 And they shook off the dust of their feet against them,
 52 and went to Iconium. And the disciples were filled with joy and with the Holy Ghost.

CHAP. XIV. 1. And in Iconium they went together* into the synagogue of the Jews, and so spake that a great
 2 multitude both of the Jews and Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made
 3 their minds evil affected against the brethren. Yet they abode a long time speaking boldly in the Lord, who bare witness to the word of his grace, and granted signs and
 4 wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and
 5 part with the apostles. And when there was an assault both of the Gentiles and Jews with their rulers, to use
 6 them despitefully, and to stone them, Being aware of it, they fled to Lystra and Derbe, cities of Lyconia, and
 7 the country round about, And preached the gospel there.
 8 And there sat a certain man at Lystra, impotent in his feet, having been a cripple from his mother's womb, who

* Isa. xlix. 6.

V. 48. *As many as were ordained to eternal life*—St. Luke does not say *fore-ordained*. He is not speaking of what was done from eternity, but of what was then done through the preaching of the gospel. He is describing that *ordination*, and that only, which was at the very time of hearing it. During this sermon, those *believed*, says the apostle, to whom God then gave power to believe. It is as if he had said, "They believed, whose hearts the Lord opened;" as he expresses it in a clearly parallel place, speaking of the same kind of *ordination*, Acts xvi. 14, &c. It is observable, the original word is not once used in Scripture, to express eternal predestination of any kind. The sum is, All those, and those only, who were now *ordained*, now *believed*. Not that God rejected the rest: it was his will, that they also should have been saved: but they thrust salvation from them. Nor were they, who then believed, constrained to believe. But grace was then first copiously offered them. And they did not thrust it away, so that a great multitude, even of Gentiles, were converted. In a word, the expression properly implies, a present operation of divine grace, working faith in the hearers.

CHAP. XIV. Ver. 1. *They so spake*—Persecution having increased their strength.

9 had never walked. This man heard Paul speaking; who fixing his eyes upon him, and perceiving that he had
 10 faith to be healed, Said with a loud voice, Stand upright
 11 on thy feet. And he leaped and walked. But the multitude, seeing what Paul had done, lifted up their voices, saying, in the Lycaonian language, The gods are come
 12 down to us, in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was
 13 the chief speaker. Then the priest of Jupiter, which was before their city, brought bulls and garlands to the gates,
 14 and with the multitude would have sacrificed. But when the apostles Barnabas and Paul heard it, they rent their clothes, and sprang in among the people, crying out and
 15 saying, Men, why do ye these things? We also are men of like passions with you, and preach to you, to turn from these vanities unto the living God, who made the heaven and the earth, the sea, and all things that are
 16 therein: Who, in times past, suffered all nations to walk
 17 in their own ways: Yet he left not himself without witness, in that he did good, giving rain from heaven and fruitful seasons, filling our hearts with food and gladness.
 18 And with these sayings scarce restrained they the multitude from sacrificing to them.

V. 9. *He had faith to be healed*—He felt the power of God in his soul; and thence knew it was sufficient to heal his body also.

V. 11. *The gods are come down*—Which the heathens supposed they frequently did, Jupiter especially. But how amazingly does the prince of darkness blind the minds of them that believe not! The Jews would not own Christ's Godhead, though they saw him work numberless miracles. On the other hand, the heathens seeing mere men work one miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*—Whose temple and image were just without the gate of the city, brought garlands—To put on the victims, and bulls—The usual offerings to Jupiter.

V. 14. *They sprang in among the people, crying out*—As in a fire, or other sudden and great danger.

V. 15. *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them gods: *unto the living God*—Not like these dead idols: *who made the heaven and the earth, the sea*—Each of which they supposed to have its own gods.

V. 16. *Who in times past*—He prevents their objecting, "But if these things are so, we should have heard them from our fathers." *Suffered*—An awful judgment, *all nations*—The multitude of them that err, does not turn error into truth; *to walk in their own ways*—The idolatries which they had chosen.

V. 17. *He left not himself without witness*—For the heathens had always, from God himself, a testimony, both of his existence and of his providence; *in that he did good*—Even by punishments he testifies of himself: but more peculiarly by benefits; *giving rain*—By which air, earth, and sea, are, as it were, all joined together, *from heaven*—The seat of God; to which St. Paul probably pointed while he spoke: *filling the body with food, the soul with gladness.*

- 19 But there came thither Jews from Antioch and Iconium, who persuaded the multitude, and having stoned Paul, dragged *him* out of the city, supposing he had been dead.
- 20 But as the disciples stood round about him, he rose, and went into the city; and the next day he departed with
- 21 Barnabas to Derbe. And having preached the gospel to that city, and made many disciples, they returned to
- 22 Lystra, and Iconium, and Antioch: Confirming the souls of the disciples, *and* exhorting them to continue in the faith; and that we must through many tribulations enter
- 23 into the kingdom of God. And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom
- 24 they had believed. And having passed through Pisidia,
- 25 they came to Pamphylia. And having spoken the word
- 26 in Perga, they went down to Attalia. And thence sailed back to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled.
- 27 And being come, and having gathered the church together, they related all that God had done with them, and that
- 28 he had opened the door of faith to the Gentiles. And they abode there a long time with the disciples.

CHAP. XV. 1. But certain men coming down from Judea taught the brethren, Except ye be circumcised, 2 after the manner of Moses, ye cannot be saved. When

V. 19. *Who persuaded the multitude*—Moved with equal ease either to adore or murder him.

V. 20. *But as the disciples stood round*—Probably after sun-set. The enraged multitude would scarce have suffered it in the day-time: *He rose and went into the city*—That he should be able to do this, just after he had been left for dead, was a miracle little less than a resurrection from the dead: especially considering the manner wherein the Jewish malefactors were stoned. The witnesses first threw as large a stone as they could lift, with all possible violence, upon his head, which alone was sufficient to dash the skull in pieces. All the people then joined, as long as any motion or token of life remained.

V. 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted. So soon can God enable even a babe in Christ, to build up others in the common faith: *They commended them to the Lord*—An expression implying faith in Christ, as well as love to the brethren.

V. 25. *Perga and Attalia*, were cities of Pamphylia.

V. 26. *Recommended to the grace*—Or favour, of God, for the work which they had fulfilled—This shews the nature and design of that laying on of hands, which was mentioned chap. xiii. 3.

CHAP. XV. Ver. 1. *Coming down from Judea*—Perhaps to supply what they thought Paul and Barnabas had omitted.

V. 2. *They*—The brethren, determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this question—This is the journey to

therefore Paul and Barnabas had had no small contention and debate with them, they determined, that Paul and Barnabas and certain others of them, should go up to the apostles and elders at Jerusalem about this question.

- 3 And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to
4 all the brethren. And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared all things which God had done with
5 them. But there rose up, *said they*, certain of the sect of the Pharisees, who believed, saying, That we ought to circumcise them, and command them to keep the law of
6 Moses. And the apostles and elders came together, to consider of this matter.
- 7 And after much debate, Peter rose up and said to them, Brethren, ye know that God long ago made choice among us, that the Gentiles should by my mouth hear the word
8 of the Gospel and believe. And God, who knoweth the heart, bare them witness, giving the Holy Ghost to them
9 also, even as to us; And put no difference between us
10 and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke on the neck of the

which St. Paul refers, Gal. ii. 1, 2, when he says he *went up by revelation*: which is very consistent with this; for the church, in sending them, might be directed by a revelation, made either immediately to St. Paul, or to some other person, relating to so important an affair. Important indeed it was, that these Jewish impositions should be solemnly opposed in time; because multitudes of converts were still *zealous for the law*, and ready to contend for the observance of it. Indeed, many of the Christians of Antioch would have acquiesced in the determination of Paul alone. But as many others might have prejudices against him, for his having been so much concerned for the Gentiles, it was highly expedient to take the concurrent judgment of all the apostles on this occasion.

V. 4. *They were received*—That is, solemnly welcomed.

V. 5. *But certain Pharisees*—For even believers are apt to retain their former turn of mind, and prejudices derived therefrom. *The law of Moses*—The whole law, both moral and ritual.

V. 7. *After much debate*—It does not appear, that this was among the apostles themselves. But if it had, if they themselves had debated it first, yet might their final decision be from an unerring direction. For how really soever they were inspired, we need not suppose their inspiration was always so instantaneous and express, as to supersede any deliberation in their own minds, or any consultation with each other. *Peter rose up*—This is the last time he is mentioned in the Acts.

V. 8. *God bare them witness*—That he had accepted them, by giving them the Holy Ghost.

V. 9. *Purifying*—This word is repeated from chap. x. 15. *Their hearts*—The heart is the proper seat of purity; *by faith*—Without concerning themselves with the Mosaic law.

V. 10. *Now therefore*—Seeing these things are so: *why tempt ye God*—Why do ye provoke him to anger, by putting so heavy a yoke on their neck?

disciples, which neither our fathers nor we were able to
 11 bear? But we believe, that through the grace of the
 Lord Jesus, we shall be saved even as they.
 12 Then all the multitude kept silence, and hearkened to
 Barnabas and Paul, declaring what miracles and wonders
 13 God had wrought by them among the Gentiles. And
 when they held their peace, James answered, saying,
 14 Brethren, hearken to me. Simon hath declared, how
 God at first visited the Gentiles, to take out of them
 15 a people for his name. And to this agree the words of
 16 the prophets, as it is written, * After this I will return
 and build again the fallen tabernacle of David; I will
 17 build again the ruins thereof, and will set it up, That the
 residue of men may seek the Lord, and all the Gentiles
 on whom my name is called, saith the Lord, who doth
 18 these things. Known unto God are all his works from
 19 eternity. Wherefore I judge, That we trouble not them
 20 who from among the Gentiles turn to God. But that we

* Amos ix. 11.

V. 11. *The Lord Jesus*—He does not here say, *Our Lord*: because in this solemn place he means, the Lord of all, *we—Jews, shall be saved even as they—Gentiles*; namely, *through the grace of the Lord Jesus*, not by our observance of the ceremonial law.

V. 12. *Miracles and wonders*—By which also what St. Peter had said was confirmed.

V. 14. *Simon hath declared*—James, the apostle of the Hebrews, calls Peter by his Hebrew name. *To take out of them a people for his name*—That is, to believe in him, to be called by his name.

V. 15. *To this agree*—St. Peter had urged the plain fact, which St. James confirms by Scripture prophecy, *the words of the prophets*—One of whom is immediately cited.

V. 16. *After this*—After the Jewish dispensation expires. *I will build again the fallen tabernacle of David*—By raising from his seed the Christ, who shall build on the ruins of his fallen tabernacle, a spiritual and eternal kingdom.

V. 17. *The Gentiles on whom my name is called*—That is, who are called by my name; who are my people.

V. 18. *Known unto God are all his works from eternity*—Which the apostle infers from the prophecy itself, and the accomplishment of it. And this conversion of the Gentiles, being known to him from eternity, we ought not to think a new or strange thing.

It is observable, he does not speak of God's works in the natural world, (which had been nothing to his present purpose,) but of his dealing with the children of men. Now he could not know these, without knowing the characters and actions of particular persons, on a correspondence with which the wisdom and goodness of his providential dispensations is founded. For instance, he could not know how he would deal with heathen idolaters, (whom he was now calling into his church,) without knowing there would be heathen idolaters: and yet this was a thing purely contingent, a thing as dependent on the freedom of the human mind, as any we can imagine. This text, therefore, among a thousand more, is an unanswerable proof, that God fore-knows future contingencies; though there are difficulties relating hereto, which man cannot solve,

V. 20. *To abstain from fornication*—Which even the philosophers among

- write to them, to abstain from things offered to idols, and
 21 fornication, and things strangled, and blood. For Moses
 hath of old time them that preach him in every city, being
 read in the synagogues every sabbath-day.
- 22 Then it seemed good to the apostles and elders, with
 the whole church, to send chosen men from among them
 to Antioch with Paul and Barnabas, Judas, surnamed
 Barsabas, and Silas, chief men among the brethren:
- 23 Writing thus by their hand; The apostles, and elders,
 and brethren, salute the brethren who are of the Gentiles,
 24 in Antioch, and Syria, and Cilicia. Forasmuch as we
 have heard, that some who came from us have troubled
 you with words, unsettling your minds, saying, *Ye must*
 be circumcised, and keep the law, whom we commanded
 25 not; It seemed good to us, being assembled with one
 accord, to send to you chosen men, with our beloved
 26 Barnabas and Paul, Men that have hazarded their lives,
 27 for the name of our Lord Jesus Christ. We have sent
 therefore Judas and Silas, who will also tell *you* the same
 28 things by mouth. For it seemed good to the Holy Ghost
 and to us, that no farther burden be laid upon you than

the heathens did not account any fault. It was particularly frequent in the worship of their idols, on which account they are here named together: *And from things strangled*—That is, from whatever had been killed without pouring out the blood. When God first permitted man to eat flesh, he commanded Noah, and in him all his posterity, whenever they killed any creature for food, to abstain from the blood thereof. It was to be poured upon the ground as water: doubtless, in honour of that blood, which was in due time poured out for the sin of the world.

V. 21. Perhaps the connexion is, To the Jews we need write nothing on these heads. For they hear the law continually.

V. 22. *With the whole church*—Which therefore had a part therein; to send chosen men—Who might put it beyond all dispute, that this was the judgment of the apostles and all the brethren.

V. 23. *Writing thus and sending it by their hand*—The whole conduct of this affair plainly shews, that the church, in those days, had no conception of St. Peter's primacy, or of his being the chief judge in controversies. For the decree is drawn up, not according to his, but the apostle James's proposal and direction: and that in the name, not of St. Peter, but of all the apostles and elders, and of the whole church. Nay, St. Peter's name is not mentioned at all, either in the order for sending to Jerusalem on the question, ver. 2, or in the address of the messengers concerning it, ver. 4, or in the letter which was written in answer.

V. 24. *Forasmuch as, &c.*—The simplicity, weightiness, and conciseness of this letter, are highly observable.

V. 26. *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

V. 27. *Who will tell you the same things*—Which we have written.

V. 28. *These necessary things*—All of these were necessary for that time. But the first of them was not necessary long: and the direction concerning it was, therefore, repeated by the same Spirit, as we read in the former epistle to the Corinthians.

- 29 these necessary things, To abstain from meats offered to idols, and blood, and things strangled, and fornication; from which keeping yourselves, ye will do well. Fare ye well.
- 30 So being dismissed, they came to Antioch: and having assembled the multitude, they delivered the epistle:
- 31 Which having read, they rejoiced for the consolation.
- 32 And Judas and Silas, being themselves also prophets, exhorted and confirmed the brethren with many words.
- 33 And after they had tarried a space, they were dismissed
- 34 with peace by the brethren to the apostles. But it
- 35 seemed good to Silas to remain there. Paul also and Barnabas abode in Antioch, teaching and preaching, with many others also, the word of the Lord.
- 36 And after certain days, Paul said to Barnabas, Let us go again and visit the brethren, in every city where we have preached the word of the Lord, and see how they
- 37 do. And Barnabas counselled to take with them John,
- 38 surnamed Mark. But Paul thought it not right to take

V. 29. *Blood*—The eating which was never permitted the children of God, from the beginning of the world. Nothing can be clearer than this. For, 1. From Adam to Noah no man ate flesh at all; consequently, no man then ate blood. 2. When God allowed Noah and his posterity to eat flesh, he absolutely forbade them to eat blood; and accordingly this, with the other six precepts of Noah, was delivered down from Noah to Moses. 3. God renewed this prohibition by Moses, which was not repealed from the time of Moses till Christ came. 4. Neither after his coming did any presume to repeal this decree of the Holy Ghost, till it seemed good to the bishop of Rome so to do, about the middle of the eighth century. 5. From that time, those churches which acknowledged his authority, held the eating of blood to be an indifferent thing. But, 6. In all those churches which never did acknowledge the bishop of Rome's authority, it never was allowed to eat blood, nor is it allowed at this day. This is the plain fact; let men reason as plausibly as they please, on one side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a blessing. This gentle manner of concluding, was worthy the apostolical wisdom and goodness. But how soon did succeeding councils, of inferior authority, change it into the style of anathemas! Forms which have proved an occasion of consecrating some of the most devilish passions, under the most sacred names: and, like some ill-adjusted weapons of war, are most likely to hurt the hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch*—And it was during this time, that Peter came down from Jerusalem, and that St. Paul withstood him to the face, for separating himself from the Gentiles, Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have preached*—This was all that St. Paul designed at first. But it was not all that God designed by his journey, whose providence carried him much farther than he intended: *And see how they do*—How their souls prosper; how they grow in faith, hope, love: what else ought to be the grand and constant inquiry, in every ecclesiastical visitation? Reader! how dost thou do?

V. 37. *Barnabas counselled to take John*—His kinsman.

V. 38. *But Paul thought it not right*—To trust him again, who had deserted them before: who had shrunk from the labour and danger of converting those they were now going to confirm.

with them him, who had departed from them from Pam-
 39 phylia, and went not with them to the work. And there
 was a sharp contention, so that they parted from each
 other; and Barnabas taking Mark with him, sailed away
 40 to Cyprus; But Paul having chose Silas, departed, being
 recommended by the brethren to the grace of God.
 41 And he went through Syria and Cilicia, confirming the
 churches.

CHAP. XVI. 1. And he came down to Derbe and
 Lystra. And behold a certain disciple was there, named
 Timotheus, the son of a certain Jewess that believed;
 2 but his father *was* a Greek: Who was well reported of
 3 by the brethren in Lystra and Iconium. Him Paul would
 have to go forth with him; and he took and circumcised
 him, because of the Jews who were in those places; for
 4 they all knew his father, that he was a Greek. And as
 they went through the cities, they gave them the decrees,
 which were made by the apostles and elders that were at
 5 Jerusalem, to keep. And the churches were established
 in the faith, and increased in number daily.
 6 And having gone through Phrygia, and the region of
 Galatia, being forbid by the Holy Ghost to preach the
 7 word in Asia, Coming to Mysia, they attempted to go to
 8 Bithynia; but the Spirit suffered them not. And passing

V. 39. *And there was a sharp contention*—Literally, a *paroxysm*, or fit of a fever. But nothing in the text implies, that the sharpness was on both sides. It is far more probable that it was not; that St. Paul, who had the right on his side, (as he undoubtedly had,) maintained it with love. *And Barnabas, taking Mark with him, sailed away to Cyprus*—Forsaking the work in which he was engaged, he went away to his own country.

V. 40. *But Paul departed*—Held on his intended course; *being recommended by the brethren to the grace of God*—We do not find that Barnabas stayed for this: O how mighty is the grace of God! which in the midst of the world, in the midst of sin, among so many snares of Satan, and in spite of the incredible weakness and depravity of nature; yet overcomes all opposition, sanctifies, sustains, and preserves us to the end!

It appears, not only that Paul and Barnabas were afterwards thoroughly reconciled, (1 Cor. ix. 6, Gal. ii. 9,) but also that John was again admitted by St. Paul, as a companion in his labours, Col. iv. 10, Philem. 24, 2 Tim. iv. 11.

CHAP. XVI. Ver. 3. *He took and circumcised him, because of the Jews*—The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia*—And spoken there what was sufficient, as well as in the region of Galatia, *being forbid by the Spirit* (probably by an inward dictate) *to speak* as yet in the proconsular Asia, the time for it not being come.

V. 7. *Coming to Mysia, and passing it by, as being a part of Asia, they attempted to go into Bithynia; but the Spirit suffered them not*—Forbidding

9 by Mysia, they came down to Treas. And a vision appeared to Paul by night: a man of Macedonia stood and intreated him, saying, Come over into Macedonia, and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia, assuredly inferring, that the Lord called us to preach the gospel to them. Sailing therefore from Treas, we ran with a straight course to Samothracia, and the next day to Neapolis: And from thence to Philippi, which is the first city of that part of Macedonia, and a colony. And we abode in that city certain days. And on the Sabbath we went out of the gate, by a river side, where prayer was wont to be made; and sitting down, we spake to the women who were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard; whose heart the Lord opened to attend to the things which were spoken by Paul. And when she was baptized and her family, she

them as before. Sometimes a strong impression, for which we are not able to give any account, is not altogether to be despised.

V. 9. *A vision appeared to Paul by night*—It was not a dream, though it was by night. No other dream is mentioned in the New Testament, than that of Joseph, and of Pilate's wife. *A man of Macedonia*—Probably an angel clothed in the Macedonian habit, or using the language of the country, and representing the inhabitants of it. *Help us*—Against Satan, ignorance, and sin.

V. 10. *We sought to go into Macedonia*—This is the first place in which St. Luke intimates his attendance on the apostle. And here he does it only in an oblique manner. Nor does he, throughout the history, once mention his own name, or any one thing which he did or said for the service of Christianity. Though Paul speaks of him in the most honourable terms, (Col. iv. 14, 2 Tim. iv. 11,) and probably, as the brother, whose praise in the gospel went through all the churches, (2 Cor. viii. 18.) The same remark may be made on the rest of the sacred historians, who every one of them shew the like amiable modesty.

V. 11. *We ran with a straight course*—Which increased their confidence that God had called them.

V. 12. *The first city*—Neapolis was the first city they came to in that part of Macedonia, which was nearest to Asia: in that part which was farthest from it, Philippi. The river Strymon ran between them. Philippi was a Roman colony.

V. 13. *We went out of the gate*—The Jews usually held their religious assemblies (either by choice or constraint) at a distance from the Heathens: *By a river side*—Which was also convenient for purifying themselves. *Where prayer was wont to be made*—Though it does not appear, there was any house built there. *We spake*—At first in a familiar manner. Paul did not immediately begin to preach.

V. 14. *A worshipper of God*—Probably acquainted with the prophetic writings, whose heart the Lord opened—The Greek word properly refers to the opening of the eyes. And the heart has its eyes, (Eph. i. 18.) These are closed by nature. And to open them is the peculiar work of God.

V. 15. *She was baptised and her family*—Who can believe, that in so many families, there was no infant? Or, that the Jews, who were so long accus-

intreated *us*, saying, Since ye have judged me to be faithful to the Lord, come into my house and abide *there*.
 16 And she constrained *us*. And as we were going to prayer, a certain damsel possessed by a spirit of divination met *us*, who brought her masters much gain by
 17 divining. She following after Paul and *us*, cried out, saying, These men are servants of the Most High God,
 18 who declare to you the way of salvation. And this she did for many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same
 19 hour. But when her masters saw, that the hope of their gain was gone, laying hold of Paul and Silas, they dragged *them* into the market-place to the magistrates. And
 20 having brought them to the pretors, they said, These men, being Jews, exceedingly trouble our city, And teach
 21 customs, which it is not lawful for *us* being Romans, to receive, neither to observe. And the multitude rose up
 22 together against them; and the pretors tearing off their garments, commanded to beat *them* with rods. And when
 23 they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: Who
 24 having received such a charge, thrust them into the inner
 25 prison, and secured their feet in the stocks. But at midnight Paul and Silas having prayed, sung an hymn to

tomed to circumcise their children, would not now devote them to God by baptism? *She intreated us*—The souls of the faithful cleave to those, by whom they were gained to God. *She constrained us*—By her importunity. They did not immediately comply, lest any should imagine they sought their own profit, by coming into Macedonia.

V. 17. *These men are*—A great truth: but St. Paul did not need, nor would accept of such testimony.

V. 19. *The magistrates*—The supreme magistrates of the city. In the next verse they are called by a title which often signifies *pretors*. These officers exercised both the military and civil authority.

V. 20. *Being Jews*—A nation peculiarly despised by the Romans.

V. 21. *And teach customs which it is not lawful for us to receive*—The world has received all the rules and doctrines of all the philosophers that ever were. But this is a property of gospel-truth; it has something in it peculiarly intolerable to the world.

V. 23. *They laid many stripes upon them*—Either they did not immediately say, they were Romans; or in the tumult it was not regarded. *Charging the jailor*—Perhaps rather to quiet the people, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*—These were probably those large pieces of wood in use among the Romans, which not only loaded the legs of the prisoner, but also kept them extended in a very painful manner.

V. 25. *Paul and Silas sung an hymn to God*—Notwithstanding weariness, hunger, stripes, and blood. *And the prisoners heard*—A song to which they were not accustomed.

26 God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors
 27 were opened, and every one's bands were loosed. And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to
 28 kill himself, supposing the prisoners were fled. But Paul cried with a loud voice, saying, Do thyself no harm; for
 29 we are all here. Then he called for lights, and sprang
 30 in, and trembling, fell down before Paul and Silas. And having brought them out, he said, Sirs, what must I do to
 31 be saved? And they said, Believe in the Lord Jesus,
 32 and thou shalt be saved and thy household. And they spake the word of the Lord to him, and to all that were
 33 in his house. And taking them that very hour of the night, he washed their stripes, and was immediately bap-
 34 tized, he and all his household. And having brought them up into his house, he set a table before them, and rejoiced, believing in God, with his whole family.
 35 And when it was day, the pretors sent the serjeant,
 36 saying, Let those men go. And the jailor told Paul, The magistrates have sent to let you go: now therefore
 37 depart, and go in peace. But Paul said to them, They have beaten us publicly, uncondemned; and have cast us into prison, who are Romans: and do they now thrust us

V. 28. *But Paul cried*—As they were all then in the dark, it is not easy to say, how Paul knew of the jailor's purpose; unless it were by some immediate notice from God, which is by no means incredible. *With a loud voice*—Through earnestness, and because he was at some distance. *Do thyself no harm*—Although the Christian faith opens the prospect into another life, yet it absolutely forbids and effectually prevents a man's discharging himself from this.

V. 30. *Sirs*—He did not style them so the day before. *What must I do to be saved*—From the guilt I feel, and the vengeance I fear? Undoubtedly God then set his sins in array before him, and convinced him in the clearest and strongest manner, that the wrath of God abode upon him.

V. 31. *Thou shalt be saved, and thy household*—If ye believe. They did so, and were saved.

V. 33. *He washed their stripes*—It should not be forgot, that the apostles had not the power of working miraculous cures when they pleased, either on themselves, or their dearest friends. Nor was it expedient they should; since it would have frustrated many wise designs of God, which were answered by their sufferings.

V. 34. *He set a table before them and rejoiced*—Faith makes a man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the earthquake; *saying, Let those men go*—How different from the charge given a few hours before! And how great an ease to the mind of the jailor!

V. 37. *They have beaten us publicly, being Romans*—St. Paul does not always plead this privilege. But in a country where they were entire strangers, such treatment might have brought upon them a suspicion, of hav-

out privately? Nay, verily: but let them come themselves and conduct us out. And the serjeants reported these words to the pretors; and they were afraid when they heard that they were Romans. And they came and comforted them; and conducting *them* out, requested that they would depart from the city. And coming out of the prison, they entered into *the house of Lydia*: and when they had seen the brethren, they comforted them and departed.

CHAP. XVII. 1. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, 2 where there was a synagogue of the Jews. And Paul, according to his custom, went in to them, and three sabbath-days discoursed with them from the Scriptures, 3 Opening *them* and evincing, That Christ ought to suffer, and to rise from the dead, and that this is the Christ, *even* 4 Jesus, whom I declare unto you. And some of them believed, and were joined to Paul and Silas, and a great number of the devout Greeks, and not a few of the principal women. But the Jews who believed not, filled with

ing been guilty of some uncommon crime, and so have hindered the course of the gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*—Though many circumstances now invited their stay, yet they wisely complied with the request of the magistrates, that they might not seem to express any degree of obstinacy or revenge, or give any suspicion of a design to stir up the people.

CHAP. XVII. Ver. 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke seems to have been left at Philippi; and to have continued in those parts, travelling from place to place among the churches, till St. Paul returned thither. For here he leaves off speaking of himself as one of St. Paul's company; neither does he resume that style, till we find them together there, (cb. xx. 5, 6.) After this, he constantly uses it to the end of the history. Amphipolis and Apollonia were cities of Macedonia.

V. 9. *And Paul, according to his custom*—Of doing all things, as far as might be, in a regular manner, *went in to them three sabbath days*—Not excluding the days between.

V. 4. *Of the chief women not a few*—Our free-thinkers pique themselves upon observing, That women are more religious than men; and this, in compliment both to religion and good manners, they impute to the weakness of their understandings. And indeed as far as nature can go, in imitating religion by performing the outward acts of it, this picture of religion may make a fairer show in women than in men, both by reason of their more tender passions and their modesty, which will make those actions appear to more advantage. But in the case of true religion, which always implies taking up the cross, especially in time of persecution, women lie naturally under a great disadvantage, as having less courage than men. So that their embracing the gospel was a stronger evidence of the power of him whose strength is perfected in weakness, as a stronger assistance of the Holy Spirit was needful for them to overcome their natural fearfulness.

- zeal, taking to them some of the mean and profligate fellows, and making a mob, set all the city in an uproar; and assaulting the house of Jason, sought to bring them
 6 out to the people. But not finding them, they dragged Jason and certain brethren to the rulers of the city, crying aloud; These men, that have turned the world upside
 7 down, are come hither also: Whom Jason hath privately received; and all these men act contrary to the decrees of
 8 Cesar, saying, that there is another king, *one* Jesus. And they alarmed the multitude and the rulers of the city,
 9 when they heard these things. However, having taken security of Jason and of the rest, they let them go.
 10 But the brethren immediately sent away Paul and Silas by night to Berea, who coming *thither*, went into the
 11 synagogue of the Jews. These were more ingenuous than those of Thessalonica, receiving the word with all readiness of mind, *and* daily searching the Scriptures;
 12 whether those things were so. Therefore many of them believed, and of the Grecian women of considerable rank,
 13 and of the men not a few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea also, they came thither likewise, and stirred
 14 up the multitude. Then the brethren sent away Paul immediately, to go as it were to the sea; but Silas and
 15 Timothy continued there. And they that conducted Paul, brought him as far as Athens, and having received an order to Silas and Timothy, to come to him with all speed, they departed.
 16 Now, while Paul was waiting for them at Athens, his spirit was provoked within him, seeing the city wholly
 17 given to idolatry. He therefore discoursed in the synagogue to the Jews and the devout persons, and in the
 18 market-place daily to those whom he met with. Then some of the Epicurean and Stoic philosophers encour-

V. 11. *These were more ingenuous—or generous*—To be teachable in the things of God, is true generosity of soul. *The receiving the word with all readiness of mind*, and the most accurate search into the truth, are well consistent.

V. 12. *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their husbands.

V. 16. *While Paul was waiting for them*—Having no design, as it seems, to preach at Athens. But his zeal for God drew him into it unawares, without staying till his companions came.

V. 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans entirely denied a Providence, and held the world to be the effect of mere chance; asserting sensual pleasure to be man's chief good; and that the soul and body died together. The Stoics held, that matter was eternal; that all things were governed by irresistible fate; that virtue was its own sufficient reward, and vice its own sufficient punishment. It is easy to see, how happily the apostle

- tered him : and some said, What would this babbler say ? Others, He seemeth to be a proclaimer of strange gods ; because he preached to them Jesus, and the resurrection.
- 19 And they took him and brought him to the Areopagus, saying, May we know what this new doctrine is, which is
- 20 spoken by thee ? For thou bringest certain strange things to our ears ; we would therefore know, what these things
- 21 mean. (For all the Athenians, and the strangers sojourning there, spent their time in nothing else, but telling or hearing some new thing.)
- 22 Then Paul standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that ye are greatly addicted
- 23 to the worship of invisible powers. For as I passed along and beheld the objects of your worship, I found an altar, on which was inscribed, TO THE UNKNOWN GOD ; him therefore, whom ye worship without knowing

levels his discourse at some of the most important errors of each, while, without expressly attacking either, he gives a plain summary of his own religious principles. *What would this babbler say*—Such is the language of natural reason, full of, and satisfied with itself. Yet even here St. Paul had some fruit ; though no where less than at Athens. And no wonder, since this city was a seminary of philosophers, who have ever been the pest of true religion. *He seemeth to be a proclaimer*—This he returns upon them at the 93d verse, of *strange gods*—Such as are not known even at Athens. *Because he preached to them Jesus and the resurrection*—A God and a Goddess. And as stupid as this mistake was, it is the less to be wondered at, since the Athenians might as well count the resurrection a deity, as shame, famine, and many others.

V. 19. *The Areopagus*, or hill of Mars, (dedicated to Mars, the heathen god of war,) was the place where the Athenians held their supreme court of judicature. But it does not appear he was carried thither as a criminal. The original number of its judges was twelve ; but afterwards it increased to three hundred. These were generally men of the greatest families in Athens, and were famed for justice and integrity.

V. 21. *And the strangers sojourning there*—And catching the distemper of them. *Some new thing*—The Greek word signifies, some *newer* thing. New things quickly grew cheap, and they wanted those that were *newer* still.

V. 22. *Then Paul standing in the midst of the Areopagus*—An ample theatre ! *Said*—Giving them a lecture of natural divinity, with admirable wisdom, acuteness, fulness, and courtesy. They inquire after new things : Paul, in his divinity-philosophical discourse, begins with the first, and goes on to the last things, both which were new things to them. He points out the origin and the end of all things, concerning which they had so many disputes, and equally refutes both the Epicurean and Stoic. *I perceive*—With what clearness and freedom does he speak ! Paul against Athens.

V. 23. *I found an altar*—Some suppose this was set up by Socrates, to express in a covert way, his devotion to the only true God, while he derided the plurality of the heathen gods, for which he was condemned to death : and others, that whoever erected this altar, did it in honour to the God of Israel, of whom there was no image, and whose name JEHOVAH, was never made known to the idolatrous Gentiles. *Him proclaim I unto you*—Thus he fixes the wandering attention of these blind philosophers ; proclaiming to them an *unknown*, and yet not a new God.

24 him, I proclaim unto you. God, who made the world
and all things therein, being the Lord of heaven and
25 earth, dwelleth not in temples made with hands: Neither
is he served by men's hands, as though he needed any
thing, he himself giving to all life, and breath, and all
26 things. And he hath made of one blood the whole nation
of men, to dwell on all the face of the earth, having
determined the times before appointed; and the bounds of
27 their habitation: That they might seek God, if haply
they might feel after him and find him, though he be not
28 far from every one of us. For in him we live, and move,
and have our being; as certain likewise of your own
29 poets have said, For we are also his offspring. Being
then the offspring of God, we ought not to think the
Godhead is like gold, or silver, or stone, graven by art,
30 and contrivance of man. The times of ignorance indeed

V. 24. *God who made the world*—Thus is demonstrated even to reason, the one, true, good God; absolutely different from the creatures, from every part of the visible creation.

V. 25. *Neither is he served as though he needed any thing*, or person:—The Greek word equally takes in both. *To all*—That live and breathe; *life*—In him we live; and *breath*—In him we move. By breathing, life is continued. I breathe this moment: the next is not in my power: and *all things*—For in him we are. No exactly do the parts of this discourse answer each other.

V. 26. *He hath made of one blood the whole nation of men*—By this expression the apostle shewed them in the most unaffected manner, that though he was a Jew, he was not enslaved to any narrow views, but looked on all mankind as his brethren: *Having determined the times*—That it is God who gave men the earth to inhabit, Paul proves from the order of times and places, shewing the highest wisdom of the Disposer, superior to all human counsels. *And the bounds of their habitation*—By mountains, seas, rivers, and the like.

V. 27. *If haply*—The way is open; God is ready to be found. But he will lay no force upon man; *They might feel after him*—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our senses, is fitly applied to that low knowledge of God; *Though he be not far from every one of us*—We need not go far to seek or find him. He is very near us; in us. It is only perverse reason which thinks he is afar off.

V. 28. *In him*—Not in ourselves, *we live, and move, and have our being*—This denotes his necessary, intimate, and most efficacious presence. No words can better express the continual and necessary dependence of all created beings, in their existence and all their operations, on the First and Almighty Cause, which the truest philosophy as well as divinity teaches. *As certain also of your own poets have said*—Aratus, whose words these are, was an Athenian, who lived almost three hundred years before this time. They are likewise to be found, with the alteration of one letter only, in the hymn of Cleanthes to Jupiter, or the Supreme Being, one of the purest and finest pieces of natural religion in the whole world of Pagan antiquity.

V. 29. *We ought not to think*—A tender expression; especially in the first person plural. As if he had said, Can God himself be a less noble Being, than we who are his offspring? Nor does he only here deny, That these are like God, but that they have any analogy to him at all, so as to be capable of representing him.

V. 30. *The times of ignorance*—What! Does he object ignorance to the knowing Athenians? Yes, and they acknowledged it by this very altar. God

- God overlooked; but he now commandeth all men every
 31 where to repent. Because he hath appointed a day, in which he will judge the world righteously, by the man whom he hath ordained, *whereof* he hath given assurance to all men, in that he hath raised him from the dead.
 32 And when they heard of the resurrection from the dead, some mocked: but others said, We will hear thee again
 33 concerning this. So Paul departed from among them.
 34 Howbeit, some clave to him and believed; among whom was even Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII. 1. After these things, Paul departing
 2 from Athens, came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife, (because Claudius had commanded all the Jews to depart from Rome,) he went to
 3 them. And as he was of the same trade, he abode with them and wrought, for they were tent-makers by trade.

overlooked—As one paraphrases it, "The beams of his eye did in a manner shoot over it." He did not appear to take notice of them, by sending express messages to them, as he did to the Jews. *But now*—This day, this hour, saith Paul, puts an end to the Divine forbearance, and brings either greater mercy or punishment. *Now he commandeth all men every where to repent*—There is a dignity and grandeur in this expression, becoming an ambassador from the King of heaven. And this universal demand of repentance, declared universal guilt in the strongest manner, and admirably confronted the pride of the haughtiest Stoic of them all. At the same time it bore down the idle plea of fatality. For how could any one repent of doing, what he could not but have done.

V. 31. *He hath appointed a day, in which he will judge the world*—How fitly does he speak this, in their supreme court of justice! *By the man*—So he speaks, suiting himself to the capacity of his hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*—God raising Jesus, demonstrated hereby, that he was to be the glorious Judge of all. We are by no means to imagine, that this was all which the apostle intended to have said. But the indolence of some of his hearers, and the petulancy of others, cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took offence at that which is the principal motive of faith, from the pride of reason. And having once stumbled at this, they rejected all the rest.

V. 33. *So Paul departed*—Leaving his hearers divided in their judgment.

V. 34. *Among whom was even Dionysius the Areopagite*—One of the judges of that court: ~~one~~ whom some spurious writings have been fathered in later ages, by those who were fond of high-sounding nonsense.

CHAP. XVIII. Ver. 1. *Paul departing from Athens*—He did not stay there long. The philosophers there were too easy, too indolent, and too wise in their own eyes to receive the gospel.

V. 2. *Claudius*, the Roman emperor, had commanded all the Jews to depart from Rome—All who were Jews by birth. Whether they were Jews or Christians by religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a rule among the Jews,

- 4 And he discoursed in the synagogue every Sabbath, and persuaded the Jews and Greeks.
- 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews,
- 6 that Jesus was the Christ. But when they set themselves in opposition, and blasphemed, he shook his raiment, and said to them, Your blood is upon your own head; I am
- 7 pure: from henceforth I will go to the Gentiles. And going thence he went into the house of one named Justus,
- 8 one that worshipped God, whose house was adjoining to the synagogue. And Criapus the ruler of the synagogue, believed on the Lord with all his house; and many of the
- 9 Corinthians hearing believed, and were baptized. Then the Lord said to Paul by a vision, in the night, Fear not,
- 10 but speak, and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee: for I have much
- 11 people in this city. And he continued there a year and six months, teaching the word of God among them.
- 12 But when Gallio was procursul of Achaia, the Jews made an assault with one consent upon Paul, and brought

(and why is it not among the Christians?) to bring up all their children to some trade, were they ever so rich or noble.

V. 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have stayed a considerable time at Berea: but Timotheus had come to the apostle while he was at Athens, and been sent by him to comfort and confirm the church at Thessalonica, (1 Thes. iii. 1—5.) But now at length both Silas and Timotheus came to the apostle at Corinth. *Paul was pressed in spirit*—The more, probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such pressure in his own spirit, and if it agree with Scripture, to follow it: if he does not, he will feel great heaviness.

V. 6. *He shook his raiment*—To signify, he would from that time refrain from them; and to intimate, that God would soon shake them off as unworthy to be numbered among his people. *I am pure*—None can say this, but he that has borne a full testimony against sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all intercourse with the Jews even at Corinth. Only he preached no more in their synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: though probably he still lodged with Aquila.

V. 8. *And many hearing*—The conversation of Crispus, and the preaching of Paul.

V. 10. *I am with thee*: therefore fear not all the learning, politeness, grandeur, or power of the inhabitants of this city. *Speak and hold not thy peace*—For thy labour shall not be in vain. *For I have much people in this city*—So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*—A long time! But how few souls are now gained, in a longer time than this! Who is in the fault? Generally both teachers and hearers.

V. 12. *When Gallio was procursul of Achaia*—Of which Corinth was the chief city. This Gallio, the brother of the famous Seneca, is much commended both by him and by other writers, for the sweetness and generosity of his temper, and easiness of his behaviour. Yet one thing he lacked! But he knew it not, and had no concern about it.

13 him to the judgment-seat, saying, *This fellow* persuadeth
 14 men to worship God contrary to the law. And when
 Paul was about to open his mouth, Gallio said to the
 Jews, If it were an act of injustice, or wicked licentious-
 ness, O ye Jews, reason would that I should bear with
 15 you. But if it be a question of words and names, and
 of your law, look ye to it; for I will be no judge of these
 16 matters. And he drove them away from the judgment-
 17 seat. Then they all took Sosthenes, the ruler of the
 synagogue, and beat him before the judgment-seat. And
 Gallio cared for none of these things.

18 And Paul still continued many days; and *then* taking
 leave of the brethren, sailed thence for Syria, and with
 him Priscilla and Aquila, having shaved his head at Cen-
 19 chrea; for he had a vow. And he came to Ephesus and
 left them there; but he himself going into the synagogue,
 20 reasoned with the Jews. But though they intreated *him*
 21 to tarry longer with them, he consented not: But took
 his leave of them, saying, I must by all means keep the
 approaching feast at Jerusalem, but I will return to you
 22 again, if God will. And he set sail from Ephesus. And
 landing at Cesarea, he went up and saluted the church,
 23 and went down to Antioch. And having spent some time

V. 15. *But if it be*—He speaks with the utmost coolness and contempt, a question of names—The names of the heathen gods were fables and shadows. But the question concerning the name of Jesus is of more importance than all things else under heaven. Yet there is this singularity (among a thousand others) in the Christian religion, that human reason, curious as it is in all other things, abhors to inquire into it.

V. 17. *Then they all took Sosthenes*—The successor of Crispus, and probably Paul's chief accuser, and beat him—It seems because he had occasioned them so much trouble to no purpose, before the judgment seat—One can hardly think in the sight of Gallio, though at no great distance from him. And it seems to have had an happy effect. For Sosthenes himself was afterwards a Christian, 1 Cor. i. 1.

V. 19. *Paul continued many days*—After the year and six months, to confirm the brethren. *Aquila, having shaved his head*—As was the custom in a vow, (ch. xxi. 24, Numb. vi. 18.) *At Cenchrea*—A sea-port town, at a small distance from Corinth.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any apprehension, that he was obliged in conscience to keep the Jewish feasts: but to take the opportunity of meeting a great number of his countrymen, to whom he might preach Christ, or whom he might farther instruct, or free from the prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cesarea he went up*—Immediately to Jerusalem; and saluted the church—Eminently so called, being the mother-church of Christian believers: And having kept the feast there, he went down from thence to Antioch.

V. 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four years therein, including the time he stayed at Ephesus.

there, he departed and went through the country of Galatia and Phrygia in order, confirming all the disciples.

- 24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent man, mighty in the Scriptures, came to
 25 Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism
 26 of John. And he spake boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way of God more perfectly.
 27 And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him; who being come thither, greatly helped through grace them
 28 that had believed. For he earnestly debated with the Jews in public, shewing by the Scriptures, that Jesus was the Christ.

- CHAP. XIX. 1. Now while Apollos was at Corinth, Paul having passed through the upper parts, came to
 2 Ephesus; and finding certain disciples, He said to them, Have ye received the Holy Ghost since ye believed? And they said to him, Nay, we have not so much as heard,
 3 whether there be any Holy Ghost. He said to them, Into what then were ye baptized? And they said, Into

V. 24. *An eloquent man, mighty in the Scriptures*—Of the Old Testament. Every talent may be of use in the kingdom of God, if joined with knowledge of the Scriptures, and fervour of spirit.

V. 25. *This man had been instructed*—Though not perfectly, in the way of the Lord—In the doctrine of Christ. *Knowing only the baptism of John*—Only what John taught those whom he baptized, namely, To repent and believe in a Messiah shortly to appear.

V. 26. *He spake*—Privately; and taught publicly. Probably he returned to live at Alexandria, soon after he had been baptized by John; and so had no opportunity of being fully acquainted with the doctrines of the gospel, as delivered by Christ and his apostles. *And explained to him the way of God more perfectly*—He who knows Christ, is able to instruct even those that are mighty in the Scriptures.

V. 27. *Who greatly helped through grace*—It is through grace only that any gift of any one is profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the peculiar gift which he had received. And he was better able to convince the Jews, than to convert the Heathens.

CHAP. XIX. Ver. 1. *Having passed through Galatia and Phrygia*, which were termed The upper parts of Asia minor. *Certain disciples*—Who had been formerly baptized by John the Baptist, and since imperfectly instructed in Christianity.

V. 2. *Have ye received the Holy Ghost*—The extraordinary gifts of the Spirit, as well as his sanctifying graces? *We have not so much as heard*—Whether there be any such gifts.

V. 3. *Into what were ye baptized*—Into what dispensation? To the sealing

- 4 John's baptism, And Paul said, John baptized with the baptism of repentance, telling the people to believe on
 5 him that was to come after him, that is, on Jesus. And hearing *this*, they were baptized in the name of the Lord
 6 Jesus. And Paul laying *his* hands on them, the Holy Ghost came upon them, and they spake with tongues and
 7 prophesied. And they were in all about twelve men.
 8 And going into the synagogue, he spake boldly, for three months discoursing and persuading the things concerning
 9 the kingdom of God. But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one
 10 Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.
 11 And God wrought special miracles by the hands of
 12 Paul, So that handkerchiefs or aprons were carried from his body to the sick, and the diseases departed from them,
 13 and the evil spirits came out of them. And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying,
 14 We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jewish chief priest,

of what doctrine? *Into John's baptism*—We were baptized by John, and believe what he taught.

V. 4. *John baptized*—That is, the whole baptism and preaching of John pointed at Christ. After this, John is mentioned no more in the New Testament. Here he gives way to Christ altogether.

V. 5. *And hearing this, they were baptized*—By some other. *Paul only laid his hands upon them. They were baptized*—They were baptized twice; but not with the same baptism. John did not administer that baptism, which Christ afterwards commanded, that is, in the name of the Father, Son, and Holy Ghost.

V. 9. *The way*—The Christian way of worshipping God: *He departed*—Leaving them in their synagogue to themselves; *Discoursing daily*—Not on the Sabbath only, *in the school of one Tyrannus*—Which we do not find was any otherwise consecrated, than by preaching the gospel there.

V. 10. *All who desired it among the inhabitants of the proconsular Asia, now heard the word*: St. Paul had been forbidden to preach it in Asia before, (ch. xvi. 6.) But now the time was come.

V. 11. *Special miracles*—Wrought in a very uncommon manner.

V. 12. *Evil spirits*—Who also occasioned many of those diseases, which yet might appear to be purely natural.

V. 13. *Exorcists*—Several of the Jews about this time pretended to a power of casting out devils, particularly by certain arts or charms, supposed to be derived from Solomon. *Undertook to name*—Vain undertaking! Satan laughs at all those, who attempt to expel him either out of the bodies or the souls of men but by divine faith. All the light of reason is nothing, to the craft and strength of that subtle spirit. His craft cannot be known but by the Spirit of God; nor can his strength be conquered, but by the power of faith.

15 who did this. But the evil spirit answering said, Jesus I
 16 know, and Paul I know, but who are ye? And the man
 in whom the evil spirit was, leaping upon them, and get-
 ting the mastery of them, prevailed against them, so that
 17 they fled out of that house naked and wounded. And
 this was known to all both Jews and Greeks dwelling at
 Ephesus, and fear fell on them all, and the name of the
 18 Lord Jesus was magnified. And many of those who
 believed came, confessing and openly declaring their
 19 deeds. Many also of those who had practised curious
 arts, bringing their books together, burnt them before all
 men, and they computed the value of them, and found it
 20 fifty thousand *pieces* of silver. So powerfully did the
 word of God grow and prevail.

21 After these things were ended, Paul purposed in spirit,
 having passed through Macedonia and Achaia, to go to
 Jerusalem, saying, After I have been there, I must see
 22 Rome also. And having sent two of those who minis-
 tered to him, Timotheus and Erastus, to Macedonia, he
 23 himself stayed in Asia for a season. And about that time
 24 there arose no small tumult concerning the way. For a man
 named Demetrius, a silversmith, who made silver shrines
 25 of Diana, procured no small gain to the artificers: Whom
 having gathered together, with the workmen employed in

V. 17. *And the name of the Lord Jesus was magnified*—So that even the malice of the devil wrought for the furtherance of the gospel.

V. 18. *Many came, confessing*—Of their own accord, and openly declaring their deeds—The efficacy of God's word, penetrating the inmost recesses of their soul, wrought that free and open confession, to which perhaps even torments would not have compelled them.

V. 19. *Curious arts*—Magical arts, to which that soft appellation was given by those who practised them. Ephesus was peculiarly famous for these. And as these practices were of so much reputation there, it is no wonder the books which taught them should bear a great price. *Bringing their books together*—As it were by common consent, *burnt them*—Which is far better than selling them, even though the money had been given to the poor. *Fifty thousand pieces of silver*—If these pieces of silver be taken for Jewish shekels, the sum will amount to six thousand two hundred and fifty pounds.

V. 20. *So powerfully did the word of God grow*—In extent, and prevail—in power and efficacy.

V. 21. *After these things were ended*—Paul sought not to rest, but pressed on, as if he had yet done nothing. He is already possessed of Ephesus and Asia. He purposes for Macedonia and Achaia. He has his eye upon Jerusalem; then upon Rome; afterwards on Spain, (Rom. xv. 26.) No Cesar, no Alexander the Great, no other hero, comes up to the magnanimity of this little Benjamite. Faith and love to God and man had enlarged his heart, even as the sand of the sea.

V. 24. *Silver shrines*—Silver models of that famous temple, which were bought not only by the citizens, but by strangers from all parts. *The artificers*—The other silversmiths.

V. 25. *The workmen*—Employed by him and them.

- such things, he said, Sirs, ye know that our maintenance
 26 arises from this occupation. But ye see and hear, that
 not at Ephesus only, but almost through all Asia, this
 Paul hath persuaded and turned aside much people, say-
 ing, that they are not gods which are made with hands:
 27 So that there is danger not only that this our craft should
 come into disgrace, but also that the temple of the great
 goddess Diana should be despised, and her majesty de-
 28 stroyed, whom all Asia and the world worshippeth. And
 hearing *this*, they were filled with rage; and cried out,
 29 saying, Great is Diana of the Ephesians. And the whole
 city was filled with confusion, and they rushed with one
 accord into the theatre, dragging with them Caius and
 Aristarchus, men of Macedonia, Paul's fellow-travellers.
 30 And when Paul would have gone in to the people, the
 31 disciples would not suffer him. And some also of the
 principal officers of Asia, being his friends, sent to him
 and desired, that he would not venture himself into the
 32 theatre. Some therefore cried one thing, and some an-
 other; for the assembly was confused, and the greater
 part did not know for what they were come together.
 33 And they thrust Alexander forward from among the mul-
 titude, the Jews pushing him on; and Alexander, waving
 with his hand, would have made a defence to the people.

V. 26. *Saying, that they are not gods which are made with hands*—This manifestly shews, that the contrary opinion did then generally prevail, namely, that there was a real divinity in their sacred images. Though some of the later heathens spoke of them just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [trade] should come into disgrace, but also that the temple of the great goddess Diana should be despised*—No wonder a discourse should make so deep an impression, which was edged both by interest and superstition. *The great goddess was one of the standing titles of Diana. Her majesty destroyed*—Miserable majesty, which was capable of being thus destroyed! *Whom all Asia and the world*—That is, the Roman empire, *worshippeth*—Although under a great variety of titles and characters. But the multitude of those that err, does not turn error into truth.

V. 29. *They rushed with one accord*—Demetrius and his company, *into the theatre*—Where criminals were wont to be thrown to the wild beasts, *dragging with them Caius and Aristarchus*—When they could not find Paul. Probably they hoped to oblige them to fight with the wild beasts, as some think St. Paul had done before.

V. 30. *When Paul would have gone in to the people*—Being above all fear, to plead the cause of his companions, and prove they are not gods which are made with hands.

V. 31. *The principal officers of Asia*—The Asian priests, who presided over the public games, which they were then celebrating in honour of Diana.

V. 32. *The greater part did not know for what they were come together*—Which is commonly the case in such an assembly.

V. 33. *And they thrust forward*—Namely, the artificers and workmen, *Alexander*—Probably some well known Christian whom they saw in the throng: *The Jews pushing him on*—To expose him to the more danger. And Alexander

34 But when they knew that he was a Jew, one voice arose
 from them all, crying out, for about two hours, Great is
 35 Diana of the Ephesians. But the register, having pacified
 the people said, Ye men of Ephesus, what man is there who
 knoweth not, that the city of the Ephesians is a worship-
 36 per of the great Diana, and of the *image* which fell down
 from Jupiter? Seeing then these things cannot be denied,
 37 ye ought to be quiet, and to do nothing rashly. For ye
 have brought these men, who are neither robbers of
 38 temples, nor blasphemers of your goddess. If then Deme-
 trius and the artificers that are with him, have a charge
 against any one, the courts are held, and there are pro-
 39 consuls; let them implead one another. But if ye in-
 quire any thing concerning other matters, it shall be
 40 determined in a lawful assembly. And indeed we are in
 danger to be questioned for sedition, concerning this day;
 there being no cause whereby we can account for this
 41 concourse. And having said these things, he dismissed
 the assembly.

CHAP. XX. 1. And after the tumult was ceased,
 Paul having called the disciples to him, and exhorted
 2 *them*, departed to go into Macedonia. And having gone
 through those parts, and exhorted them with much dis-
 3 course, he came into Greece. And having abode *there*
 three months, an ambush being laid for him by the Jews,
 as he was about to sail into Syria, he determined to

waving with his hand—In token of desiring silence, *would have made a defence*
 —For himself and his brethren.

V. 34. *But when they knew that he was a Jew*—And consequently an enemy
 to their worship of images.

V. 35. *The register*—Probably the chief governor of the public games. *The
 image which fell down from Jupiter*—They believed that very image of Diana,
 which stood in her temple, *fell down from Jupiter in heaven*. Perhaps he
 designed to insinuate, as if falling down from Jupiter, it was not *made with
 hands*, and so was not that sort of idols, which Paul had said were no gods.

V. 37. *Nor blasphemers of your goddess*—They simply declared the one God,
 and the vanity of idols in general.

V. 38. *There are preconsuls*—One in every province. There was one at
 Ephesus.

V. 39. *In a lawful assembly*—In such a regular assembly as has authority
 to judge of religious and political affairs.

V. 40. *This concourse*—He wisely calls it by an inoffensive name.

CHAP. XX. Vers. 1-4. *After the tumult was ceased*—So Demetrius gained
 nothing. Paul remained there till all was quiet.

V. 2. *He came into Greece*—That part of it, which lay between Macedonia
 and Achaia.

V. 3. *An ambush being laid for him*—In his way to the ship.

4 return through Macedonia. And there accompanied him to Asia, Sopater of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and 5 Timotheus; and of Asia, Tychicus and Trophimus. These 6 going before, stayed for us at Troas. And we set sail for Philippi after the days of unleavened bread, and came to them at Troas in five days, where we abode seven 7 days. And on the first *day* of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, and continued his discourse 8 till midnight. And there were many lamps in the upper 9 room where they were assembled. And a certain young man, named Eutychus, sitting in the window, fell into a deep sleep; and as Paul still continued his discourse, being overpowered with sleep, he fell down from the 10 third story, and was taken up dead. And Paul went down and fell on him; and taking *him* in his arms, said, 11 Be not troubled, for his life is in him. And going up again, and having broken bread, he conversed long with 12 them, even till break of day, and so departed. And they brought the young man alive, and were not a little 13 comforted. But we going before into the ship, sailed to Assos, where we were to take up Paul; for so he had 14 appointed, being himself to go on foot. And when he met us at Assos, we took him up, and came to Mitylene. 15 And sailing thence, we came the following *day* over against Chios, and the next *day* we touched at Samos,

V. 4. *To Asia*—There some of them left him. But Trophimus went with him to Jerusalem, chap. xxi. 29. Aristarchus, even to Rome, chap. xxvii. 2.

V. 6. *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

V. 7. *To break bread*—That is, to celebrate the Lord's supper; *continued his discourse*—Through uncommon fervour of spirit.

V. 8. *There were many lamps in the room where they were assembled*—To prevent any possible scandal.

V. 9. *In the window*—Doubtless kept open, to prevent heat, both from the lamps, and the number of people.

V. 10. *Paul fell on him*—It is observable, our Lord never used this gesture. But Elijah and Elisha did, as well as Paul. *His life is in him*—He is alive again.

V. 11. *So departed*—Without taking any rest at all.

V. 12. *And they brought the young man alive*—But, alas! how many of those who have allowed themselves to sleep under sermons, or, as it were, to dream awake, have slept the sleep of eternal death, and fallen to rise no more!

V. 13. *Being himself to go on foot*—That he might enjoy the company of his Christian brethren a little longer: although he had passed the night without sleep, and though Assos was of difficult and dangerous access by land.

V. 14. *Mitylene*—Was a city and port of the Isle of Lesbos, about seven miles distant from the Asiatic coast.

and having tarried at Trogyllum, the day after came to
 16 Miletus. For Paul had determined to sail by Ephesus,
 that he might not spend any time in Asia; for he hasted,
 if it were possible, to be at Jerusalem on the day of
 Pentecost.

17 And sending to Ephesus from Miletus, he called thither
 18 the elders of the church. And when they were come to
 him, he said to them, Ye know in what manner I have
 conversed among you, all the time from the first day
 19 I came into Asia, Serving the Lord with all humility,
 and with tears, and trials, which befel me through the
 20 ambushes of the Jews: And that I have withheld nothing
 which was profitable, but have preached to you, and
 21 taught you publickly, and from house to house: Testify-
 ing both to Jews and Greeks, repentance toward God,
 and faith in the Lord Jesus Christ.

22 And now being bound by the Spirit, I go to Jerusalem,
 23 not knowing the things that shall befall me there: Save
 that the Holy Ghost testifieth to me in every city, saying,
 24 that bonds and afflictions await me. But none of these

V. 16. *For Paul had determined to sail by Ephesus*—Which lay on the other side of the bay. *He hasted to be at Jerusalem on the day of pentecost*—Because then was the greatest concourse of people.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called Bishops in the 28th verse, (rendered overseers in our translation.) Perhaps elders and bishops were then the same: or no otherwise different, than are the rector of a parish and his curates.

V. 18. *Ye know*—Happy is he who can thus appeal to the conscience of his hearers.

V. 19. *Serving*—See the picture of a faithful servant! *The Lord*—Whom the church is, with all humility, and with tears, and trials—These are the concomitants of it. The service itself is described more particularly in the following verse. This humility he recommends to the Ephesians themselves, Eph. iv. 2. His tears are mentioned again, ver. 31, as also, 2 Cor. ii. 4, Phil. iii. 18. These passages, laid together, supply us with the genuine character of St. Paul. Holy tears, from those who seldom weep on account of natural occurrences, are no mean specimen of the efficacy, and proof of the truth of Christianity. Yet joy is well consistent therewith, ver. 24. The same person may be sorrowful, yet always rejoicing.

V. 20. *I have preached*—Publickly; and taught—From house to house. Else he had not been pure from their blood. For even an apostle could not discharge his duty by public preaching only. How much less can an ordinary pastor!

V. 21. *Repentance toward God*—The very first motion of the soul toward God, is a kind of repentance.

V. 22. *Bound by the Spirit*—Strongly impelled by him.

V. 23. *Save that*—Only this I know in general; *The Holy Ghost witnesseth*—By other persons. Such was God's good pleasure, to reveal these things to him, not immediately, but by the ministry of others.

V. 24. *Nor do I count my life precious*—It adds a great force to this, and all the other passages of Scripture, in which the apostles express their contempt of the world, that they were not uttered by persons like Seneca and Antoninus,

things move me; nor do I count my life precious to myself, so I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to
 25 testify the gospel of the grace of God. And now I know that ye all, among whom I have converted, proclaiming the kingdom of God, shall see my face no
 26 more. Wherefore I take you to record this day, that
 27 I am pure from the blood of all men: For I have not shunned to declare unto you all the counsel of God.
 28 Take heed therefore to yourselves, and to the whole flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased
 29 with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not
 30 sparing the flock. Yea, from among yourselves men will arise, speaking perverse things, to draw away dis-
 31 ciples after them. Therefore watch, remembering that for three years I ceased not to warn every one, night
 32 and day, with tears. And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all

who talked elegantly of despising the world, in the full affluence of all its enjoyments: but by men who daily underwent the greatest calamities, and exposed their lives in proof of their assertions.

V. 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper impression.

V. 27. *For I have not shunned*—Otherwise, if any had perished, their blood would have been on his head.

V. 28. *Take heed therefore*—I now devolve my care upon you: first to yourselves, then to the flock, over which the Holy Ghost hath made you overseers—For no man, or number of men, upon earth, can constitute an overseer, bishop, or any other Christian minister. To do this, is the peculiar work of the Holy Ghost: *To feed the church of God*—That is, the believing, loving, holy children of God: *which he hath purchased*—How precious is it, then, in his sight! *With his own blood*—For it is the blood of the only-begotten Son of God, 1 John 1. 7.

V. 29. *Grievous wolves*—From without, namely, false apostles. They had not yet broke in on the church at Ephesus.

V. 30. *Yea, from among yourselves men will arise*—Such were the Nicolaitans, of whom Christ complains, Rev. ii. 6. *To draw away disciples*—From the purity of the gospel, and the unity of the body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this example?

V. 32. *The word of his grace*—It is the grand channel of it, to believers, as well as unbelievers. *Who is able to build you up*—To confirm and increase your faith, love, holiness. God can thus build us up, without any instrument. But he does build us up by them. O, beware of dreaming that you have less need of human teachers after you know Christ than before! *And to give you an inheritance*—Of eternal glory, among them that are sanctified—And so made meet for it. A large number of these Paul doubtless knew, and remembered before God.

33 them that are sanctified. I have coveted no man's silver,
 34 or gold, or apparel. Yea, you yourselves know, that
 these hands have ministered to my necessities, and to
 35 them that were with me. I have shewed you all things,
 that thus labouring ye ought to help the weak, and to
 remember the word of the Lord Jesus, that he himself
 36 said, It is happier to give than to receive. And having
 said these things, he kneeled down, and prayed with them
 37 all. And they all wept sore, and falling on Paul's neck,
 38 kissed him, Sorrowing most for that word which he spake,
 that they should see his face no more. And they con-
 ducted him to the ship.

CHAP. XXI. 1. And when we were torn away
 from them, and had set sail, we ran with a straight course
 to Coos, next day to Rhodes, and from thence to Patara.
 2 And finding a ship passing over to Phenicia, we went
 3 aboard and set sail. And coming within sight of Cyprus,
 and leaving it on the left hand, we sailed to Syria, and
 landed at Tyre; for there the ship was to unload her
 4 burden. And finding disciples, we tarried there seven

V. 33. *I have coveted*—Here the apostle begins the other branch of his farewell discourse, like old Samuel, 1 Sam. xii. 3, taking his leave of the children of Israel.

V. 34. *These hands*—Callous, as you see, with labour. Who is he that envies such a bishop or archbishop as this?

V. 35. *I have shewed you*—Bishops, by my example; *all things*—And this among the rest; *that thus labouring*—So far as the labours of your office allow you time; *ye ought to help the weak*—Those who are disabled by sickness, or any bodily infirmity, from maintaining themselves by their own labour. *And to remember*—Effectually, so as to follow it; *the word which he himself said*—Without doubt, his disciples remembered many of his words which are not recorded: *It is happier to give*—To imitate God, and have him, as it were, indebted to us.

V. 37. *They all wept*—Of old, men, yea, the best and bravest of men, were easily melted into tears; a thousand instances of which might be produced, from profane as well as sacred writers. But now, notwithstanding the effeminacy which almost universally prevails, we leave those tears to women and children.

V. 38. *Sorrowing most for that word which he spake, That they should see his face no more*—What sorrow will be in the great day, when God shall speak that word to all who are found on the left hand, That they shall see his face no more!

CHAP. XXI. Ver. 1. *And when we were torn away from them*—Not without doing violence both to ourselves and them.

V. 3. *We landed at Tyre*—That there should be Christians there, was foretold, Ps. lxxxvii. 4. What we read in that Psalm, of the Philistines and Ethiopians, also may be compared with Acts viii. 40, xxvii. 4.

V. 4. *And finding disciples, we tarried there seven days*—In order to spend a sabbath with them. *Who told Paul by the Spirit*—That afflictions awaited him at Jerusalem. This was properly what they said by the Spirit. They

days : who told Paul by the Spirit, Not to go up to Jerusalem. But when we had finished these days, we departed and went our way ; and they all attended us out of the city, with their wives and children : and kneeling down on the sea-shore we prayed. And having embraced each other we took ship, and they returned home. And having finished *our* voyage, we came from Tyre to Ptolemais, and saluting the brethren, we abode with them one day. And the next *day* we departed, and came to Cesarea ; and entering into the house of Philip the evangelist, who was *one* of the seven, we abode with him. And he had four daughters, virgins, who were prophetesses. And as we tarried many days, a certain prophet, named Agabus, came down from Judea. And coming to us, he took up Paul's girdle, and binding his own feet and hands, said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of the place, besought him, not to go up to Jerusalem. But Paul answered, What mean ye, weeping and breaking my heart ? I am ready, not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus. And when he would

themselves advised him, *Not to go up*. The disciples seemed to understand their prophetic impulse, to be an intimation from the Spirit, that Paul, if he were so minded, might avoid the danger, by not going to Jerusalem.

V. 7. *Having finished our voyage*—From Macedonia, chap. xx. 6, *we came to Ptolemais*—A celebrated city on the sea-coast, anciently called Accos. It is now, like many other once-noble cities, only a heap of ruins.

V. 8. *We came to Cesarea*—So called from a stately temple, which Herod the Great dedicated there to Augustus Cesar. It was the place where the Roman governor of Judea generally resided, and kept his court. *The evangelist, who was one of the seven deacons*—An evangelist is, a preacher of the gospel to those who had never heard it, as Philip had done to the Samaritans, to the Ethiopian eunuch, and to all the towns from Azotus to Cesarea, chap. viii. 5, 26, 40 ; it is not unlikely he spent the following years preaching in Tyre and Sidon, and the other heathen cities, in the neighbourhood of Galilee, his house being at Cesarea, a convenient situation for that purpose. *We abode with him*—We lodged at his house, during our stay at Cesarea.

V. 10. *A certain prophet came*—The nearer the event was, the more express were the predictions which prepared Paul for it.

V. 11. *Binding his own feet and hands*—In the manner that malefactors were wont to be bound when apprehended. *So shall the Jews bind the man whose girdle this is*—St. Paul's bonds were first particularly foretold at Cesarea, to which he afterwards came in bonds, chap. xxiii. 33.

V. 12. *Both we*—His fellow-travellers, *and they of the place besought him, not to go up to Jerusalem*—St. Paul knew that this prediction had the force of a command. They did not know this.

V. 13. *Breaking my heart*—For the apostles themselves were not void of human affections. *I am ready, not only to be bound, but to die*—And to him that is ready for it, the burden is light.

V. 14. *And when he would not be persuaded*—This was not obstinacy, but

not be persuaded, we ceased, saying, The will of the Lord
 15 be done. And after these days, we took up our carriages,
 16 and went up to Jerusalem. And *some* of the disciples
 also from Cesarea went with us, and brought us to one
 Mnason, a Cyprian, an old disciple, with whom we should
 17 lodge. And when we were come up to Jerusalem, the
 18 brethren received us gladly. And the next *day*, Paul
 went in with us to James, and all the elders were present.
 19 And having saluted them, he gave them a particular
 account of those things which God had done among the
 20 Gentiles by his ministry. And having heard it, they
 glorified God, and said to him, Thou seest, brother, how
 many thousands of believing Jews there are, and they
 21 are all zealous for the law. But they have been informed
 concerning thee, that thou teachest the Jews who are
 among the Gentiles, to apostatize from Moses, telling
 them, not to circumcise *their* children, nor to walk after
 22 the customs. What is it therefore? The multitude must
 needs come together; for they will hear that thou art
 23 come. Therefore do this that we say to thee: there are

true Christian resolution. We should never *be persuaded*, either to do evil, or to omit doing any good which is in our power; saying, *The will of the Lord be done*—Which they were satisfied Paul knew.

V. 15. *We took up our carriages*—Or baggage; which probably went by sea before. What they took with them now, in particular, was, the alms they were carrying to Jerusalem, chap. xxiv. 17.

V. 16. *The disciples brought us to one Mnason, a Cyprian, an old disciple*—He was a native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first converts there.

V. 18. *Paul went in with us*—That it might appear we are all of one mind, to James—Commonly called the Lord's brother; the only apostle then presiding over the churches in Judea.

V. 20. *They are all zealous for the law*—For the whole Mosaic dispensation. How astonishing is this! Did none of the apostles, beside St. Paul, know that this dispensation was now abolished? And if they did both know and testify this, how came their hearers not to believe them?

V. 21. *They have been informed concerning thee, that thou teachest the Jews—not to circumcise their children, nor to walk after the customs*—Of the Mosaic law. And so, undoubtedly, he did. And so he wrote to all the churches in Galatia, among whom were many Jews. Yea, and James himself had long before assented to Peter, affirming, before all the apostles and all the brethren, chap. xv. 10, that this very law was a yoke, which (said he) neither our fathers nor we were able to bear. Amazing! that they did not now know this! Or, that if they did, they did not openly testify it at all hazards, to every Jewish convert in Jerusalem!

V. 22. *What is it therefore*—What is to be done? *The multitude must needs come together*—They will certainly gather together in a tumultuous manner, unless they be some way pacified.

V. 23. *Therefore*—To obviate their prejudice against thee: *Do this that we say to thee*—Doubtless they meant this advice well: but could Paul follow it in godly sincerity! Was not the yielding so far to the judgment of others, too great a deference to be paid to any mere men?

24 with us four men, who have a vow on them : Take them and purify thyself with them, and be at charges with them, that they may shave *their* heads : and all will know, that there is nothing of those things which they have heard of thee ; but *that* thou thyself walkest orderly, keeping the
 25 law. As touching the Gentiles that believe, we have written *and* determined, that they should observe no such thing ; save only that they keep themselves from what is offered to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should be offered for every
 26 one of them. And when the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, stirred up all the multitude, and laid hands on him, Crying out, Men of Israel, help ! This is the man, that teacheth all *men* every where against the people, and the law, and this place : yea, and hath even brought Greeks into the temple, and polluted this holy
 27 place. For they had before seen Trophimus the Ephesian with him in the city, whom they supposed Paul had
 28 brought into the temple. And the whole city was moved, and the people ran together ; and laying hold on Paul, they dragged him out of the temple : and immediately
 29 the gates were shut. And as they went about to kill him,

V. 24. *And all will know—that thou thyself walkest orderly, keeping the law*—Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered plainly, I do not keep the Mosaic law, neither need any of you. Yea, Peter doth not keep the law. And God himself expressly commanded him not to keep it ; ordering him to go in to men uncircumcised, and to eat with them, chap. xi. 3, which the law utterly forbids.

V. 26. *Then Paul took the men*—Yielding his own judgment to their advice, which seemed to flow not out of spiritual, but carnal wisdom ; seeming to be what he really was not ; making as if he believed the law still in force. *Declaring*—Giving notice to the priests in waiting, that he designed to accomplish the days of purification, till all the sacrifices should be offered, as the Mosaic law required, Num. vi. 13.

V. 27. *And when the seven days were about to be accomplished*—When, after giving notice to the priests, they were entering upon the accomplishment of those days. It was toward the beginning of them that Paul was seized. *The Jews that were from Asia*—Some of those Jews who came from Asia to the feast.

V. 28. *Against the people*—The Jewish nation ; and the law—Of Moses ; and this place—The temple. Yea, and hath even brought Greeks into the temple—They might come into the outer court. But they imagined Paul had brought them into the inner temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*—Both to prevent any farther violation of the temple, and to prevent Paul's taking sanctuary at the horns of the altar.

V. 31. *And as they went about to kill him*—It was a rule among the Jews,

word came to the tribune of the cohort, that all Jerusalem
 32 was in an uproar. Who immediately took soldiers and
 centurions, and ran down to them; and when they saw the
 tribune and the soldiers, they ceased from beating Paul.
 33 Then the tribune came near, and took him, and com-
 manded *him* to be bound with two chains, and inquired,
 34 Who he was, and what he had done? But some among
 the multitude cried out one thing, some another; and
 when he could not know the certainty for the tumult, he
 35 commanded him to be carried into the castle. But when
 he came upon the stairs, he was borne of the soldiers,
 36 through the violence of the multitude. For the throng
 37 of people followed after, crying, Away with him. And
 as Paul was about to be brought into the castle, he said
 to the tribune, May I speak to thee? Who said, Canst
 38 thou speak Greek? Art not thou that Egyptian, who
 before these days madest an uproar, and leddest out four
 39 thousand murderers into the wilderness? But Paul said,
 I am a man who am a Jew of Tarsus in Cilicia, a citizen
 of no mean city: and I beseech thee give me leave to

that any uncircumcised person who came into the inner temple, might be stoned without farther process. And they seemed to think Paul, who brought such in thither, deserved no better treatment. *Word came to the tribune*—A cohort, or detachment of soldiers, belonging to the Roman legion, which lodged in the adjacent castle of Antonia, were stationed on feast-days near the temple, to prevent disorders. It is evident, Lysias himself was not present when the tumult began. Probably he was the oldest Roman tribune (or colonel) then at Jerusalem. And as such, he was the commanding officer of the legion quartered at the castle.

V. 33. *Then the tribune*—Having made his way through the multitude, came near and took him—And how many great ends of Providence were answered by this imprisonment? This was not only a means of preserving his life, (after he had suffered severely for worldly prudence,) but gave him an opportunity of preaching the gospel safely, in spite of all tumult, ch. xxii. 22; yea, and that in those places, to which otherwise he could have had no access, ver. 40. *And commanded him to be bound with two chains*—Taking it for granted he was some notorious offender. And thus the prophecy of Agabus was fulfilled, though by the hands of a Roman.

V. 35. *When he came upon the stairs*—The castle of Antonia was situate on a rock fifty cubits high, at that corner of the outward temple where the western and northern porticos joined, to each of which there were stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*—The wisdom of God taught him to make use of that very time and place.

V. 38. *Art not thou that Egyptian*—Who came into Judea, when Felix had been some years governor there? Calling himself a prophet, he drew much people after him: and having brought them through the wilderness, led them to mount Olivet, promising that the walls of the city should fall down before them. But Felix marching out of Jerusalem against him, his followers quickly dispersed, many of whom were taken or slain, but he himself made his escape.

40 speak to the people. And when he had given him leave, Paul standing on the stairs, waved *his* hand to the people: and a great silence being made, he spake to them in the Hebrew tongue, saying,

CHAP. XXII. 1. Brethren, and fathers, hear ye
2 now my defence unto you. (And when they heard that he addressed them in the Hebrew tongue, they kept the
3 more silence: and he saith,) I am verily a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers, and was zealous toward God, as ye are all this
4 day. And I persecuted this way to the death, binding
5 and delivering into prisons both men and women: As likewise the high-priest is my witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus, to bring them who were
6 there bound to Jerusalem to be punished. But as I journeyed and drew near to Damascus, about noon suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice

V. 40. *In the Hebrew tongue*—That dialect of it, which was then commonly spoken at Jerusalem.

CHAP. XXII. Ver. 1. *Hear ye now my defence*—Which they could not hear before for the tumult,

V. 3. *I am verily*—This defence answers all that is objected, chap. xxi. 28. As there, so here also, mention is made of the person of Paul; ver. 3; of *the people and the law*, ver. 3, 5, 12; of *the temple*, ver. 17; of *teaching all men*, ver. 15, 17, 21; and of the truth of his doctrine, ver. 6. But he speaks closely and nervously, in few words, because the time was short. *But brought up at the feet of Gamaliel*—The scholars usually sat on low seats, or upon mats on the floor, at the feet of their masters, whose seats were raised to a considerable height. *Accurately instructed*—The learned education which Paul had received, was once, no doubt, the matter of his boasting and confidence. Unsanctified learning made his bonds strong, and furnished him with numerous arguments against the gospel. Yet when the grace of God had changed his heart, and turned his accomplishments into another channel, he was the fitter instrument to serve God's wise and merciful purposes, in the defence and propagation of Christianity.

V. 4. *And I persecuted this way*—With the same zeal that ye do now. *Binding both men and women*—How much better was his condition, now he was bound himself?

V. 5. *The high-priest is my witness*—Is able to testify. *The brethren*—Jews: so this title was not peculiar to the Christians.

V. 6. *About noon*—All was done in the face of the sun. *A great light shone*—By whatever method God reveals himself to us, we shall have everlasting cause to recollect it with pleasure. Especially when he has gone in any remarkable manner out of his common way, for this gracious purpose. If so, we should often dwell on the particular circumstances, and be ready, on every proper occasion, to recount those wonders of power and love, for the encouragement and instruction of others.

- 8 saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me,
 9 I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw the light, and were terrified; but they did not hear the voice of him that spake to me.
 10 And I said, What shall I do, Lord? And the Lord said to me, Rise, and go into Damascus, and there it shall be told thee of all things which are appointed thee to do.
 11 And as I could not see for the glory of that light, being led by the hand by them that were with me, I came into
 12 Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwell
 13 there, Coming to me, stood and said to me, Brother Saul, receive thy sight. And the same hour I looked up upon
 14 him. And he said, The God of our fathers hath chosen thee, to know his will, and see that Just One, and hear
 15 the voice of his mouth. For thou shalt be his witness
 16 to all men, of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptized, and wash
 17 away thy sins, calling on the name of the Lord. And when I was returned to Jerusalem, and was praying in
 18 the temple, I was in a trance; And saw him saying to me, Make haste and depart quickly out of Jerusalem; for they will not receive thy testimony concerning me.
 19 And I said, Lord, they know that I imprisoned and beat
 20 in every synagogue, them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting, and kept the garments

V. 9. *They did not hear the voice*—Distinctly; but only a confused noise.

V. 12. *A devout man according to the law*—A truly religious person, and though a believer in Christ, yet a strict observer of the law of Moses.

V. 16. *Be baptized, and wash away thy sins*—Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any, unless through this means.

V. 17. *When I was returned to Jerusalem*—From Damascus, and was praying in the temple—Whereby he shews, that he still paid the temple its due honour, as the house of prayer. *I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him would hardly discern it.

V. 18. *And I saw him—Jesus. Saying to me, Depart quickly out of Jerusalem*—Because of the snares laid for thee; and in order to preach, where they will hear.

V. 19. *And I said*—It is not easy for a servant of Christ, who is himself deeply impressed with divine truths, to imagine to what a degree men are capable of hardening their hearts against them. He is often ready to think, with Paul, it is impossible for any to resist such evidence. But experience makes him wiser, and shews that wilful unbelief is proof against all truth and reason.

V. 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real convert still retains the remembrance of his former sins. He confesses them, and is humbled for them, all the days of his life.

21. of them that slew him. But he said to me, Depart: for I will send thee far off to the Gentiles.

22 And they heard him to this word, and *then* lifted up their voice and said, Away with such a fellow from the
23 earth; for it is not fit that he should live. And as they cried out, and rent their garments, and cast dust into the
24 air, The tribune commanded him to be brought into the castle, and ordered him to be examined by scourging, that he might know for what cause they cried so against
25 him. And as they were binding him with thongs, Paul said to the centurion that stood by, Is it lawful for you to
26 scourge a Roman even uncondemned? The centurion hearing it, went and told the tribune, saying, Consider what thou art about to do; for this man is a Roman.
27 Then the tribune came, and said to him, Tell me, art
28 thou a Roman? He said, Yea. And the tribune answered, I purchased this freedom with a great sum of
29 money. And Paul said, But I was *free-born*. Then they who were going to examine him, immediately departed from him: and the tribune was afraid, after he knew he was a Roman, because he had bound him.

30 And on the morrow, desiring to know the certainty, what he was accused of by the Jews, he loosed him from *his* bonds, and commanded the chief priests and all the council to come; and bringing Paul down, set him before them.

V. 22. *And they heard him to this word*—Till he began to speak of his mission to the Gentiles, and this too in such a manner, as implied that the Jews were in danger of being cast off.

V. 23. *They rent their garments*—In token of indignation and horror at this pretended blasphemy, *and cast dust into the air*—Through vehemence of rage, which they knew not how to vent.

V. 25. *And as they*—The soldiers ordered by the tribune, *were binding him with thongs*—A freeman of Rome might be bound with a chain, and beaten with a staff: but he might not be bound with thongs, neither scourged, or beaten with rods; *Paul said to the centurion*—The captain who stood by to see the orders of the tribune executed.

V. 26. *Consider what thou art about to do; for this man is a Roman*—Yea, there was a stronger reason to consider: for this man was a servant of God.

V. 28. *But I was free born*—Not barely as being born at Tarsus; for this was not a Roman colony. But, probably, either his father, or some of his ancestors, had been made free of Rome for some military service.

We learn hence, that we are under no obligations, as Christians, to give up our civil privileges (which we are to receive and prize as the gift of God,) to every insolent invader. In a thousand circumstances, gratitude to God, and duty to men, will oblige us to insist upon them; and engage us to strive to transmit them improved, rather than impaired, to posterity.

CHAP. XXIII. 1. And Paul earnestly beholding the council, said, Brethren, I have lived in all good
 2 conscience before God till this day. And Ananias the high-priest commanded them that stood by, to smite him
 3 on the mouth. Then said Paul to him, God is about to smite thee, *thou whited wall*. For sittest thou to judge me according to the law, and commandest me to be smitten
 4 contrary to the law? But they that stood by, said,
 5 Revilest thou God's high-priest? Then said Paul, I was not aware, brethren, that it was the high-priest; for it is written; * Thou shalt not revile the ruler of thy people.
 6 But Paul perceiving that the one part were Sadducees; and the other Pharisees, cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question.
 7 And when he had said this, there arose a contention between the Pharisees and the Sadducees; and the
 8 multitude was divided. For the Sadducees say, there is no resurrection, neither angel nor spirit; but the

* Exod. xxii. 29.

CHAP. XXIII. Ver. 1. *And Paul earnestly beholding the council*—Professing a clear conscience by his very countenance; and likewise waiting to see, whether any of them was minded to ask him any question, *said, I have lived in all good conscience before God till this day*—He speaks chiefly of the time since he became a Christian. For none questioned him concerning what he had been before. And yet, even in his unconverted state, although he was in error, yet he had acted from conscience, *before God*—Whatever men may think or say of me.

* V. 3. *Then said Paul*—Being carried away by a sudden and prophetic impulse, *God is about to smite thee, thou whited wall*—Fair without; full of dirt and rubbish within. And he might well be so termed, not only as he committed this outrage, while gravely sitting on the tribunal of justice; but also as, at the same time that he stood high in the esteem of the citizens, he cruelly defrauded the priests of their legal subsistence, so that some of them even perished for want. And God did remarkably smite him; for about five years after this, his house being reduced to ashes, in a tumult began by his own son, he was besieged in the royal palace; where having hid himself in an old aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, brethren, that it was the high-priest*—He seems to mean, I did not advert to it, in the prophetic transport of my mind: but he does not add, that his not adverting to it proceeded from the power of the Spirit coming upon him; as knowing they were not able to bear it. This answer admirably shews the situation of mind he was then in, partly with regard to the bystanders, whom he thus softens, adding also the title of *brethren*, and justifying their reproof by the prohibition of *Moses*; partly with regard to himself, who, after that singular transport subsided, was again under the direction of the general command.

V. 6. *I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question*—So he was in effect, although not formally, or explicitly.

V. 8. *The Pharisees confess both*—Both the resurrection, and the existence of angels and separate spirits.

- 9 Pharisees confess both. And there was a great clamour; and the scribes of the Pharisees' side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.
- 10 And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and pluck him from among them, and bring him into the castle.
- 11 And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must
- 12 testify at Rome also. And when it was day, some of the Jews entering into a conspiracy, bound themselves by a curse, saying, that they would neither eat nor drink, till
- 13 they had killed Paul. And they were more than forty
- 14 who had made this confederacy. And they came to the chief priests and elders, and said, We have bound ourselves by a solemn curse, not to taste any thing, till we
- 15 have killed Paul. Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately know the things concerning him: and we, before he come near,
- 16 are ready to kill him. But Paul's sister's son, hearing of *their* lying in wait, came, and entering into the castle,

V. 9. *And the scribes of the Pharisees' side arising*—Every sect contains both learned and unlearned. The former used to be the mouth of the party. *If a spirit*—St. Paul, in his speech from the stairs, had affirmed, that Jesus, whom they knew to have been dead, was alive, and that he had *spoken to him* from heaven, and again in a vision. So they add nothing, only they construe it in their own way, putting an *angel or spirit*, for *Jesus*.

V. 11. *And the night following, the Lord Jesus*—What Paul had before purposed in spirit, chap. xix. 21, God now in due time confirms. Another declaration, to the same effect, is made by an angel of God, chap. xxvii. 23: And from the 23d chapter, the sum of this book turns on the testimony of Paul to the Romans. How would the defenders of St. Peter's supremacy triumph, could they find but half as much ascribed to him! *Be of good courage, Paul*—As he laboured under singular distresses and persecutions, so he was favoured with extraordinary assurances of the divine assistance. *Thou must testify*—Particular promises are usually given, when all things appear desperate. *At Rome also*—Danger is nothing in the eyes of God: all hindrances further his work. A promise of what is afar off, implies all that necessarily lies between. Paul shall testify at Rome; therefore he shall come to Rome; therefore he shall escape the Jews, the sea, the viper.

V. 12. *Some of the Jews bound themselves*—Such execrable vows were not uncommon among the Jews. And if they were prevented from accomplishing what they had vowed, it was an easy matter to obtain absolution from their rabbins.

V. 15. *Now therefore ye*—Which they never scrupled at all, as not doubting but they were doing God service.

17 told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to the tribune; for he hath something to tell him. So he took and brought him to the tribune, and said, Paul the prisoner, calling me to him, desired me to bring this young man to thee, who hath something to tell thee. And the tribune taking him by the hand, and going aside privately, asked, What is it that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow to the council, as if they would enquire something concerning him more accurately. But do not yield to them; for there are more than forty of them lie in wait, who have bound themselves with a curse, neither to eat nor drink till they have killed him: and now are they ready, expecting a promise from thee. So the tribune dismissed the young man, having charged him, Tell no man that thou hast discovered these things to me. And having called to him two of the centurions, he said, Prepare two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, by the third hour of the night. And provide beasts to set Paul upon, and conduct him safe to Felix the governor. And he wrote a letter after this manner, Claudius Lysias to the most excellent governor Felix, greeting. As this man was seized by the Jews, and about to be killed by them, I came with the soldiery and rescued him, having learned that he was a Roman. And desiring to know the crime of which they accused him, I brought him before their council; Whom I found to be accused concerning questions of their law, but to be charged with nothing worthy of death or of bonds. And when it was shewn me, that an ambush was about to be laid for the man by the Jews, I immediately sent him to thee, commanding his accusers also to say before thee what they have against him. Farewel. The soldiers therefore taking Paul, as it was commanded

V. 17. *And Paul*—Though he had an express promise of it from Christ, was not to neglect any proper means of safety.

V. 19. *And the tribune taking him by the hand*—In a mild, condescending way. Lysias seems to have conducted this whole affair with great integrity, humanity, and prudence.

V. 24. *Provide beasts*—If a change should be necessary, to set Paul on—So we read of his riding once, but not by choice.

V. 27. *Having learned that he was a Roman*—True; but not before he rescued him. He here uses art.

V. 31. *The soldiers brought him by night to Antipatris*—But not the same night they set out. For Antipatris was about thirty-eight of our miles north-west of Jerusalem. Herod the Great rebuilt it, and gave it this name, in

32 them, brought *him* by night to Antipatris. On the morrow
 33 they returned to the castle, leaving the horsemen to go
 with him: Who entering into Cesarea, and delivering
 the letter to the governor, presented Paul also before
 34 him. And having read *it*, he asked of what province he
 35 was? And being informed that he was of Cilicia, I will
 give thee, said he, a thorough hearing, when thy accusers
 also are come. And he commanded him to be kept in
 Herod's palace.

CHAP. XXIV. 1. And after five days, Ananias the
 high-priest came down with the elders, and a certain
 orator, *named Tertullus*; who appeared before the go-
 2 vernor against Paul. And he being called, Tertullus
 began to accuse *him*, saying, Seeing we enjoy great
 peace through thee, and that very worthy deeds are done
 to this nation by thy prudence always, and in all places,
 3 We accept *it*, most excellent Felix, with all thankfulness,
 4 But that I may not trouble thee farther, I beseech thee
 5 of thy clemency to hear us a few words. For we have
 found this man a pestilent *fellow*, and a mover of sedition
 among all the Jews throughout the world, and a ringleader
 6 of the sect of the Nazarenes: Who hath also attempted
 to profane the temple; whom we seized, and would have
 7 judged according to our law. But Lysias the tribune
 coming upon us, with great violence took *him* away out
 8 of our hands, Commanding his accusers to come to thee,
 whereby thou mayest thyself, on examination, take know-
 9 ledge of all these things of which we accuse him. And
 the Jews also assented, saying that these things were so.
 10 Then Paul, after the governor had made a sign to him to

honour of his father Antipater. Cesarea was near seventy miles from Jeru-
 salem; about thirty from Antipatris.

V. 35. *In Herod's palace*—This was a palace and a court, built by Herod
 the Great. Probably some tower belonging to it might be used for a kind of
 state-prison.

CHAP. XXIV. Ver. 1. *Ananias*—Who would spare no trouble on the
 occasion, with several of the elders—Members of the Sanhedrim.

V. 2. *Tertullus began*—A speech how different from St. Paul's; which is
 true, modest, solid, without paint. Felix was a man of the most infamous
 character, and a plague to all the provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*—By trespassing either on
 thy patience or modesty. The eloquence of Tertullus was as bad as his cause:
 a lame introduction, a lame transition, and a lame conclusion! Did not God
 confound the orator's language?

V. 10. *Knowing for several years thou hast been a judge over this nation*—
 And so not unacquainted with our religious rites and customs, and con-
 sequently more capable of understanding and deciding a cause of this nature.

speak, answered, Knowing thou hast been for several
 years a judge to this nation, I cheerfully answer for
 11 myself: As thou mayst know, that it is but twelve days
 12 since I went up to worship at Jerusalem. And they
 neither found me disputing with any man in the temple,
 nor making an insurrection among the multitude, either
 13 in the synagogues, or in the city. Nor can they prove
 14 the things whereof they now accuse me. But this I confess
 unto thee, that after the way which they call heresy, so
 worship I the God of my fathers, believing all things
 15 which are written in the law and in the prophets; Having
 hope in God, that there shall be a resurrection of the
 dead, both of the just and of the unjust, which they
 16 themselves also expect. And for this cause do I also
 exercise myself, to have always a conscience void of
 17 offence toward God and toward men. Now after several
 years, I came to bring alms to my nation, and offerings.
 18 Whereupon certain Jews from Asia found me purifying
 in the temple, neither with multitude nor with tumult:
 19 Who ought to have been present before thee, and to
 20 accuse me, if they had any thing against me. Or let

There was no flattery in this. It was a plain fact. He governed Judea six or seven years. *I answer for myself*—And it may be observed, his answer exactly corresponds with the three articles of Tertullus's charge: sedition, heresy, and profanation of the temple. As to the first, he suggests, that he had not been long enough at Jerusalem, to form a party and attempt an insurrection: (for it was but twelve days since he came up thither; five of which he had been at Cesarea, ver. 1; one or two were spent in his journey thither, and most of the rest he had been confined at Jerusalem.) And he challenges them, in fact, to produce any evidence of such practices, ver. 11—18. As to the second, he confesses himself to be a Christian; but maintains this to be a religion perfectly agreeable to the law and the prophets, and therefore deserving a fair reception, ver. 14—16. And as for profaning the temple, he observes, that he behaved there in a most peaceful and regular manner, so that his innocence had been manifest even before the Sanhedrim, where the authors of the tumult did not dare to appear against him.

V. 14. *After the way which they call heresy*—This appellation St. Paul corrects. Not that it was then an odious word; but it was not honourable enough. A party, or sect, (so that word signifies,) is formed by men: *This way was prescribed by God*. The apostle had now said what was sufficient for his defence: but having a fair occasion, he makes an ingenuous confession of his faith in this verse, his hope in the next, his love in the 17th. *So worship I the God of my fathers*—This was a very proper plea before a Roman magistrate: as it proved that he was under the protection of the Roman laws, since the Jews were so: whereas had he introduced the worship of new gods, he would have forfeited that protection. *Believing all things which are written*—Concerning the Messiah.

V. 15. *Both of the just and of the unjust*—In a public court, this was peculiarly proper to be observed.

V. 16. *For this cause*—With a view to this, *I also exercise myself*—As well as they.

V. 19. *Who ought to have been present before thee*—But the world never commits greater blunders, even against its own laws, than when it is persecuting the children of God.

- these themselves say, what crime they found in me, when
 21 I stood before the council, Unless *it be* concerning this
 one word, that I cried, standing among them, Touching
 the resurrection of the dead, * I am called in question by
 22 you this day. And when Felix heard these things, he
 put them off, saying, After I have been more accurately
 informed concerning this way, when Lysias the tribune
 cometh down, I will take full cognisance of your affair.
 23 And he commanded the centurion to keep him, and let
him have liberty, and to hinder none of his friends from
 ministering to him.
 24 And after some days, Felix coming with Drusilla his
 wife, who was a Jewess, sent for Paul, and heard him con-
 25 cerning the faith in Christ. And as he reasoned concern-
 ing justice, temperance, and the judgment to come, Felix
 being terrified, answered, Go thy way for this time:
 when I have a convenient season, I will afterwards call
 26 for thee. And he hoped also that money would have

* Acts xxiii. 6.

V. 21. *Unless they think me blameable for this one word*—Which, nevertheless, was the real truth.

V. 22. *After I have been more accurately informed*—Which he afterwards was: and he, doubtless, (as well as Festus and Agrippa,) transmitted a full account of these things to Rome.

V. 23. *He commanded the centurion to let him have liberty*—To be only a prisoner at large. Hereby the gospel was spread more and more: not to the satisfaction of the Jews; but they could not hinder it.

V. 24. *And after Paul had been kept some days in this gentle confinement at Cesarea, Felix, who had been absent for a short time, coming thither again, with Drusilla his wife*—The daughter of Herod Agrippa, one of the finest women of that age. Felix persuaded her to forsake her husband, Azizus, king of Emessa, and to be married to himself, though a heathen. She was afterwards, with a son she had by Felix, consumed in an eruption of Mount Vesuvius. *Concerning the faith in Christ*—That is, the doctrine of Christ.

V. 25. *And as he reasoned of justice, temperance, and judgment to come*—This was the only effectual way of *preaching Christ* to an unjust, lewd judge. *Felix being terrified*—How happily might this conviction have ended, had he been careful to pursue the views which were then opening upon his mind! But, like thousands, he deferred the consideration of these things to a *more convenient season*. A season which, alas! never came. For though he heard again, he was terrified no more.

In the mean time, we do not find Drusilla, though a Jewess, was thus alarmed. She had been used to hear of a future judgment: perhaps too she trusted to the being a daughter of Abraham, or to the expiation of the law, and so was proof against the convictions which seized on her husband, though an Heathen. Let this teach us to guard against all such false dependencies, as tend to elude those convictions, that might otherwise be produced in us, by the faithful preaching of the word of God. Let us stop our ears against those messengers of Satan, who appear as angels of light, who would teach us to reconcile the hope of salvation with a corrupt heart or an unholy life. *Go thy way for this time*—O how will every damned soul one day lament his having neglected such a time as this!

V. 26. *He hoped also*—An evil hope: so when he heard, his eye was not

been given him by Paul; therefore he sent for him the
 27 oftener, and discoursed with him. But after two years
 Felix was succeeded by Portius Festus: and Felix desir-
 ing to gratify the Jews, left Paul bound.

CHAP. XXV. 1. Now when Festus was come into
 the province, after three days he went up from Cesarea
 2 to Jerusalem. Then the high-priest and the chief of the
 Jews appeared before him against Paul, and besought
 3 him, Begging favour against him, that he would send for
 him to Jerusalem, lying in wait to kill him by the way.
 4 But Festus answered; That Paul was kept at Cesarea,
 5 and that he himself would depart *thither* shortly. There-
 fore let those of you, said he, who are able, go down with
 me and accuse the man, if there be any *wickedness* in
 6 him. And having tarried among them not more than
 eight or ten days, he went down to Cesarea: and the next
 day, sitting on the judgment-seat, he commanded Paul to
 7 be brought. And when he was come, the Jews who had
 come down from Jerusalem, stood round about *him*, bring-
 ing many and heavy accusations against Paul, which they
 8 were not able to prove: While he answered for himself,
 Neither against the law of the Jews, nor against the

single. No marvel then that he profited nothing by all St. Paul's discourses:
that money would be given—By the Christians for the liberty of so able a
minister. And waiting for this, unhappy Felix fell short of the treasure of
the gospel.

V. 27. *But after two years—After St. Paul had been two years a prisoner,*
Felix desiring to gratify the Jews, left Paul bound—Thus men of the world,
to gratify one another, stretch forth their hands to the things of God! Yet
the wisdom of Felix did not profit him, did not satisfy the Jews at all. Their
accusations followed him to Rome, and had utterly ruined him, but for the
interest his brother Pallas had with Nero.

CHAP. XXV. Ver. 2. *Then the high-priest and the chief of the Jews appeared*
against Paul—In so long a time their rage was nothing cooled. So much
louder a call had Paul to the Gentiles.

V. 4. *But Festus answered—So Festus' care to preserve the imperial privi-*
leges, was the means of preserving Paul's life. By what invisible springs
does God govern the world! With what silence, and yet with what wisdom
and energy!

V. 5. *Let those of you who are able—Who are best able to undertake the*
journey, and to manage the cause. If there be any wickedness in him—So he
does not pass sentence, before he hears the cause.

V. 6. *Not more than ten days—A short space for a new governor to stay at*
such a city as Jerusalem. He could not with any convenience have heard and
decided the cause of Paul within that time.

V. 7. *Bringing many accusations—When many accusations are heaped to-*
gether, frequently not one of them is true.

V. 8. *While he answered—To a general charge, a general answer was suffi-*
cient.

- 9 temple, nor against Cesar, have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there
 10 be judged before me concerning these things? Then said Paul, I am standing at Cesar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews,
 11 as thou also very well knowest. For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up
 12 to them. I appeal to Cesar. Then Festus, having conferred with the council, answered, Hast thou appealed to Cesar? To Cesar shalt thou go.
 13 And after certain days, king Agrippa and Bernice came
 14 to Cesarea, to salute Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man left prisoner by Felix,
 15 About whom, when I was at Jerusalem, the chief priests and elders of the Jews appeared before me, desiring
 16 judgment against him. To whom I answered, It is not the custom of the Romans, to give up any man, till he that is accused have the accusers face to face, and have liberty to make his defence, touching the crime laid to his
 17 charge. When therefore they were come hither, I without any delay sat on the judgment-seat the next day, and
 18 commanded the man to be brought forth: Against whom, when the accusers stood up, they brought no accusation

V. 9. *Art thou willing to go up to Jerusalem*—Festus could have ordered this, without asking Paul. But God secretly over-ruled the whole, that he might have an occasion of appealing to Rome.

V. 11. *I am standing at Cesar's judgment-seat*—For all the courts of the Roman governors, were held in the name of the emperor, and by commission from him. *No man can give me up*—He expresses it modestly: the meaning is, Thou canst not. *I appeal to Cesar*—Which any Roman citizen might do, before sentence was passed.

V. 12. *The council*—It was customary for a considerable number of persons of distinction, to attend the Roman governors. These constituted a kind of council, with whom they frequently advised.

V. 13. *Agrippa*—The son of Herod Agrippa, (ch. xii. 1,) and *Bernice*—His sister, with whom he lived in a scandalous familiarity. This was the person whom Titus Vespasian so passionately loved, that he would have made her empress, had not the clamours of the Romans prevented it.

V. 15. *Desiring judgment against him*—As upon a previous conviction, which they falsely pretended.

V. 16. *It is not the custom of the Romans*—How excellent a rule, To condemn no one unheard! A rule, which as it is common to all nations, (courts of inquisition only excepted,) so it ought to direct our proceedings in all affairs, not only in public but private life.

V. 18. *Such things as I supposed*—From their passion and vehemence.

- 19 of such things as I supposed; But had certain questions
against him, relating to their own religious worship, and
20 about one Jesus that was dead, whom Paul affirmed to be
alive. And as I doubted of such manner of questions, I
asked if he would go to Jerusalem, and there be judged
21 concerning these matters. But Paul appealing to be
kept for the hearing of Augustus, I commanded him to be
22 kept till I could send him to Cesar. Then Agrippa said
to Festus, I would also hear the man myself. And he
said, To-morrow thou shalt hear him.
- 23 And on the morrow, when Agrippa was come and Ber-
nice with great pomp, and were entered into the place of
audience, with the tribunes and principal men of the city,
24 at the command of Festus, Paul was brought forth. And
Festus said, king Agrippa, and all ye who are present
with us, ye see this man, about whom all the multitude
of the Jews have pleaded with me, both at Jerusalem
and here, crying out, that he ought not to live any longer.
- 25 But when I found, that he had committed nothing
worthy of death, and he had himself appealed to the
26 emperor, I determined to send him: Of whom I have
nothing certain to write to *my* lord: wherefore I have
brought him before you, and especially before thee, O
king Agrippa, that after examination taken, I may have
27 somewhat to write. For it seemeth to me unreasonable,
to send a prisoner, and not to signify also the crimes
alleged against him.

CHAP. XXVI. 1. Then Agrippa said to Paul, It is
permitted thee to speak for thyself. And Paul, stretching
2 forth his hand, made his defence. I think myself happy,
king Agrippa, that I am this day to make my defence

V. 19. *But had certain questions*—How coldly does he mention the things of the last importance! *And about one Jesus*—Thus does Festus speak of him, to whom every knee shall bow! *Whom Paul affirmed to be alive*—And was this a doubtful question? But why, O Festus, didst thou doubt concerning it? Only because thou didst not search into the evidence of it. Otherwise that evidence might have opened to thee, till it had grown up into full conviction: and thy illustrious prisoner have led thee into the glorious liberty of the children of God.

V. 23. *With the tribunes and principal men of the city*—The chief officers both military and civil.

CHAP. XXVI. Ver. 1. *And Paul, stretching forth his hand*—Chained as it was: a decent expression of his own earnestness, and proper to engage the attention of his hearers: *answered for himself*—Not only refuting the accusations of the Jews, but enlarging upon the faith of the gospel.

V. 2. *King Agrippa*—There is a peculiar force in thus addressing a person by name. Agrippa felt this.

before thee, concerning all those things whereof I am
 3 accused by the Jews, Who art accurately acquainted
 with all the customs and questions which are among the
 Jews: wherefore I beseech thee to hear me patiently.
 4 The manner of my life from my youth, which was from
 the beginning among my own nation at Jerusalem, all the
 5 Jews know, Who knew me from the first, (if they would
 testify,) that I lived a Pharisee, after the strictest sect of
 6 our religion. And now I stand in judgment, for the
 7 hope of the promise made by God to our fathers: To
 which our twelve tribes, worshipping continually night
 and day, hope to attain: concerning which hope, king
 8 Agrippa, I am accused by the Jews. What! Is it judged
 by you an incredible thing, that God should raise the
 9 dead? I indeed thought myself that I ought to do many
 10 things contrary to the name of Jesus of Nazareth: Which
 also I did in Jerusalem; and having received authority
 from the chief priests, I shut up many of the saints in
 prisons, and when they were killed, I gave my vote

V. 3. *Who art accurately acquainted*—Which Festus was not; *with the customs*—In practical matters; *and questions*—In speculative. This word Festus had used in the absence of Paul, (ch. xxv. 19,) who, by the Divine leading, repeats and explains it. Agrippa had peculiar advantages for an accurate knowledge of the Jewish customs and questions, from his education under his father Herod, and his long abode at Jerusalem.

Nothing can be imagined more suitable or more graceful, than this whole discourse of Paul before Agrippa; in which the seriousness of the Christian, the boldness of the apostle, and the politeness of the gentleman and the scholar, appear in a most beautiful contrast, or rather a most happy union.

V. 4. *From my youth, which was from the beginning*—That is, which was from the beginning of my youth.

V. 5. *If they would testify*—But they would not; for they well knew what weight his former life must add to his present testimony.

V. 6. *And now*—This and the two following verses are in a kind of parenthesis, and shew that what the Pharisees rightly taught concerning the resurrection, Paul likewise asserted at this day. The 9th verse is connected with the fifth. For Pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the resurrection. So it was in effect. For unless Christ had risen, there could have been no resurrection of the dead. And it was chiefly for testifying the resurrection of Christ, that the Jews still persecuted him.

V. 7. *Our twelve tribes*—For a great part of the ten tribes also had at various times returned from the East to their own country, (James i. 1, 1 Pet. i. 1.) *Worshipping continually night and day*—That is, this is what they aim at in all their public and private worship.

V. 8. *Is it judged by you an incredible thing*—It was by Festus, (ch. xxv. 19,) to whom Paul answers, as if he had heard him discourse.

V. 9. *I thought*—When I was a Pharisee; *that I ought to do many things*—Which he now enumerates.

V. 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief priests did also give him power to vote on these occasions.

- 11 against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even to
 12 foreign cities. * Whereupon as I was going to Damascus, with authority and commission from the chief priests,
 13 At mid-day, O king, I saw in the way, a light from heaven above the brightness of the sun, shining round
 14 me, and them that journeyed with me. And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the goads.*
 15 And I said, Who art thou, Lord? And he said, I am
 16 Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to ordain thee a minister and a witness, both of the things which thou hast seen, and of those in which I will appear
 17 to thee, Delivering thee from the people, and the Gen-
 18 tiles, to whom I now send thee, To open their eyes, that they may turn from darkness to light, and from the power of Satan to God; that they may receive through faith which is in me, forgiveness of sins, and an inheritance
 19 among them that are sanctified. From that time, O king Agrippa, I was not disobedient to the heavenly vision,

* Acts ix. 2.

V. 11. *I compelled them*—That is, some of them; to *blaspheme*—This is the most dreadful of all! Repent, ye enemies of the gospel. If Spira, who was compelled, suffered so terribly, what will become of those who compel, like Saul, but do not repent like him?

V. 13. *O king*—Most seasonably in the height of the narration, does he thus fix the king's attention. *Above the brightness of the sun*—And no marvel. For what is the brightness of this created sun, to the Sun of Righteousness, the brightness of the Father's glory!

V. 14. *In the Hebrew tongue*—St. Paul was not now speaking in Hebrew: When he was, ch. xxiii. 7, he did not add, *In the Hebrew tongue*. Christ used this tongue both on earth and from heaven.

V. 17. *Delivering thee from the people*—The Jews, and the Gentiles, to whom, both Jews and Gentiles, *I now send thee*—Paul gives them to know, that the liberty he enjoys even in bonds, was promised to him, as well as his preaching to the Gentiles. *I*, denotes the authority of the Sender. Now, the time when his mission was dated. For his apostleship, as well as his conversion, commenced at this moment.

V. 18. *To open*—He opens them, who sends Paul; and he does it, by Paul who is sent: *Their eyes*—Both of the Jews and Gentiles: *That they may turn*—Through the power of the Almighty, from the spiritual darkness wherein they are involved, to the light of divine knowledge and holiness, and from the power of Satan, who now holds them in sin, guilt, and misery, to the love and happy service of God: *that they may receive through faith* (he seems to place the same blessings in a fuller light) pardon, holiness, and glory.

V. 19. *From that time*—Having received power to obey, *I was not disobedient*—I did obey, I used that power, (Gal. i. 16.) So that even this grace whereby St. Paul was influenced, was not irresistible.

20 But first to them at Damascus and at Jerusalem, and through all the country of Judea, and then to the Gentiles I declared, that they should repent and turn to God,
 21 doing works worthy of repentance. For these things the Jews seizing me in the temple, attempted to kill me with
 22 their own hands. But having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what both the prophets and Moses
 23 have declared should be, That the Christ having suffered, and being the first who rose from the dead, should shew
 24 light to the people and to the Gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make
 25 thee mad. But he said, I am not mad, most excellent
 26 Festus, but utter the words of truth and sobriety. For the king knoweth of these things; to whom also I speak with freedom; for I am persuaded none of these things are hidden from him; for this was not done in a corner.
 27 King Agrippa, Believest thou the prophets? I know that
 28 thou believest. Then Agrippa said unto Paul, Almost

V. 20. *I declared*—From that hour to this, both to Jew and Gentile, *that they should repent*—This repentance, we may observe, is previous both to inward and outward holiness.

V. 21. *For these things*—The apostle now applies all that he had said.

V. 22. *Having obtained help from God*—When all other help failed, God sent the Romans from the castle, and so fulfilled the promise he had made, ver. 17.

V. 24. *Festus said, Paul, thou art beside thyself*—To talk of men's rising from the dead! And of a Jew's enlightening not only his own nation, but the polite and learned Greeks and Romans! Nay, Festus, it is thou that *art beside thyself*: that strikest quite wide of the mark. And no wonder: he saw that nature did not act in Paul; but the grace that acted in him he did not see. And therefore he took all this ardour which animated the apostle, for a mere start of learned frenzy.

V. 25. *I am not mad, most excellent Festus*—The style properly belonging to a Roman Propretor. How inexpressibly beautiful is this reply! How strong! yet how decent and respectful! Madmen seldom call men by their names, and titles of honour. Thus also St. Paul refutes the charge. *But utter the words of truth* (confirmed in the next verse) *and sobriety*, the very reverse of madness. And both these remain, even when the men of God act with the utmost vehemence.

V. 26. *For the king knoweth of these things*—St. Paul having refuted Festus, pursues his purpose, returning naturally, and as it were step by step, from Festus to Agrippa. *To whom I speak with freedom*—This freedom was probably one circumstance which Festus accounted madness.

V. 27. *King Agrippa, Believest thou the prophets*—He that believes these, believes Paul, yea, and Christ. The apostle now comes close to his heart. What did Agrippa feel, when he heard this? *I know that thou believest*—Here Paul lays so fast hold on the king, that he can scarcely make any resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian*—See here, Festus altogether a Heathen, Paul altogether a Christian,

- 29 thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds.
- 30 And as he said this, the king rose up, and the governor,
31 and Bernice, and they that sat with them. And as they were going away, they spake one to another, saying, This
32 man doth nothing worthy of death, or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII. 1. And when it was determined, to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of the Augustan 2 cohort. And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we reached Sidon. And Julius treating Paul courteously, permitted *him* to go to *his* friends, 4 to take refreshment. And setting sail from thence, we sailed under Cyprus, because the winds were contrary. 5 And having sailed through the sea of Cilicia, and Pam- 6 phylia, we came to Myra, *a city* of Lycia. And the centurion finding a ship of Alexandria there, bound for 7 Italy, put us on board of it. And when we had sailed

Agrippa halting between both. Poor Agrippa! But almost persuaded? So near the mark, and yet fall short! Another step, and thou art within the veil. Reader, stop not with Agrippa; but go on with Paul.

V. 29. *I would to God*—Agrippa had spoken of being a Christian, as a thing wholly in his power. Paul gently corrects this mistake; intimating, it is the gift and the work of God; *that all that hear me*—It was modesty in St. Paul, not to apply directly to them all; yet he looks upon them and observes them; *were such as I am*—Christians indeed; full of *righteousness, peace, and joy in the Holy Ghost*—He speaks from a full sense of his own happiness, and an overflowing love to all.

V. 30. *And as he said this, the king rose up*—An unspeakably precious moment to Agrippa. Whether he duly improved it or not, we shall see in that day.

V. 31. *This man doth nothing worthy of death, or of bonds*—They speak of his whole life, not of one action only. And could ye learn nothing more than this, from that discourse? A favourable judgment of such a preacher, is not all that God requires.

CHAP. XXVII. Ver. 1. *As soon as it was determined to sail*—As being a shorter and less expensive passage to Rome.

V. 9. *Adramyttium* was a sea-port of Mysia. *Aristarchus* and *Luke* went with Paul by choice, not being ashamed of his bonds.

V. 3. *Julius treating Paul courteously*—Perhaps he had heard him make his defence.

V. 4. *We sailed under Cyprus*—Leaving it on the left hand.

- slowly many days, and were scarce come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone. And passing it with difficulty, we came to a certain place called the Fair Havens, near which was the city Lasea. And as much time was spent, and sailing was now dangerous, because the fast was already past, Paul exhorted *them*, Saying to them, Sirs, I perceive that this voyage will be with injury and much damage, not only to the lading and the ship, but also to our lives. But the centurion regarded the master and the owner of the vessel, more than the things which were spoken by Paul. And as the haven was not convenient to winter in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter *there*, which is an haven of Crete, looking to the South-west and North-west.
- And as the South wind blew gently, supposing they had obtained their purpose, they weighed anchor, and sailed on close by Crete. But not long after, there arose against it a tempestuous wind named Euroclydon. And the ship being caught, and not able to bear up against the wind, we let *her* drive. And running under a certain island called Claudia, we were hardly able to get masters of the boat: Which having taken up, they used helps, under-girding the ship, and fearing lest they should fall into the quick-sands, they struck sail, and so were driven.. And as we were in an exceeding great

V. 7. *Cnidus* was a cape and city of Caria.

V. 8. *The Fair Havens* still retain the name. But the city of Lasea is now utterly lost, together with many more of the hundred cities, for which Crete was once so renowned.

V. 9. *The fast*, or day of atonement, was kept on the tenth of Tisri, that is, the 25th of September. This was to them an ill time of sailing; not only because winter was approaching, but also because of the sudden storms, which are still common in the Mediterranean, at that time of the year. *Paul exhorted them*—Not to leave Crete. Even in external things, faith exerts itself with the greatest presence of mind, and readiness of advice.

V. 10. *Saying to them*—To the centurion and other officers.

V. 11. *The centurion regarded the master*—And indeed it is a general rule, Believe an artificer in his own art. Yet when there is the greatest need, a real Christian will often advise even better than he.

V. 12. *Which is an haven*—Having a double opening, one to the south-west, the other to the north-west.

V. 14. *There arose against it*—The south-wind; a tempestuous wind, called in those parts *Euroclydon*. This was a kind of hurricane, not carrying them any one way, but tossing them backward and forward. These furious winds are now called *Levanter*s, and blow in all directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*—To prevent its being stayed.

- 19 storm, the next day they lightened the ship. And the
 third day we cast out with our own hands the tackling of
 20 the ship. And as neither sun nor stars appeared for many
 days, and no small tempest lay on us, all hope of our
 being saved was now taken away.
- 21 But after long abstinence, Paul standing in the midst of
 them, said, Sirs, ye should have hearkened to me, and not
 have loosed from Crete, and so have avoided this injury
 22 and loss. Yet now I exhort you to be of good courage;
 for there shall be no loss of *any* life among you, but of
 23 the ship *only*. For there stood by me this night an angel
 24 of the God, whose I am, and whom I serve, saying,
 Fear not, Paul; thou must be presented before Cesar:
 and, lo, God hath given thee all them that sail with thee.
- 25 Wherefore, Sirs, take courage: for I trust in God, that
 26 it shall be even as it hath been spoken to me. But we
 27 must be cast on a certain island. And when the four-
 teenth night was come, as we were driven up and down
 in the Adriatic Sea, about midnight the sailors suspected,
 28 that they drew nigh some land. And sounding, they found
 twenty fathoms; and having gone a little farther, sound-
 29 ing again, they found fifteen fathoms. And fearing lest we
 should fall upon rough places, they cast four anchors out
 30 of the stern, and wished for the day. But when the
 sailors were attempting to flee out of the ship, and had

V. 18. *They lightened the ship*—Casting the heavy goods into the sea.

V. 19. *We cast out the tackling of the ship*—Cutting away even those masts that were not absolutely necessary.

V. 20. *Neither sun nor stars appeared for many days*—Which they could the less spare, before the compass was found out.

V. 21. *This loss*—Which is before your eyes.

V. 23. *The God whose I am, and whom I serve*—How short a compendium of religion! Yet how full! Comprehending both faith, hope, and love.

V. 24. *God hath given*—Paul had prayed for them. And God gave him their lives; perhaps their souls also. And the centurion, subserving the providence of God, gave to Paul the lives of the prisoners. How wonderfully does his providence reign in the most contingent things! And rather will many bad men be preserved with a few good, (so it frequently happens,) than one good man perish with many bad. So it was in this ship: so it is in the world. *Thee*—At such a time as this, there was not the same danger, which might otherwise have been, of St. Paul's seeming to speak out of vanity, what he really spoke out of necessity. *All the souls*—Not only all the prisoners, as Julius afterwards did, ver. 43. Ask for souls; they shall be given thee; yea, more than thou hopest for; *that sail with thee*—So that Paul in the sight of God, was the master and pilot of the ship.

V. 27. *The fourteenth night*—Since they left Crete, ver. 18, 19. *In the Adriatic Sea*—So the ancients called all that part of the Mediterranean, which lay south of Italy.

V. 30. *The sailors were attempting to flee out of the ship*—Supposing the boat would go more safely over the shallows.

let down the boat into the sea, under pretence that they
 31 were going to carry out anchors out of the foreship, Paul
 said to the centurion and the soldiers, Unless these abide
 32 in the ship, ye cannot be saved. Then the soldiers cut
 33 off the ropes of the boat, and let it fall off. And while
 the day was coming on, Paul exhorted them all to take
 food, saying, This day is the fourteenth that ye have tar-
 34 ried and continue fasting, having taken nothing. There-
 fore I exhort you to take food; for this is for your pre-
 servation; for there shall not an hair fall from the head
 35 of any of you. And having spoken thus, he took bread,
 and gave thanks to God before them all; and having
 36 broken it, he began to eat. Then were they all encou-
 37 raged, and they also took meat. And we were in the
 38 ship in all, two hundred and seventy-six souls. And
 when they were satisfied with food, they lightened the
 39 ship, casting out the wheat into the sea. And when it
 was day, they did not know the land; but they observed
 a certain creek having a shore, into which they were
 40 minded, if possible, to thrust the ship: And having taken
 up the anchors, they committed it to the sea, at the same
 time loosing the rudder-bands, and hoisting up the stay-
 41 sail to the wind, they made for the shore. But falling

V. 31. *Unless these mariners abide in the ship*—Without them ye know not how to manage her, ye cannot be saved—He does not say, *We*. That they would not have regarded. The soldiers were not careful for the lives of the prisoners: nor was Paul careful for his own. We may learn hence, to use the most proper means for security and success, even while we depend on Divine Providence, and wait for the accomplishment of God's own promise. He never designed any promise should encourage rational creatures to act in an irrational manner; or to remain inactive, when he has given them natural capacities of doing, something at least, for their own benefit. To expect the accomplishment of any promise without exerting these, is at best vain and dangerous presumption, if all pretence of relying upon it, be not profane hypocrisy.

V. 33. *Ye continue fasting, having taken nothing*—No regular meal; through a deep sense of their extreme danger. Let us not wonder then, if men who have a deep sense of the extreme danger of everlasting death, for a time forget even to eat their bread, or to attend their worldly affairs. Much less let us censure that as madness, which may be the beginning of true wisdom.

V. 34. *This is for your preservation*—That ye may be the better able to swim to shore.

V. 36. *Then were they all encouraged*—By his example, as well as words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

V. 39. *They did not know the land*—Which they saw near them: *Having a level shore*.

V. 40. *Loosing the rudder-bands*—Their ships had frequently two rudders; one on each side. These were fastened while they let the ship drive; but were now loosened, when they had need of them to steer her into the creek.

into a place where two seas met, they ran the ship aground; and the fore part sticking fast, remained immoveable, but the hinder part was broken by the force of
 42 the waves. And the counsel of the soldiers was to kill the prisoners, lest any one should swim away and escape.
 43 But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, throwing themselves *into the sea*, first to get away
 44 to land. And the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they all escaped safe to land.

CHAP. XXVIII. 1. And being escaped, we then
 2 knew, that the island was called Melita. And the barbarians shewed us uncommon kindness; for having kindled a fire, they brought us all to it, because of the present
 3 rain, and because of the cold. Now as Paul was gathering a bundle of sticks, and laying them on the fire, a viper
 4 coming from the heat, fastened upon his hand. And when the barbarians saw the venomous animal hanging on his hand, they said one to another, Doubtless this man is a murderer, whom, though he hath escaped the sea, ven-

V. 41. *A place where two seas met*—Probably by reason of a sand-bank running parallel with the shore.

V. 42. *The counsel*—Cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the apostle as a teacher sent from God. These would find their deliverance from the fury of the sea, but an earnest of an infinitely greater deliverance, and are long ere this, lodged with him in a more peaceful harbour than Malta, or than earth could afford.

CHAP. XXVIII. Ver. 1. *Melita*, or *Malta*, is about twelve miles broad, twenty long, and sixty distant from Sicily to the south. It yields abundance of honey, (whence its name was taken,) with much cotton, and is very fruitful, though it has only three feet depth of earth, above the solid rock. The emperor Charles the Fifth gave it, in 1530, to the knights of Rhodes, driven out of Rhodes by the Turks. They are a thousand in number, of whom five hundred always reside on the island.

V. 2. *And the barbarians*—So the Romans and Greeks termed all nations but their own. But surely the generosity shewn by these uncultivated inhabitants of Malta, was far more valuable than all the varnish which the politest education could give, where it taught not humanity and compassion.

V. 4. *And when the barbarians saw—they said*—Seeing also his chains, *Doubtless this man is a murderer*—Such rarely go unpunished, even in this life; *Whom vengeance hath not suffered to live*—They look upon him as a dead man already.

It is with pleasure we trace among these barbarians the force of conscience, and the belief of a particular Providence: which some people of more learning have stupidly thought it philosophy to despise. But they erred in imagining, that calamities must always be interpreted as judgments. Let us guard against this, lest, like them, we condemn not only the innocent, but *the excellent of the earth*.

- 5 geance hath not suffered to live. But having shaken off the venomous animal into the fire, he suffered no harm.
- 6 However, they expected that he would have swollen, or suddenly fallen down dead: but after having waited a considerable time, seeing no mischief befall him, they changed their minds, and said he was a god.
- 7 And near that place was the estate of the chief man of the island, named Publius, who receiving us into his
- 8 house, entertained us courteously three days. Now the father of Publius lay sick of a fever and bloody flux; to whom Paul went in, and having prayed, laid his hands
- 9 on him and healed him. And when this was done, the rest also in the island, who had disorders, came and were
- 10 healed, Who likewise honoured us with many honours, and when we departed, put on board such things as were necessary.
- 11 And after three months we sailed in a ship of Alexandria, which had wintered in the island, whose sign was
- 12 Castor and Pollux. And arriving at Syracuse, we tarried
- 13 there three days, Whence coasting round, we came to Rhegium, and the south wind rising after one day, we
- 14 came the next to Puteoli: Where finding brethren, we were intreated to tarry with them seven days, and so we
- 15 went toward Rome. And the brethren having heard of us, came out thence to meet us, *some* as far as Appii Forum, and *others* to the Three Taverns, whom, when Paul saw, he thanked God and took courage.

V. 5. *Having shaken off the venomous animal, he suffered no harm*—The words of an eminent modern historian are, “No venomous kind of serpent now breeds in Malta, neither hurts if it be brought thither from another place. Children are seen there handling and playing even with scorpions: I have seen one eating them.” If this be so, it seems to be fixed by the wisdom of God, as an eternal memorial of what he once wrought there.

V. 6. *They changed their minds, and said he was a god*—Such is the stability of human reason! A little before he was a murderer; and presently he is a god: (just as the people of Lystra; one hour sacrificing, and the next stoning.) Nay, but there is a medium. He is neither a murderer, nor a god, but a man of God. But natural men never run into greater mistakes, than in judging of the children of God.

V. 7. *The chief man of the island*.—In wealth, if not in power also. *Three days*.—The first three days of our stay on the island.

V. 11. *Whose sign was*.—It was the custom of the ancients, to have images on the head of their ships, from which they took their names, *Castor and Pollux*.—The two heathen gods who were thought favourable to mariners.

V. 15. *The brethren*.—That is, the Christians, *came out thence to meet us*.—It is remarkable that there is no certain account by whom Christianity was planted at Rome. Probably some inhabitants of that city were at Jerusalem on the day of pentecost, (Acts ii. 10,) and being then converted themselves, carried the gospel thither at their return. *Appi Forum* was a town fifty-one

- 16 And when we were come to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with the soldier that
- 17 kept him. And after three days, he called the chief of the Jews together. And when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet have I been delivered a prisoner from Jerusalem into
- 18 the hands of the Romans: Who having examined me, were willing to have released me, because there was no
- 19 cause of death in me. But when the Jews opposed it, I was constrained to appeal to Cesar; not that I had any thing
- 20 to accuse my nation of. For this cause therefore have I intreated to see and speak with you; for it is on account of the hope of Israel, that I am bound with this chain.
- 21 And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren
- 22 coming hither, related or spoke any evil of thee. But we desire to hear of thee what thou thinkest; for concerning this sect, we know, that it is every where spoken against.
- 23 And having appointed him a day, many came to him at his lodging, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both

miles from Rome; *the Three Taverns* about thirty. *He took courage*—He saw Christ was at Rome also, and now forgot all the troubles of his journey.

V. 16. *With the soldier*—To whom he was chained, as the Roman custom was.

V. 17. *And after three days*—Given to rest and prayer, *Paul called the chief of the Jews together*—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this suspicion.

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any design to accuse others, but merely to defend myself.

V. 20. *The hope of Israel*—What Israel hopes for, namely, the Messiah and the resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar Providence in this, *nor has any of the brethren*—The Jews, *related*—Professedly, in a set discourse, or *spoke*—Occasionally, in conversation, *any evil of thee*—How must the bridle then have been in their mouth!

V. 22. *This sect we know is every where spoken against*—This is no proof at all of a bad cause, but a very probable mark of a good one.

V. 23. *To whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus*—These were his two grand topics, 1. That the kingdom of the Messiah was of a spiritual, not temporal nature: 2. That Jesus of Nazareth was the very person foretold, as the Lord of that kingdom. On this head, he had as much need to persuade as to convince, their will making as strong a resistance as their understanding.

from the law of Moses and the prophets, from morning
 24 till evening. And some believed the things that were
 25 spoken, and some believed not. And not agreeing with
 each other, they brake up the assembly, after Paul had
 spoken one word, Well spake the Holy Ghost by the pro-
 26 phet Isaiah to your fathers, Saying, * Go to this people and
 say, Hearing ye shall hear, and shall not understand; and
 27 seeing ye shall see, and shall not perceive. For the heart
 of this people is waxed gross, and with their ears they
 hear heavily, and their eyes have they closed; lest they
 should see with *their* eyes, and hear with *their* ears, and
 understand with *their* hearts, and should be converted,
 28 and I should heal them. Be it known therefore unto
 you, that the salvation of God is sent to the Gentiles,
 29 and they will hear. And when he had said these things,
 the Jews departed, having great debating with each
 other.
 30 And he continued two whole years in his own hired
 31 house, and received all that came to him, Preaching the
 kingdom of God, and teaching the things that relate to
 the Lord Jesus Christ, with all freedom of speech, no
 man forbidding him.

* Isa. vi. 9, &c. Matt. xiii. 14. John xii. 40.

V. 24. *And some believed the things that were spoken*—With the heart, as well as understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing ye shall hear*—That is, ye shall most surely hear, *and shall not understand*—The words manifestly denote a judicial blindness, consequent upon a wilful and obstinate resistance of the truth. First they *would* not, afterwards they *could* not believe.

V. 28. *The salvation of God is sent to the Gentiles*—Namely, from this time. Before this no apostle had been at Rome. St. Paul was the first.

V. 29. *And Paul continued two whole years*—After which this book was written, long before St. Paul's death, and was undoubtedly published with his approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came to him*—Whether they were Jews or Gentiles. These two years completed twenty-five years after our Saviour's passion. Such progress had the gospel made by that time, in the parts of the world which lay west of Jerusalem, by the ministry of St. Paul among the Gentiles. How far eastward the other apostles had carried it in the same time, history does not inform us.

V. 31. *No man forbidding him*—Such was the victory of the word of God. Whilst Paul was preaching at Rome, the gospel shone with its highest lustre. Here therefore the *Acts of the Apostles* end; and end with great advantage. Otherwise St. Luke could easily have continued his narrative to the apostles' death.

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